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"Collaboration in Education: A Cross Border Challenge to ASEAN 2015 Integration"

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FOREWORD

AEC (ASEAN Economic Community) 2015 envisaged the goal of regional economic integration of the 10 ASEAN (Association of South East Asian Nation) economies by December 2013, under 4 main pillars of which it claims to have achieved 73.6% of its targets. MDGs (Millennium Development Goals) and ADB (Asian Development Bank) statistics, researches and reports painted a different picture of the awareness, degree of readiness, and its socio-economic, sociopolitical and socio-cultural in the ASEAN members. In the "massification" of education, statistics of some selected ASEAN economies from 1980-2007 have shown student enrolment increases: Indonesia (691 %), Malaysia (1,299 %), Thailand (683 %) and Vietnam (1,386) and they continue to grow (ADB, 2008).

Limited state support after the global financial crisis of the late 1990s and 2008 - 2009 and spiraling enrolments had brought about a rising gap (ADB, 2009). This has led to "mushrooming of HEIs or special programs". This "gap"is filled with the rise of private HEIs, and, most public HEI (given some autonomy) strategized by creating additional commercialized offerings with high fees that supplement income sources from part-time/executive programs, short courses, repacking and repackaging similar graduate degrees programs offers with similar context under different context and name and consultancy services, which are money spinners, though there are questions of dubious quality. Private HEIs accounts for 31% of total global HEI enrolment with 56% HEIs being private (PROPHE, 2010). In Asia, 35% of students are in private HEIs, and 60% of HEIs are private (ADB, 2012).

This proceeding aims to look at the overall AEC 2015 country's readiness; potential socio-economic, socio-political and socio-cultural factors can affect education and quality in the HEIs (Higher Education Institutions) in the wake of AEC 2015. While recognizing that many international bodies have covered the issues, challenges and made recommendations at the macro levels for national actions and development, this paper also looks at the micro level of the institutional internal and external processes and people that can contribute to laying stronger foundations at the forefronts of 1) for students'values and conscientious reforms; 2) institutional values and conscientious reforms; 3) the institutional balancing of its sustainability through planning and quality management; and 4) Societal Responsibility. These are discussed from the "moral and values"aspects of the mitigations of the socio-economic, socio-political and socio-cultural issues that each individual HEI can contribute to building the "character and moral foundations future generation of leaders through the HEI processes and people.

Bandung – Indonesia, November 2015

Chairman,

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STUDY ABAUT PERCEPTION AND RELIGIOUS LEADER ATTITUDE TO PLURALISME
AND MULTICULTURALISM IN BHINEKA TUNGGAL IKA FRAME

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Abstract

Indonesia with Bhinneka Tunggal Ika slogan, unity in diversity, always stained by social conflicts on behalf of the faith and religion of the believer. Conflicts on behalf of religion caused by communities who do not acknowledge the entity and righteousness of other religion, added by suspicion and worries by some people to other people with different religion. There are suspicions to Pluralism and multiculturalism belief that it only bring promiscuous religions and beliefs, make religion rightness become relative and religion syncretism. This religion issue regarded as the most sensitive ratherthan culture, ethnic, politic and moral diversity issue. The religion issue tend to be massive and horizontal. Therefore this research focus into perception and religious leader attitude to pluralism and multiculturalism conceptually and actually. Research subject or primary data source are the religious leaders, because they act as ideal figure for their followers. Especially, when patronage and paternalism still rooted to peoples in this country. Meanwhile, research region is Bandung City. This is because Bandung has a complex and heterogeneity peoples, with each sub community who has an idol patron, therefore every idol patron's perception and attitude will be followed by their followers. This research intend to reveal perception, attitude and action by religious leader in Bandung city to pluralism practice and concept also multiculturalism related to accomplishment religious teachings, especially theological, ritual, cultural and moral aspect. To make this research produce useful result for peoples in Bandung and also Indonesia, researcher use **Content-Comparison** approach, by category and concept; **Historic-socio-cultural** approach; **inter belief dialogue**; **textual and contextual approach; and theology – ideologies –philosophes** approach, which become religious leader beliefs. The primary method used to collect data are deep interview, participated observation, and document study. Data are analyzed by descriptive and analytical way, with interpretative – hermeneutic narration. Hopefully this research can give benefits (1) getting a proper and logic signification clarification on pluralism concept and multiculturalism based on perception and religious leader attitude. (2) Give appreciation and honor to religious leaders for their diversity. (3) Reduce misunderstanding, friction and conflicts on behalf of religion. (4) Socializing the concept and practice of pluralism and multiculturalism in peoples. (5) This research result become reference for policy taker and religion-social-culture observer, and. (6) this research result can also become reference for other bigger scale region.

Preliminary

The issue of pluralism and multiculturalism in Indonesia is becoming more prominent after the Reformation in the early 1998, which was marked by the euphoria of openness and freedom in various areas of life in Indonesia terebih in the political and social culture that spawned a multi-party, which in an earlier era political aspirations can only be contained the three parties. One of the ruling party and the other two parties are only used as a "puppet apparent counterweight" against the order of life of the nation. In line with the pluralism and multiculturalism are increasingly displaying its concrete form after KH. Abdurrahman Wahid is phenomenally presidency, so that he "was named the Father of Pluralism" with monuentalnya policy, which recognizes the existence of Community and Chinese Society of Papua in Indonesia following characteristics, customs, beliefs and their cultural identity.

Pluralism and multiculturalism is none other than as a form of embodiment of the slogan "Unity in Diversity", vary but in one unit. Pluralism and multiculturalism are perceived as growing and blows from the West, then ditanggapinya very careful with Indonesian people are predominantly Muslim. Though pluralism and multiculturalism in Indonesia is an incontrovertible reality, but the bulk of the adherents of the new religion to include it in the discourse on "ethical-normative" is not at the level of the actual-implementable so in many areas are still common social fissures, friction physical-psikhologis, even not uncommon vertical-horizontal conflicts in the name of religion.

In Indonesia at least three views on pluralism and multiculturalism (1) The first is pluralism and multiculturalism understood as coexistence and co-recognition will be the entity and the reality of diversity and the existence of understanding and truth beliefs different from one ideology or belief with the ideology or beliefs other, (2) the view that all understood that both religious ideology and culture is the same and so do not need to be sorted and distinguished from one another, (3) the third unification of all beliefs and cultures vary it into a "vessel" or "same area". The third of this view emerged two trends plurarisme and attitudes towards multiculturalism. On the one hand there is the opinion that pluralism and multiculturalism, is a reality "religio-cultural historiko" which has its roots in the archipelago mengurat this, because it does not need to be maintained or even suspected dikembngkan on track in the same direction within the framework of Unity; Ika. But on the other hand there is the view that pluralism and multiculturalism is understood that also could turn into a movement that seeks to "relativize" all religions and cultures as well as trying to "mensinkretiskan" teachings of the various religions, even generalize all religions in all its aspects. This view is feared repeat ekstrimeisme and radicalism in the name of religion, yangtentunya detrimental to all religious people.

In this context, the author is not eager to reveal the plurality of ethnic, political, language and distinct identity of each community, but rather focus on religious plurality and diversity of cultures that come into contact with theological values, rituals and moral. These three aspects become very sensitive as deemed by the believers of the extreme-fanatical-radical as something disturbing "religious" them, especially on issues related to the theological, ritual and moral. In order for pluralism and multiculturalism understood logically and proportionate in perspective a positive-prospective-optimistic and not a priori-dogmatic-emotional-pessimistic, so that its presence is not a threat nor a destroyer entity truth, freedom and harmony of religious life, but precisely as an amplifier entity truth, and the protection of religious freedom for its followers.

Therefore patronage and primodialitas practice the teachings of a religion by its followers still felt strongly in Indonesia and also in Bandung, then understanding, thinking and attitudes of the leaders and the leaders of various religious pluralism and multiculturalism need to be explored comprehensively, original-proportioned and can be justified scientifically and faith and teachings of each religion. In this study focused on the perceptions and attitudes of religious uka pe to pluralism and mutikulturalisme dibdiang theological, ritual, ethical-moral and cultural.

Perception in the context of social psikhologi by Krech et al. mean equated with cognition "cognition" is a person's ability to understand the object. Perception is also understood as vision, response and power to understand something, such as understanding other people,

objects or ideas outside himself. The response to the object shaped by how a person looked at the object. Every individual has a "cognitive world" and not someone who has a cognitive world similar to the lainny (Krech, A998: 18). Perepsi or cognition of someone affected by the world of cognition that is determined by the following factors: the physical and social environment, the physiological structure, wishes and goals, as well as experiences (ibid: 20) understanding that one may experience a change in case (1) changes due desires, (2) changes due to information, (3) perahan because cognition that preceded it, (4) and change personal factors.

Perception is the process that is performed through selective presentation of information and the preparation of flexible patterns of information regarding the characteristics of something following a more or less constant at themselves. Perceptual process itself occurs in permulaaan interaction, but the processes it does not stop there. Entered information continuously during the interaction process requires continuity perceptual processes. (Newcombs, 1985: 107-108).

By knowing the perception of this religion pe uka expected us to understand how their view of the diversity or plurality of religious beliefs, ordinances of worship and moral principles that they make the guidelines as its practices. It is seen as strategic for the socialization of their views to the faithful adherents or followers, for reasons of paternalism and patronage during this mewarani relationship between religious leaders and adherents.

While the attitude is a mental position or feeling prepared to act or state of mind inclined to do or not do something, but the act itself is not necessarily true. The attitude was based on a particular view of an object or willingness to act against something. The attitude is always directed to a case, there is an attitude obyektidak without object (Gerungan, 1089: 151). That attitude may be directed to objects, people, but also to those events, sights, institutions, against the norms, values and other things. Divided attitude to the attitude of individual and social attitudes. Individual attitude is an attitude that was shown to individual persons, while social attitudes, is the attitude displayed by a group of people or community.

On the basis of these ideas, understanding of the position of religious leaders to pluralism and multiculturalism is the key factor in disseminating to the public both pengnut supporters or their religion. Thus the awareness of diversity and recognition of the entities of each pemuuka and religions will be realized, thereby building a pluralist society-multiculturalist who value and appreciate the diversity of beliefs, socio-cultural, ethical-moral, racial-ethnic and customs of each -masing individual and komuninasnya.

The problem is there is no guarantee that all religious leaders have the same perception of pluralism and multiculturalism, is more difficult is to understand their attitudes and behavior in relation to the plurality and multikulturalitas religious leaders and adherents. Moreover Bandung area is known as "plural society and hiterogen", then the "movement" of pluralism and multiculturalism actual-implementable in the perspective of co-existence and co-recognition into gold jembatasn strengthen: Unity in Diversity.

Formulation and Restrictions Problems

1. Problem Formulations

a. Frequent occurrence of extremism and radicalism in the name of religion. This could potentially lead to inequality, social friction and even conflict between religious communities in the name of God and religion he follows.

b. Pluralism and multiculturalism are normatively-conceptually focused on co-existence, co-recognition, tolerance, solidarity, egalitariansme, diversity and democracy, vulnerable diverted towards understanding relalivisme religions, syncretism belief, and pencampurakukan religious teachings.

c. Pluralism and multiculturalism potential as a bridge that brings about different religious teachings, as well as strengthening and protection of the freedom of religion for its followers. On the other hand by the puritanical judged to be a threat to the purity of their religion.

d. It is likely to be influenced by various factors among which are the perceptions and attitudes of the leaders and the followers of the various religions, particularly the theological aspect, ritual, moral and cultural.

2. Problem Restrictions

a. Perception of religious leaders to pluralism and multiculturalism as well as its practices by the followers of the religion, as well as members of other faiths.

b. The attitude of the religious leaders of pluralism and multiculturalism and how to practice the behavior of the followers of the religion as well as by members of other faiths.

c. Keperansertaan attitudes and religious leaders as well as the concrete actions undertaken in the framework of pluralism and multiculturalism socialize

d. This study was limited to the religious leaders of Islam, Christianity, Catholicism, Hinduism, Buddhism and Kong Huchu in cities and districts of Bandung, West Java

3. Basic Assumptions Research

a. Each religion has beliefs and manner of worship is different, so each religion cling to the belief peribadatannya respectively

b. Awareness of each of the followers of brackish religious leaders have always made it a role model for the figure or figures of their adherents, so it can be assumed that the perceptions and attitudes of religious leaders will be followed by its adherents.

c. Perceptions and attitudes can not be separated from faith, experience, knowledge, desire, beakang background and environment as well as the intensity and type of the target object nebjadi dab perception that attitude.

Pluralism, derived from English consists of two words plural (= diverse) and isms (understand) which means a variety of comprehension, or an assortment of familiar, for it is a term including the word ambiguous. That means that the results or circumstances become plural. or the state of a pluralist state that believes that more than one faith or religion (https://id.wikipedia.org/wiki/Pluralisme. Pluralism in question in this research is that majmuk religious ideology that justifies all religions, or ideologies that recognize the truth is more than one religion. While pluralistic, is recognition ekberadaan following each religion according to their beliefs ya the truth of each (co-existence k0rekognisi)

According to the KBI, pluralism means that the state of the plural society concerned with the social system, politics. In konteksn luralisme religion, can be interpreted as different cultures Faiths' different in a society. In this study will be presented both, namely pluralism means the acknowledgment of the truth of all religions and pluralistic namely the recognition of the truth of each religious truth in accordance with the beliefs of each religion by its followers each.

Multiculturalism. various types of cultures, how to maintain the culture, the culture mengenati contain values. This term berasald ari word culture is defined as the culture and habits of a group of people in a particular area (Ainul confident in Maslihah, 2007: 5). Multiculturalism is an ideology or a situation-kondisimasyarakatyang composed of many cultures. Multiculturalism is also a misunderstanding menekankanpada equality gaps and local culture without prejudice to the right-ak and cultural existence. Which emphasizes the equality of cultures (Maslikhah, 2007: 6).

Frame, a board that is placed around the object suaru so strong. In the context of life polit8ik, user define the frame protector or maintain a certain social order. Ika single frame Bhineka intended as a safety, or protection against kemajmukan social life, which is the public nature konteksini premises are narrowed space = scope for the city of Bandung.

Single Binneka Ika, a variety of diverse, keberragaaman (KBI 1996: 134) Unity in diversity is the motto or slogan Indonesia. This phrase comes from Old Javanese language and often translated with the phrase "Different but still one". The word diversity means "diverse" or different. Neka word in Sanskrit means "wide" and is forming a word "miscellaneous" in Indonesian. Single word means "one". The word ika means "it". Unity is literally translated "Wide One That", which means even though different but essentially remains the Indonesian nation is unity. This motto is used to describe the unity and integrity of the Nation and the Unitary State of the Republic of Indonesia which consists of diverse culture, local language, race, ethnicity, religion and belief (https://id.wikipedia.org/wiki/Bhinneka_Tunggal_Ika)

Literature review

Humans act based on ideas, experiences, environment, wants ideals. Included in the activities of observation could not be separated from the asoek aspects. Human wadhag know the world or the real world, both himself and the world around him where he is, by engaging with mendenarnya, smell it, see it, or absorb it. How to recognize such objects is disebu5t modalities graduation. But the objects are concrete observation is not always visible, akant etapi he could also be ideas, opinions, thoughts or even beliefs and ideologies. Of course, the observation of concrete objects with abstract backwardly certainly different, especially if that were observed (perception) is something that is invisible. Although the theory of such observations more physical on-diorienasikan on Xan is abstract, not kasatta ang eyes and the sensual bersiat lainnya.pengamatan that are concrete and physical, but the basics work and penaturannya can be used as a reference for understanding AKN perceptions or observations that are ,

Perception in the context of social phsycologi by Krech et al disamaartikan with cognition "cognition" is a person's ability to understand the object. Perception is also interpreted as vision, sight, response and power to understand something. For example to understand other people, objects or ideas outside himself. Further Krech et al mengemukakakan that response

to the object was shaped by the way someone looked at the object. Every individual has a "cognitive world" and not someone who has a cognitive world similar to the lainny (Krech, et.al. 998: 18). Perepsi or someone affected by the world cognition cognition is determined by the following factors: the physical and social environment, the physiological structure, wishes and goals, as well as experiences (ibid: 20). Understanding one may experience a change in case (1) changes due to the desire, (2) changes due to information, (3) perabahan because cognition that preceded it, (4) and change personal factors.

Meanwhile L. Klages interpret perception as the ability to receive impressions and must be distinguished de gan in memory or recall. Perception can be evaluated from four aspects (1) aspect of quantity with the possibility of the object a little, a lot or moderate, (2) the quality of the responses were warm, fresh or dried, senaual or spiritual, lahiriyah or batiniyah. (3) the dynamics of the response, there are ERUs -menerus or are fast disappearing or less under control, (4) the duality of capacity, there are fields that can ditanggkap into the soul and no field can ditngkap out by faculty. (Sumardi S, in Ya'qub Muhammad, 1986: 171).

Theory of Attitude

Attitude is a mental position or feeling prepared to act or state of mind inclined to do or not do something, but the act itself is not necessarily true. The attitude was based on a particular view of an object or willingness to act against something. The attitude is always directed to a thing, an object no attitude without object (Gerungan, 1089: 151). That attitude may be directed to objects, people, but also to those events, sights, institutions, norms, values and other things. Divided attitude to the attitude of individual and social attitudes. Individual attitude is an attitude that was shown to individual persons, while social attitudes is the attitude displayed by a group of people or community.

The characteristics of the attitude (1) is not inborn, but is formed or learned throughout the development of the person in relation to the object, (2) that attitude can change, so the method to understand also change, (3) the attitude is not standing alone, but always contains a particular relationship to an object, (4) the attitude it could be one particular thing, but it can also be a collection of terms such rights, (5) attitudes have aspects of motivation and aspects of feeling, it another skill that distinguishes the investigated person (Gerungan, 1978: 154). Knowledge alone is not necessarily drive the behavior, if it moves attitude to do or not do something. Changes in attitude are caused by internal factors of physical-psikholgis concerned (physical condition, the desire, the will, experience and so on.) And physical-nonphysical external factors (communication of information, interaction, environment, etc.).

That attitude consists of (1) a cognitive component which is a representation of what is believed by the individual, (2) the affective component, a feeling concerning aaspek emotional, and (3) the conative component, an aspect of the tendency to behave in accordance with certain attitude that is owned by someone (Azwar S, in Henry and Dewi, 2010: 31). The factors that influence the attitudes of which is; personal experience, personal, social environment, culture, mass media, social institutions keagamaandan economic factors (in Henry and Dewi Anwar, 2010: 36). Gradually, there are stairs or levels attitude

1) Accept the given stimulus
2) Responding to a given object (work, answer)
3) Respect, menajak others to get involved

4) Take responsibility for everything that has been chosen with all the risks. (Purwanto, in Waan and Dewi, 2010: 34)

Pluralism and Multiculturalism

Pluralism as understanding diversity is the reality of human nature that can not be denied and is recognized by all religions are entrenched in Indonesia with the motto Unity in Diversity, brbeda vary but are in dalams one ksatuan. Pluralism according to the Dictionary of Indonesia (1996: 777) .adalah majemu state of society is concerned with politics sosiaLdan system, or brbagai different cultures in a masyaakat. Pluralism is not merely referring to the fact of the existence of kemajmukan. But the question is the active involvement of the fact that kemajmukan. Seserang may say bears the properties where it is able to interact positively in the kemajmukan environment. In other words, the notion of religious pluralism is that every religion demanded not only to acknowledge the existence of the right of other religions, but also involved in the effort to understand the differences and similarities in order to achieve harmony in diversity (Ahmad Shofan, 2008: 58)

Diana L. Eck referenced by Ahmad Shofan, (2008: 58-59) interpret pluralism in the following meanings:

First, pluralism is not only diverse compound, pluralism is more than just a plural or diverse with active ties to kemajumukan earlier. Although sometimes interpreted pluralism and diversity of the same, there are differences that need to be emphasized .Keragaman is a fact that can be seen on the world with diverse cultures. Pluralism requires keikutsertaaan.

Second, pluralism is not just tolerance. Pluralism is more than just tolerasnsi with an active effort to understand others. Although tolerance is already merupkan step ahead of intolerance, tolerance does not require us to know everything about everyone else. Tolerance can create a climate for restraint, but not to understand. Tolerance alone is not much to bridge the gap stereotypes and fears that it could be precisely the picture together mngenai dominate others.

Third, that pluralsme not just relativism. He is the linkage between the commitment relijious real commitment to secular commitment is real. Pluralism is based on the difference and not on persamaan.Puralisme is a bond not release differences and specificities. We must aling respect and peaceful coexistence.

Pluraalisme as the design of God "design of God" should diamalkaan form of attitudes and actions that uphold multiculturalism. But do not just stop at the discourse of the importance of pluralism and not also be a "homo pluralist" who appreciates the diversity hidupmelainkan as well as "homo multiculturalist" who believes that bha relation plurality in dalamnnya there are problems of minority versus majority, must be built with concrete actions based on the recognition of equality, equity and justice.

Frequent social conflicts in the name of God or religion. In Indonesia could be said every year of tensions, unrest or conflicts as a result of inter-religious sentiment. For that to be very important prluralisme Although pluralism is also considered a threat to the majority of Muslims, as it is believed that pluralism considers all religions are equal. (Moh. Shofan, 2008: 77).

The religious leaders play an important role in the freedom to sow fear among religious groups. Orthodoxy religions (Islam, Christianity, Jews) is basically built to maintain the

established teachings of heretisme influence the thoughts considered deviant. Fanaticism is born of self-confidence to face the differences of thought, expression of life and then set everything sacred happenings that are considered sterile, pure, uncontaminated steady (Yudi Latif in Moh. Shofan, 2008: 78) .Agama misused and misspent a good point on the side external or internal, prophetic religion prone to violence after his identity is threatened, because it believes that the shares based actions will of God (Moh Shofan: 2008: 93). tKeragaman is a fact of life in which every person should try to come to mutual understanding sau each other. Religious pluralism basic unity of purpose and open dialogue.

Behind the differences of each religion there is a chance reunited given the similarities in the transcendental dimension. All forms of exoteric religion (way of worship and various other symbolic) will meet in the realm transenentalnya is God. It is at the heart of all religions lead to. ethical-normative pluralism. While the pressure point multikulralisme is plurlisme culture. A plural society is a society that consists of two or more elements or social orders which live side by side, yet without mingling in one political unit (Furniwall in Herfenr, 2007: 16) Multiculturalism recognizes the ethnic and cultural diversity, religion and traditions of the people of a nation, in order to each adjust to each other on the consolidated norms and customs and produced by national institutions, whether through education and the legal system. If prularisme is a recognition of the reality of diversity that carries over into the co-existence, tolerance and democracy, multiculturalism more emphasis on recognition of ethnic keragamaan. cultural, religious and trradisi to adjust to each other.

Pluralism and Multiculturalism in Different Religion

In essence, pluralism is a problem of all religions, because it concerns the content of essential and critical-sensitive issue for the benefit of their respective religions, especially those related non- belief and worship system, which must not be touched or interfered with by other religions. Religious pluralism is not a matter of belief and worship system, not as sensitive and critical se pluralism of faiths and worship. The next problem is the understanding of pluralism is different. If pluralism is defined as the mutual recognition of each other's existence follows a set of religious truths which he believed, then this may not be a problem for religions. But if pluralism is interpreted as equating senua acknowledgment of the truth of religion or religious adherents to other religions, which then assume all religions are equal, it is feared to cause mixing of religion (syncretism). However, not all religions have the same interpretation of pluralism, no religion has opened up the widest on the meaning of pluralism both in terms of co-existence and the generalization of religious truth that is equally true, so that any religion that is embraced humans would reach the ending the same that is heaven. In other words, this religion dimisalnya fork lots, to and from any direction will eventually reach the terminal end of life, that is heaven.

This latter understanding is not dikehenaki by divine religions (read: Islam, Christianity and Judaism). While religions ardliy (read: Hindu, Buddhist, Kongfuzu) more open to pluralism, both in the sense of co-existence and equating all religions. Differences in perceptions and attitudes of religious people would be affected by the scriptural text nor the fatwas of the clergy, which at the level of tingkst city or county can not be separated from that influence.

Islam and Pluralism

Islam as a religion of revelation (divine) is very emphatic on the issue of faith and worship, so there is no place for equating truth with other AAMA, if pluralism is interpreted as keyakainan that all religions are equally true. Because the holy book of the Qur'an (QS. Al-Kafirun: 6) secra Tegs states that Bagimu Your religion and to me My religion. Is the subject of perbicancangan in kalaqngan figures within his or Islamic scholars is recognition of the truth of existence and of other religions, because according to islamiy faith, religion the only one that will be accepted by God is Islam, while others will be rejected.

In line with the principle of tersedbutpada dated July 28, 2005, the MUI issued a fatwa that forbids pluralism. In the fatwa, religious pluralism, as the object of the issues addressed, is defined as: "An understanding that teach that all religions are the same and therefore the truth of every religion is relative; therefore, every religious believer should not claim that only religion alone is correct while other religions are wrong. Pluralism also teaches that all religions will go and live and co-exist in heaven ". Thus, the MUI stated that pluralism in the context of equalization truth of all religions listed is contrary to the teachings of Islam. Similarly, according to the Institute for Research and Fatwa against religious pluralism or wihdatul adyaan, because according to the decision of this institution that Islam is the AAMA last for the whole of mankind, no more religion yan accepted by god except religion Islam, late Muhammad was a prophet and apostle Last , so there is no prophet seseudahnya. Ahkan if there were previous prophet, which was later revealed to the prophet duania like isla according to the belief of the Muslims who will be lowered again into the world, so the Prophet isa not broadcast teachings Daulu adopting, but will continue the minutes of Prophet Muhammad.

Even baangsiapa which menakui the Prophet after the coming of the Prophet, or if one is to believe their religion is valid other than Islam, then, they are judged as infidel and in the hereafter future it included-oran are losing money because of religion and belief are not accepted by God, thus the case of integrating an invitation to the Qur'an, the Torah and the Bible in one volume, or unite in a single place of worship in the same area are considered in violation of the creed, and assessed out of Islam.

In the development of the penuka there are two views of Islam that was triggered by her ergaulan between Muslims and non-Muslims, which led to the emergence of two views on religious pluralism, the view puritans and moderates view. Puritans who reject pluralism in religion i whom commanded by Adian Husaini, KH. Abdusshomad Bukhari and Malik Anis Thoha. While the moderates who support religious pluralism sponsored by Amin Abdullah, Komaruddin Hidayat and Azumardi Azra (Ngainun Naim, 2012: 33)

According to the moderate pluralism is a necessity, because no human being might have the same beliefs, because it is impossible that man removes pluralismeyang has dicipakan by God. Telogi not religion, because he fell in line kont4eks era (Azumardi Azra in Ngainun Naim, 2012: 50). Something similar is described by Komaruddin Hidayat (in Naginun naim, 2012: 52, that pluralism is a pluralism in bdiang keniscayan as an ethnic language. Thought pluralistic and inklusifistik could dampen their agamadan konloik may bring one adult in appreciating the religion. According Azumardi (in Nhainun Naim) that this pluralism is a tribute to another religion within the framework of maintaining harmony, creating a society

that thinks a single, monolithic, that is not pluralistic adalh an action is worth sia.yang right is to develop the protective cover sikapsikap menhormati, tolerandan appreciate pluralism.

Meanwhile eklompok who reject pluralism of which are Adhian Husanini saying that pluraliasme religion dalah as a misunderstanding menajarkan that all religions are equal, and therefore the truth of every religion is relative, therefore, every religious believer should not claim that only religion are benarsedangkan other religions are wrong. Pluralism also teaches that all religions will go and live side by side in heaven. , By definition just as it then pluraliasme should be rejected (Ngainun naim, 2012: 63).

In line with pndapat Adhian is Abdusshomad (Ngainun Naim, 2012: 67). Yang explained that religious pluralism teaches all religions are equal, by kareanya religious truth is relative, every religious believer should not claim aganya just right. Understanding Understanding pluralism pluralism in contrast to pluraitas yan showed ealitas Bergama diverse life. The fact that in society there are the followers of different religions live side by side and not pluralism but pluralitass, namely that menunjkkan keberaaman reality, Pluraliatas an attempt to align some religions, while pluralism is mixing up the teachings religion.

Related Research

a. Studies conducted by Eric Whenever Hahare and Herbert (1932) in New York, p titled Religion in Various Cultures. Rate This they did by analyzing it from the point of view of the various religions, namely on the Development of Religions: Hindu, Buddhist, Kong Futsu, Islam and World Religions other, that essentially all of the great religions of this change and reinterpretation (reinterpretation) the above teachings.

b. Field research on Five Kinds of Culture and Cults What is an alias in Philadelphia, including the Peace Mission of God the Father. This research was conducted by Fauset AH Blackj titled Gods of Metropolis, performed in Philadelphia, University of Pennsylvania Press, (1944).

c. A field study conducted a team of experts antoropologi, social and priskhologi about the role of the Magi Among the Indians a review of the social and psychological research was conducted by Kluckohn, Clyde (, (1944) Cambridge)

Urgency and Objectives

Urgency

This study intends to map the perception and attitude of the religious leaders in the area of Bandung in order to know whether this potentially pluralism and multiculturalism as a threat or precisely strengthening against kebebasnn and protection in carrying out the teachings of religion. it can maintain the unity and integrity of the nation.

With logical sense, proportional and wise in understanding the realities of life of the Indonesian nation and bhineka plural, is expected to reduce the seeds of conflict in the name of their religion.

The results of this study are expected to contribute to the holders of public policy for mensikapi or take the right policy or practice of the idea of pluralism and multiculturalism within the framework memeihara religious freedom and protection.

Objectives

a. Revealing perceptions, attitudes and actions of religious leaders to understand and practice of pluralism and multiculturalism related pengmalan religious teachings, especially on the theological aspect, ritual and moral

b. Knowing how far the leaders and religious leaders provide a logical inforamsi-proportioned and awareness of the implementation of pluralism and multiculturalism among its adherents.

c. Doing kotagorisasi the values contained in pluralism and multiculturalism as well as compliance with the teachings of each religion, so it is considered as a threat or a strengthening of the freedom and protection beragama.dalam framework of national unity.

Research Methodology

a. Approaches

This study is a qualitative case study with a naturalistic approach that in the narrative-descriptive nature analiti, which is based on interpretation as naturalistic settings In this study there are several strategies used a theoretical approach:

1. Constant Comparison, where researchers are in the field while always trying to grow the category-categories and concepts of the field based on the fact that acquired as building analysis (Muslim Abdurrahman, 142) This approach is commonly used in grounded research for a case study.

2. Historiko-socio-cultural approach that uses a reference methodologies used in history, sociology and culture. Therefore the use of diachronic study to understand the historical context, phenomenological understanding of social phenomena, as well as to understand plurarisme assimilation and multiculturalism from the side on culture.

3. Interbelief dialoog, which exposes mutual confidence between their respective religions as well as a point of difference and similarities mecatat attitudes and perceptions of religious leaders to pluralism and multiculturalism.

4. textual and contextual approach, teksutual analysis refers to the scriptural references to religions, as well as text penjelasannnya. While the contextual approach is preferred how religious leaders understand the pluralism-multiculturalism according to their scriptures ago coinciding with the challenges and demands of the times.

5. Approach theological-philosophical-ideological, approach with glasses doctrinal theological-dogmatic nature that exist in every religion, ideological approach because in every religion has a "mission of preaching" as sacred ideals every adherents to invite "others" hug religion. In the mission of each religion is also not out of personal concern and communal commitment that become internal agreement promises its adherents, and is also expected that their religion has a moral and ethical society state that has a "power tie and a forcible power" against its adherents.

b. Research Method

Object Research as well as the population is all formal religious leaders in the Bandung area, but because of the limit of time, effort and cost is not entirely targeted for research, but that the majority of the population sampled. There are two sampling techniques were used that, purposive sampling and cluster sampling. Purposive sampling because the sample was taken on the basis of interest teetentu, ie they are believed to have religious orotitas for then

how they understand pluralism and multiculturalism. While cluster sampling taken because there are clusters sampled in this study.

c. Data collection

There are two main kinds of data that is the source of information, namely (1) Data literary contained in the holy books of religions formal as well as the treasures of interpretative understanding by experts and leaders of religions and (2) field data obtained by the respondent to perform depth interviews (dept interview) addressed to leaders and leaders of religions as well as a cluster resource person who is believed to have a keen eye on pluralism and multiculturalism and as completeness also examining the use of related documents.

In the researchers used data collection methods as follows:

(1) The main methods used are interviews with the tokon various religions in the city of Bandung. This method is used untukmendapatkan primary data from the first source, how perceptions and attitudes towards pluralism and multiculturalism they understand and practice their pangamatan basgaimana according to an multiculturalism pluralism that occurred in the city of Bandung.

(2) Method dokumentasim to support perolehand ata as well as triangulation step on a data-data that is obtained through wawncara. This documentation is taken from various sources and types, including erupa papers on pluralism and multiculturalism, harmony foruu activities implemented by religious adherents FKUB, and dokomen-other supporting documents;

(3) Angkaet ang used to obtain data not directly, but rather mlalui list of the question submitted to the religious leaders who could not be reached mlalui interview for ifferent reason, because of the rush, they are, where they are scattered or data that can only be direrecord through dafatar the question ,

(4) Method trangulasi as one way to increase the credibility and accountability of data iperoleh, which forms in the field can be flexible depending on the situation faced by researchers and research sbyek.

d. Data analysis technique

Data analysis was performed Qualitative primary. Therefore, very stressed Constant Comparison, ie when investigators are in the field will always be trying to grow the category-categories and concepts of the field based on the fact that acquired as building analysis and Verstehen This approach is usually used in grounded research on case studies with doing recording all the following symptoms at the same interpretation. In this qualitative study is emphasized the ability of researchers to obtain data on natural (naturalistic), without any engineering meupun treatment of the object. The analysis process runs flow naturally, which is certainly the interpretation of the researcher with a record does not include thoughts tendensikusnya to the nature of disclosure and the analysis of data obtained.

Verstehen as usual in addition to social studies, the researchers complete with descriptive-analytic interpretive guided by analysis capabilities historico-socio-cultural-religious and yan hermeutika very helpful giving pemaksanaan of data obtained. However, theoretical socio-religious references still take a very important role in capturing the meaning behind the symbol of the language that passed o.eh respondents. Moreover, that religion is something

individual ultimate concern, which is not easily be expressed by respondents for individual-spiritual reasons, or the possibility of the researchers themselves are not easily capture the spoken language and gesture language they seemed.

Research Findings and Discussion

Here are described on the acquisition or research findings, which until this progress report submitted is still in the process of collecting and completing field data and grouping data according to the type of data, an interpretation of the framework of the discussion which is planned to be completed by the end of July 2015. While the analysis and interpretation will be completed by the end of August 2015, and the discussion will be completed in September 2015 while preparing Conclusions and report the use of the budget. While the analytical framework can be checked against the logic of the study below. Draft preparation of Chapter V consists of:

Understanding and study of the perceptions and attitudes of religious leaders to the concept of pluralism and multiculturalism and the reality of its application by the followers of the religion. An understanding of the perceptions and attitudes of religious leaders to understand the practice of pluralism and multiculturalism within the framework of national unity, so that on the one hand contribute to the early perastuan national unity, on the other hand also gives pride of the nation's cultural richness.

An understanding of the attitudes and perceptions of religious leaders to practices of exclusivism and monokulturalisme, as well as pluralism and multiculturalism in the practice of communication and relationships between people of diverse. Significantly improving the quantity and quality of scientific publications enrichment lecturers and teaching materials, as well as communicate to the public, so that they understand how attitudes and perceptions towards pluralism and religious penuka mutikulturalisme, with the mirror of what happened in this city.

Conclution

Having held discussions it can be concluded that the meaning of appropriately-logic-proportional and can be accepted by religious leaders and followers of the concept of pluralism and multiculturalism based on the perceptions and attitudes of religious leaders as appreciation and recognition to religious leaders within the framework of co-existence and ko-recognition on diversity, thereby creating mutual understanding and harmony antaar religious communities so as to reduce misunderstanding, friction especially mengatsnamakan conflict of religion and God, so that the religious sanctity sterile lust ari interests offensifnya on behalf risalahan religion. Socializing concept and practice of pluralism and multiculturalism in the community diverse and hiterogin, as happened in the city known as the city majmuk and hiterogen so that the results of this study can be used by analysts and policy makers within the framework of religious harmony and maintain national unity in tatar Sunda and further in the tatar nation. Besides, this study can be replicated for other regions in relation to pluraliasme and multiculturalism, so that it can be mapped keanergaman life and religion and culture, occupation as a potential conflict melain cultural pride. With the hope of the research model like this could direpliaksi in other regions with innovation, improvisation and further development.

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In short, transactional/reader response theory relies on the aesthetic reading stance to provide an enjoying environment in experiencing literature works. Although sometimes efferent reading is required, aesthetic reading plays the best role in reading literature. Having learners' personal knowledge, past experience, and attention towards reading purposes is the key to a successful reading experience.

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