



Multicultural Education In Islamic Education

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Abstract

Indonesia as a nation state that has various differences emphasizes that its citizens must be able to live in a situation of differences. Thus, multiculturalism in Indonesia is inevitable. However, in reality, it is undeniable that the face of Indonesia's multiculturalism until now has not been so good and that conflicts will arise at any time. This study aims to compile and describe Multicultural Education in Islamic Education. The method used in this study is library research, data collection by looking for sources and reconstructing and studying from various sources such as books, journals, and existing researches. The result of this research is that the paradigm of multiculturalism has become an idea that is quite contextual to contemporary society today. The basic principles of equality, justice, openness, and recognition of differences are the principles of human values that are urgently needed in the global cultural squeeze. Therefore, as a cultural movement, multiculturalism is an inseparable part of various cultural systems in society, in the case of education, it is through multicultural education. Multicultural education can be implemented in Indonesia in the form of formal, informal and non-formal education by integrating multicultural values in curriculum materials, through strategies, approaches and learning methods, learning interactions and internalization of multicultural values from an early age to students. Thus, Islamic education in Indonesia will produce national cadres who are more tolerant, inclusive and *rahmatan lil alamin*.

Keywords: Multiculturalism Education, Islamic Education

1. Introduction

The discourse on multicultural education has been quite reverberating in Indonesia lately. Indonesia with different ethnic, customs, cultures, and religions but framed with the state motto *Bhinneka Tunggal Ika* is indeed very related to the paradigm of multiculturalism, where multiculturalism can be strategically realized through multicultural education both through formal, informal and non-formal education. Indonesia with its diversity of ethnicities, customs, cultures and religions coupled with the experience of centrality of power politics, strict escort of issues of difference and diversity that exist in the society of Indonesia, is quite embedded in the minds of our people, so in fact the people of Indonesia are used to living in multiconditional, multireligious and multicultural conditions. However, it seems that the people of Indonesia have lost their awareness and good ability to solve *problems* related to multireligious, multiethnic and multicultural issues. Of course, the multicultural discourse in education is not something very foreign, although not all levels carry out this multicultural education consciously, perhaps only by chance, may do it in a casual manner because of the demands of habits and conditions faced daily in their lives, or may even do education not with multicultural education (read although it is very unlikely to do education with monocultural isn't it? Especially if the education is education in higher education).

2. Methodology

This research uses a type of approach in the form of library research. The literature method is a type of qualitative research method in which the location or place of research is carried out in libraries, documents, archives, and the like. Or in other words, this research method does not require us to go into the field to see the facts directly as they are (Andi Prastowo, 2011). Literature study is a study used in collecting information and data with the help of various kinds of materials in libraries such as documents, books, magazines, historical stories and so on (Mardalis, 1999 in Mirzaqon, 2017). Literature studies can also study various reference books and similar previous research results that are useful to obtain a theoretical basis regarding the problem to be researched (Sarwono, 2006 in Mirzaqon, 2017). Literature study also means a data collection technique by reviewing books, literature, notes, and various reports related to the problem to be solved (Nazir, 1988 in Mirzaqon, 2017). Meanwhile, according to other experts, literature studies are theoretical studies, references and other scientific literature related to culture, values and norms that develop in the social situation being studied (Sugiyono, 2012). This research is a type of library research. Thus, in this study, the researcher collects



data by taking and analyzing from sources in the library in the form of information or empirical data sourced from books, documents, magazines, journals, official and scientific research reports and other literature that supports the theme of this research.

3. Results and discussion

1 Multiculturalism

Multicultural can be interpreted as cultural diversity, although there are three other terms that are usually used to describe societies that have diversity, both religions, races, languages and different cultures, namely *plurality*, *diversity* and *multiculturalism*. Basically, the three terms refer to one thing in common, namely *non-singularity*, but conceptually there is a difference between the three terms. Plurality represents plurality, more than that multiculturalism affirms that with all these differences they remain the same in the public sphere (Scott Lash and Mike Featherstone, 2022: 2-6). The concept of multiculturalism cannot be equated with the concept of ethnic diversity or ethnic culture that is characteristic of a pluralistic society because multiculturalism emphasizes cultural diversity in equality. Multiculturalism is an ideology that recognizes and glorifies differences in equality, both individually and culturally (Parsudi Suparlan, 2022: 1). The discourse on multiculturalism first emerged in America and Western European countries in the 1960s, by a movement demanding attention to civil rights. This movement aims to reduce the practice of discrimination in public places, at home, at work and in educational institutions, carried out by the majority group against the minority group. At that time, there was only one culture known, namely the majority white culture that was Christian, the group in the community was grouped as a minority group with limited rights (Parsudi Suparlan, 2022:2-3).

2 Multiculturalism in Education

The civil rights movement in the 1960s had implications for the world of education, so there was a demand to reform the educational curriculum which at that time was still full of discrimination. In the early 1970s, a number of educational courses and programs emerged that emphasized aspects related to ethnicity and cultural diversity (James A. Bank, 1989: 4-5). As a paradigm, multiculturalism is an idea that is quite contextual with contemporary society today. The basic principles of equality, justice, openness, and recognition of differences are the values that human beings urgently need in the midst of the global cultural squeeze. Therefore, as a cultural movement, multiculturalism is an integral part of various cultural systems in society, one of which is in education, namely through multicultural education. Education in multicultural insight in James A. Bank's formulation is a concept, idea or philosophy as a series of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in shaping lifestyles, social experiences, personal identities, educational opportunities from individuals, groups and countries (James A. Bank, 2001: 28). According to Sonia Nieto (2002: 29) Multicultural education is a comprehensive and fundamental educational process for all students. This type of education opposes all forms of racism and all forms of discrimination in schools and communities by accepting and affirming the plurality that is reflected among students, their communities and teachers. According to Sonia, multicultural education must be inherent in the curriculum and teaching strategies, including in every interaction carried out between teachers, students and families as well as the overall teaching and learning atmosphere. This type of education is a critical, reflective pedagogy and is the basis for action for change in society, so multicultural education develops democratic principles in social justice.

From the description above, there are important things in the multicultural discourse in education, namely identity, openness, cultural diversity and social transformation. Identity as one of the elements in education assumes that students and teachers are an individual or group that represents a certain culture in society. Identity is essentially inherent in the attitudes of individuals or groups of people, with their identities interacting, influencing each other, including interactions between different cultures. In multicultural education, identity is honed through internal and external cultural interaction. Thus, local identity and culture are the content that must be present in the (curriculum) of multicultural education.

3 Multicultural Education

The concept of multicultural education was first known and developed in developed countries, such as the United States. Driven by the demands of Latin Americans and Africans, indigenous peoples and marginalized groups who demand equal rights and opportunities in receiving education, in addition to being driven by the efforts of the professional community as a solution to the problem of interracial conflict, a has-based education, better known as multicultural education, was born. Multicultural education carried out in America is more of an effort to eliminate racial discrimination between whites and blacks, for the sake of the national integrity they want. Multicultural education as education for *people of color*, meaning that multicultural education wants to explore differences as a necessity (God's grace). Then, how can a person be able to respond to these differences with a tolerant and egalitarian spirit (James Bank in Choirul Mahfud, 2013). According to Azyumardi Azra's perspective, multicultural education is an



educational model for or about cultural diversity in responding to demographic and cultural changes in the environment of a particular society or even the world as a whole (Azyumardi Azra, 2009). Multicultural education is simply intended as an education about cultural diversity, education with diverse cultures. According to Muhaemin el-Ma'hady (2004: 2) multicultural education can be defined as education for or about cultural diversity in response to demographic and cultural changes in the environment of a particular society or even the world as a whole. Meanwhile, Bikhu Parekh defines multicultural education as "*an education in freedom, both in the sense of freedom from ethnocentric prejudices and biases, and freedom to explore and learn from other cultures and perspectives*" (2000:230), multicultural education as an education that is free from prejudice and ethnocentric bias and free to explore and learn various other cultures and perspectives. So there are things that must be considered in studying multiculturalism in education, namely identity, openness, cultural diversity and social transformation.

James A. Bank explained that there are five dimensions in multicultural education (1993:3-24), namely, *first*, the integration of education in the curriculum (*content integration*) which involves diversity in an educational culture whose main purpose is to remove prejudice. *Second*, knowledge construction which is realized by knowing and comprehensively understanding the existing diversity. *Third*, prejudice reduction which is born from the interaction between diversity in educational culture. *Fourth*, the dogmatism of human equality (*equity pedagogy*) which gives equal space and opportunity to every diverse element. *Fifth*, empowering school culture, namely that schools are social mitigating elements from unequal community structures to equitable community structures. The idea of the concept of multicultural education became a global commitment as recommended by UNESCO in October 1994 in Geneva. There are at least four messages in the recommendation (A. Effendi Sanusi, 2008: 2), namely:

- a. Education should develop the ability to recognize and accept the values that exist in personal, gender, community and cultural diversity and develop the ability to communicate, share and cooperate with others.
- b. Education should strengthen identity and encourage the convergence of ideas and solutions that strengthen peace, brotherhood and solidarity between individuals and society.
- c. Education should improve the ability to resolve conflicts peacefully without violence.
- d. Education should increase the development of peace in the minds of students, so that they are able to build the quality of tolerance, patience, willingness to share and maintain more firmly.

H.A.R. Tilaar stated that the educational model needed in Indonesia must pay attention to six things, namely: *first*, multicultural education must have the dimension of "*right to culture*" and local identity. *Second*, Indonesia's culture has become, meaning that Indonesia's culture is a *weltanschauung* that continues to process and is an integral part of the microcultural process, so it is necessary to optimize local culture in tandem with appreciation for national culture. *Third*, normative multicultural education, which is an educational model that strengthens national identity that continues to be without having to eliminate existing local cultural identities. *Fourth*, multicultural education is a social reconstruction, meaning that multicultural education should not be trapped in *xenophobia*, fanaticism and fundamentalism, both ethnic, tribal and religious. *Fifth*, multicultural education is the *pedagogy of empowerment* and the *pedagogy of equity*. Pedagogic empowerment means that a person is invited to get to know his own culture and then used to develop Indonesia culture within the framework of the Indonesia nation-state. In this effort, a pedagogic equality between individuals, tribes, religions and various differences is needed. *Sixth*, multicultural education aims to realize the vision of the future of Indonesia and the nation's ethics. This education needs to be carried out to develop the ethical (moral) principles of Indonesia society which are understood by the entire plural socio-cultural component (2002: 185-190). Based on some of the definitions above, it can be concluded that multicultural education is an education that provides an alternative through the implementation of educational strategies and concepts based on the use of diversity in society, especially those in students such as ethnic plurality, culture, language, religion, social status, gender, ability, age, and race. This educational strategy not only aims to make it easy for students to understand the lessons they learn, but also to increase their awareness so that they always behave humanist, pluralist, and democratic.

4 Purpose and Function of Multicultural Education

The purpose of multicultural education is twofold, namely the initial goal and the final goal. The initial goal is a temporary goal because it only serves as an intermediary so that the final goal is well achieved. The initial goal of multicultural education is to build educational discourse, policy makers in the world of education and students. The hope is that if they have a good discourse on multicultural education, they will not only be able to become transformers of multicultural education who are able to instill the values of pluralism, humanism and democracy directly in schools to their students (Zakiyuddin Baidhaw, 2005). Meanwhile, the final goal of multicultural education is that students are not only able to understand and master the subject matter they study, but it is also hoped that students will have a strong character to always be democratic, pluralist, and humanist. Because these three things are the spirit of multicultural education.



Based on the description above, it can be understood that multicultural education aims to enable students to respect existing cultural diversity and encourage them to be able to recognize and eliminate existing suspicions and discrimination. In essence, multicultural education has two focus problems, namely:

a. An educational process that respects, recognizes and celebrates differences in all areas of human life. Multicultural education stimulates children to the reality that develops in society, which is in the form of a view of life, habits, culture, all of which have enriched human life.

b. An educational process that applies equality of balance and human rights, opposes injustice, discrimination, and voices values that build balance. (Dody S. Truna, 2010).

In the same vein, Setyo Raharjo said the purpose of multicultural education is: to help students develop understanding and attitudes towards a multicultural society. Students have their own culture that is essential, but still contributes to the welfare of the community. Developing a reasonable education, regardless of differences, helps learners to participate in different cultural settings. Assisting students in empowering their optimal potential (Setyo Raharjo, 2002). According to the researcher's view, in the context of learning, multicultural education aims to transform cooperative learning where in the learning process each individual has the same opportunities. Meanwhile, the transformation of cooperative learning itself includes teaching and learning education, conceptualization and learning organization. Cooperative learning is understood as a learning strategy that uses small groups, where learning cooperates, learns from each other, discusses and shares knowledge, communicates with each other, helps each other to understand the learning material, so that in cooperative learning each group member is responsible for the success of each group member.

Multicultural education here is also intended that humans are seen as macro creatures and at the same time micro creatures that will not be separated from the cultural roots of the nation and its ethnic groups. Strong macro roots will cause human beings to never be uprooted from their human roots. Meanwhile, strong micro roots will cause humans to have a strong foothold, thus not easily swayed by very fast actions, which mark modern life and global world association (Ali Maksum and Luluk Yunan Ruhendi, 2004) The process of realizing multiculturalism in the world of education needs to be included in the national education curriculum, which can ultimately create a multicultural Indonesia social order, as well as other efforts that can be made to realize it. The implementation of multicultural education in the world of education is believed to be a real solution to conflicts and disharmony that occur in society.

5 Implementation of Multicultural Education in Islamic Education

In Indonesia, the implementation of the multicultural education paradigm is at least one of the concerns, because implicitly in Law No. 20 of 2003 concerning the National Education System states that education is organized democratically, fairly, nondiscriminatory, upholds human rights, religious values, cultural values and national plurality, education is organized as a systemic unit with an open and multi-meaning system (Law No. 20 of 20 years 2003 article 4: 1 and 2). Multicultural education in Indonesia can be implemented both in formal, informal and non-formal education paths. In formal education at the primary, secondary and higher education levels, the discourse of multicultural education can be implemented by including multicultural insights in related curriculum materials such as religion, *civic education*, sociology or other relevant materials. In addition, it can be implemented through approaches, methods and learning models such as discussions, group assignments, and *Contextual Teaching and Learning*. In non-formal education, the content of multicultural education can be implemented by instilling multicultural values in education carried out by the family and/or the environment independently. Multicultural insights can be given to children from simple things such as being aware of gender and gender differences, knowledge of various customs, tolerance between fellow family members and playmates, and others. Meanwhile, in non-formal education, the insight of multicultural education can be implemented by training institutions, community learning activities, study groups and majlis taklim through trainings, studies and studies that have a multicultural perspective, are not fanatical blind to one understanding or knowledge, do not foster primordialism and monoethnic values. On the contrary, education is carried out by emphasizing openness, togetherness, tolerance, even from an early age.

In Islam, education functions to guide and direct human beings to be able to carry out the mandate from Allah, namely carrying out the duties of life on earth as *Abdullah*, who must submit and obey all the rules and will of Allah, serve only Allah and as the *caliph of Allah*, both regarding the implementation of the duties of the *caliphate* towards oneself, the household, the community and the duties of the caliphate to nature (Muhaemin, 2004: 24). According to Muhaemin, among the duties of the caliphate in society is to create unity and unity of the people, please help in goodness, uphold justice in society, be responsible for *amar makruf nahi munkar* and be good to the weak and others. Meanwhile, those related to the duties of the caliphate related to nature include cultivating nature, teaching culture and Islamizing culture. Islamic education is an effort made to explore and develop the potential of students who have faith, piety and noble character or realize students to become *Kamil people*. It is not easy to reach *Insan Kamil*, it needs maximum preparation and life learning, where people who have entered the category of *Insan Kamil*, humanly perfect, relatively no divine and human problems. It is optimal *hablum min Allah wa hablun min an-nas*, or humans who have been able



to optimize and use *Multiple Intelligence* in a balanced manner in all aspects of life. Because Islamic education in Indonesia is part of national education, Islamic education in Indonesia can actually implement multicultural educational insights. Basically, Islam has been diverse since its birth, at least according to historical records. Islamic education is also diverse, so Muslims will not be considered to deny history if they implement multicultural education. In fact, to teach Islam alone, a teacher or lecturer is used to implementing multicultural insights. In learning fiqh, for example, one worship can be carried out in various ways according to different beliefs and understandings (*fiqh*) within Muslims, how do we learn students in a monocultural way? Religious tolerance has even been taught by Allah through verses of the Qur'an (as in Surah *al-Kaafirun*) and taught by the Prophet through his Sunnah (as in the case of the togetherness between the Muhajirin and Anshor), human beings were created by Allah male and female with different nations and tribes, so that humans know each other (as in Surah *An-Nisa*).

What is very interesting is that informal Islamic education such as *majlis taklim*, perhaps it is quite ideal if multicultural paradigama is implemented with this type of Islamic education. According to the researcher, the insight and paradigm of multicultural education can be conveyed, perhaps starting from very simple and everyday problems, such as the problem of religious tolerance both within Islam and between religious communities. The temporary effect of recitation and study through *majlis taklim*, relatively less multi-million and fanatical madzhab, this does not mean that it is difficult at all, it only needs to be habituated (*habituation* for teachers/ustadz and students/students) to recite and study the fiqh of various madzhabs, recite and study aqidah from various streams, read the Qur'an with *qiroah sab'ah*, reciting and studying Islamic science in various ways from various points of view, all of which are intended to carry out education and teaching by including multicultural values in every subject matter and learning approach. Thus, there will be no doubt for us Islamic educators to implement multicultural insights in the education we do. With multicultural education, Islam will be more inclusive, not exclusive, grounded, contextual and not textual, and really part of the realization of Islam as *rahmatan lil a'lamin*.

4. Conclusions

The nation and people of Indonesia are citizens and nations that are multiethnic, multiracial, multicutomary and multireligious, but nevertheless they are a unit that strives to uphold the Republic of Indonesia, survive in the integrity of the nation and the people of Indonesia, uphold the unity of the nation. Due to the gripping experience, strict escort and authority, and the centralization of the power system, this nation seems to have lost the ability to do "*the best of problem solving*" regarding multiethnic, multireligious and cultural problems. The people of Indonesia lose their intelligence and policies when faced with the problem of diversity, so that the path of peace is sometimes not used as a solution. Multicultural education is a relatively new discourse in Indonesia, especially for Islamic education in Indonesia, but in fact, the values of multicultural education have become an insight and habit for the people of Indonesia. The philosophical roots of multicultural education in Indonesia are covered in the state motto *Bhinneka Tunggal Ika*, implicit in Law No. 20 of 2003 concerning the National Education System and even has been taught first in the teachings of Allah through the Qur'an and the teachings of the Prophet through his Sunnah. Thus, multicultural education can be used as an alternative solution to be a therapy for the incohesion of the Indonesia nation in facing this nation's problems together, so that our pace is getting steadier towards the actualization of a more independent, intelligent and wise national identity. Multicultural education can be implemented in education in Indonesia, both formal, informal and non-formal education paths. Multicultural education can be implemented through the integration of relevant curriculum materials, approaches, methods and learning models that prioritize the paradigm of openness, togetherness, tolerance and mutual respect for the various differences and diversity that exist as one Sunnatullah that must run.

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