

## The Impact of Multicultural Learning on Islamics' Education (PAI) Students in Holistic Personal Development



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**ABSTRACT:** The goal of this study is to examine how multicultural education affects students' overall holistic personal development as they progress through postsecondary institutions. As Indonesia's democracy has grown, so has its commitment to multicultural education. In theory, multicultural education strives for equality, which includes the right to access "education for all." 38 students from private tertiary institutions made up the sample for this study, which used a descriptive quantitative technique and product moment correlation data analysis. In addition, using the product moment formula as a data analysis approach, we may determine how much variable X (multicultural variable) correlates with or influences variable Y (holistic personal development). In this investigation, it was discovered that  $T\text{-Count} > T\text{-Table}$ , with a 5% or 1% significance level. Accordingly, the alternative hypothesis ( $H_a$ ) is accepted and the null hypothesis ( $H_o$ ) is rejected in light of these findings. So it can be said that multicultural learning has a big impact on how Islamic Education (PAI) students develop holistically as people.

**KEY WORDS;** Multicultural Learning, Holistic Personal, PAI (Islamic Education)

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### INTRODUCTION

God gave Indonesia the gift of diversity, which is a very valuable gift. There are 300 ethnic groups and 600 regional languages in Indonesia, which is made up of over 17,000 islands. The motto "Bhineka Tunggal Ika" was created by the nation's founding fathers, who undoubtedly had a clear understanding of the state that would be created. The young Pledge, which was made by the country's young in Batavia before 1982, is still in use today. The unity of the "Indonesian homeland," "Indonesian nation," and "Indonesian language" were underlined in this declaration. Every national organisation in Indonesia is anticipated to adopt this decision as their guiding principle (Lestari, 2015).

Following independence in the 1990s, there was intermittent inter-group violence in a number of Indonesian provinces, demonstrating how thin the nation's sense of unity is and how low the level of mutual understanding across communities. However, after the American tragedy of September 11, the diversity problem in Indonesia's reform era grew more complicated, and the invasion of Iraq only made matters worse between different groups. The issue of identity politics started to surface.

For Indonesia's diverse population, democracy presents its own set of difficulties. The reforms that occurred after 1998 produced democracy. An "Indonesian multicultural society" with a "plural society" pattern is being built as a result of the reform or overhaul of the life order of the New Order. The diversity of ethnic groups and cultures is no longer the pattern of Indonesian society, which is "unity in diversity"; rather, it is the diversity of cultures present in Indonesian society (Mubarok et al., 2020).

History demonstrates that the cause of humanity's prolonged suffering is the negative perception of diversity. At least 35 significant interethnic conflicts have taken place during this time in different parts of the world. More than 38 million people lost their homes, and brutal interethnic wars claimed at least 7 million lives. This form of confrontation occurs in both the north and south and from west to east. The world is drenched in blood, from Sudan, Sri Lanka, and India to Yugoslavia, Czechoslovakia, Zaire, Rwanda, and the old Soviet Union. Ethnic, racial, group, and religious disputes were also present during this protracted battle (Akram, 2016).

According to Imam Tholikhah (Imam Tholikhah, 2002), there were several disputes and social unrest in Indonesia from the 1990s to 2000 alone, with the intricacies of SARA (Ethnicity, Religion, Race, and Intergroup), up till the present day. Despite the fact that there are still unresolved conflicts and riots, nearly all of them contain religious sentiments and symbols.

The fact that the Indonesian nation-state is made up of a variety of different ethnic groups, cultures, faiths, and other groups is an irrefutable reality, and the nation-state can simply be referred to as a "multicultural" society. But on the flip side of

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this "multicultural" reality, "Indonesian national culture" must be urgently rebuilt in order to serve as a unifying factor for all ethnic and cultural divisions.

Currently, there is a strong understanding of the value of upholding multiculturalism, unity in diversity, and the Unitary State of the Republic of Indonesia at all levels of society. This country is growing tired of the unrest that has recently resulted from conflict between various groups, including majority and minority or vice versa (Wilhelmus, 2018). To minimize the occurrence of shameful events, education must be used as much as possible as a key socializing tool. The introduction of multicultural education is regarded as one of the best strategies to impart tolerance and the ability to live in variety in individuals. A very recent development in the field of education is multicultural education (Nurwahid, 2022).

In one nation, the growth of democracy is consistent with the growth of multicultural education. In theory, multicultural education strives for equality, including the right to access "education for all" The same is true of the democracy process that was sparked by the acceptance of human rights that do not prejudice against variations in gender, religion, or skin color.

A learning process known as "multicultural learning" introduces and promotes appreciation for cultural diversity and distinctions within a group or society. The goal of multicultural education is to promote respect and an appreciation for the distinctions between different cultures.

Thus, multicultural education can significantly enhance a person's overall personality. Individuals can improve their interpersonal skills, gain a deeper understanding of cultural variety, and respect for both physical and mental health through multicultural learning.

A society with many different groups is characterized by the cultural, racial, and religious variety that multicultural education recognizes and supports. Building mutual respect and tolerance for other groups is the goal, as is raising awareness of and respect for cultural diversity. Today, the foundation of intercultural discourse in the world of formal education (schools) is becoming more and more strained.

Preliminary difficulties such as the numerous incidences of disputes and horizontal conflicts in society are growing in importance as multiculturalism becomes more widely accepted. Then, a number of parties emphasized this notion and incorporated it sooner in the educational program.

There is still disagreement over whether multicultural education refers to teaching cultural diversity or to forming attitudes that value cultural diversity. Multicultural education is currently understood in a variety of ways. Multicultural education according to Kamanto Sunarto is typically seen as a way to educate about the diversity of cultures present in society. However, it can also be seen as a way to provide different models for that diversity and, in some cases, as a way to cultivate in students a respect for that diversity (Sunarto, 2018).

According to Paulo Freire, education is not a "ivory tower" that attempts to ignore social and cultural reality. He believed that education must be able to build a society that is both educated and educated, rather than a culture that merely praises social prestige as a result of the money and success it enjoys. In response to requests for equal rights for all groups and the growing variety of the student body, multicultural education was created (Abdillah, 2017).

James Bank, one of the pioneers of multicultural education, has also integrated the idea of educational equality with the concept of multicultural education. According to James, the core of multicultural education is education for freedom (as education for freedom) and the propagation of inclusive movements (as inclusive and cementing movements) in order to build interpersonal relationships. Because it relates to concerns of social justice, democracy, and human rights, multicultural education is a discourse that transcends national boundaries (Banks, 2020).

Additionally, Jose Cardinas (Jose A. Cardinas, 175 C.E.) asserts that the value of multicultural education is based on five factors: incompatibility (inability to live in harmony), other language acquisition (demands of other languages), cultural pluralism (cultural diversity), development of a positive self-image (development of a positive self-image), and equity of educational opportunity (equality in obtaining educational opportunities).

However, according to Donna Gollnick, the significance of multicultural education is driven by a number of presumptions, including: (1) that every culture can interact with other cultures that are different and can even contribute to one another; (2) that cultural diversity and its interactions are at the core of American society today; (3) that social justice and equal opportunity for all people are rights for all citizens; and (4) that the distribution of power can be distributed equally among all (Hall Ed. et al., 2018) .

The third community theory—the theory of Cultural Pluralism: Mosaic Analogy—is the one that serves as the foundation for multicultural education out of the three discussed above. This hypothesis fits with the Indonesian state slogan, *Bhinneka Tunggal Ika*, in the setting of that country. Generally speaking, this credo offers all Indonesians the chance to express and even grow their individual linguistic, ethnic, cultural, and religious identities.

In this case students are both the aim (object) and the topic of education in all educational activities; as a result, knowledge of the nature of education must be complemented by knowledge of the typical traits of students. Students generally exhibit five qualities, specifically:

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1. The inability to use one's skills, will, etc., is a state of learners.
2. Have a drive to develop into an adult.
3. The backgrounds of learners vary.
4. Students use their particular fundamental abilities to investigate the natural environment.

Multicultural education can be defined as the process of developing a way of life that appreciates, is serious about, and is tolerant of cultural variety that exists in the midst of a plural society (Jayadi et al., 2022).

Meanwhile, learning about different cultures might enhance a person's overall personality. An individual who possesses equilibrium in all facets of life—including the physical, mental, emotional, spiritual, and social—is said to be holistic. The intellectual principles of freedom, justice, equality, and the safeguarding of human rights serve as the foundation for multicultural education. All students are actively encouraged to work toward structural similarity in school organizations and institutions as part of multicultural education's core mission.

The promotion of plurality through a curriculum that encourages intercultural competitiveness is not a policy that results in the institutionalization of inclusive education or teaching. By giving students the chance to interact directly with individuals or groups of people of different ethnicity or race, multicultural-based learning aims to empower students to build respect for people of diverse cultures.

Additionally, multicultural education supports students in recognizing the truth in many cultural viewpoints, encourages students to take pride in their cultural heritage, and informs students that value conflicts frequently lead to conflict amongst social groups. Holism, which is also the root of the word holistic, is also the root of holism. In his article *Holism and Evolution* from 1926, J.C. Smuts used the term "holism" for the first time. According to Shinji Nobira, who wrote about this in his essay *Education For Humanity: Implementing Values in Holistic Education*, the word holistic is derived from the word holism. The 1926 essay "Holism and Evolution" by J.C. Smuts is credited as the publication that first coined the term holism.

The word "holism" is described as a method of approaching a problem or symptom by viewing it as a cohesive whole in the Big Indonesian Dictionary. Holistic is derived from the word holism and means encompassing or all-encompassing. Holistic is an English word that derives from the word "whole," which meaning "whole" in English.

The concepts heal (healing) and health (health) serve as the foundation for the phrase holistic as well. It shares the same root as the word whole etymologically. In a holistic perspective, it can be understood as thinking broadly and attempting to integrate multiple tiers of laws and experiences that go beyond just reading people in a limited way. unknown to him, has something. The worth of an individual's IQ and skills is significantly greater than what the test results indicate.

An individual must be viewed as a whole, not just from a physical or cerebral perspective, but also from a social, emotional, and spiritual one, according to the concept of holistic personality. This perspective holds that everyone has the capacity to achieve perfect harmony in all areas of their lives (Irsyadiyah et al., 2022).

Some of the advantages of multicultural learning for a whole person include the following: 1) Increasing awareness of diversity and plurality; 2) Increasing self-consciousness and cultural awareness. 3) Develop interpersonal abilities. 4) Growing appreciation for good physical and mental health(Yunanto et al., 2020).

It is reasonable to suppose that individuals can improve their self-awareness and cultural awareness through multicultural learning. This can assist people in comprehending the values of various cultures and how they may affect their behaviors and demeanor when interacting with others.

A person's understanding of the variety of cultures and pluralities present in the globe can be expanded with the aid of multicultural learning. Through promoting social and emotional balance, this can assist people in appreciating cultural diversity and distinctions in day-to-day living.

The development of a greater understanding of one's physical and mental health can also be aided by multicultural education. Better interpersonal skills, such as the capacity to interact with people from other cultural backgrounds and the capacity to respect cultural differences, can be developed through participating in multicultural learning. The ability to communicate with people from various cultural backgrounds and to accept cultural differences are only two examples of the greater interpersonal skills that may be developed through multicultural learning.

### METHOD

In this study, product moment correlation data analysis is used in conjunction with a descriptive quantitative methodology. How much does variable X (the multicultural variable) influence or correlate with variable Y (the holistic personal development variable)? The following are some examples of how this study applies the product moment formula as an analytical tool:

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$$r_{xy} = \frac{N \sum XY - (\sum X)(\sum Y)}{\sqrt{(N \sum X^2 - (\sum X)^2) \cdot (N \sum Y^2 - (\sum Y)^2)}}$$

- $r_{xy}$  : Correlation index number "r" product moment
- $N$  : Number of cases (number of respondents)
- $\sum XY$  : The number of multiplication results between scores X and scores Y
- $\sum X$  : Sum of all scores X
- $\sum Y$  : Sum of all Y scores

38 respondents were chosen at random from a pool of 380 participants for this study's sample. Once the rxy value is known, the authors use the levels of the correlation coefficient "r" proposed by Dr. Anas Sudjiono in his book Introduction to Educational Statistics (Anas Sudjiono: 2018, 194) to determine the relationship and the outcomes of the variables under study: a) very high correlation (0.90-1.00), b) high correlation (0.90-0.70), c) moderate/moderate correlation (0.70-0.40), d) low correlation (0.40-0.20), e) very weak correlation (0.20-0.00).

The following is the hypothesis that needs to be tested in this study: a) It is hypothesized that multicultural learning has a substantial impact on students' overall personal development. And each variable needed indicators, as given in the table below, in order to test the instrument.

**Table 1. Variable Indicator**

Variable	Concepts	Indicators
	Multicultural learning is a process of developing all human potential that respects plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and religious (religious) diversity.	Become tolerant to diversity mutual trust Mutual understanding mutual respect Have an open mind
	Holistics Personality Intellectual, emotional, physical, social, artistic, and spiritual potential are all developed in harmony through this type of education.	-Love God and all of creation - Independence, self-control, and responsibility - Reliable, sincere, and prudent advice -Honorable behavior and attentive listening Generous, cooperative, and willing to pitch in when needed; self-assured, inventive, and never-say-die - A trustworthy and fair leader Kind, humble, tolerant, and unified

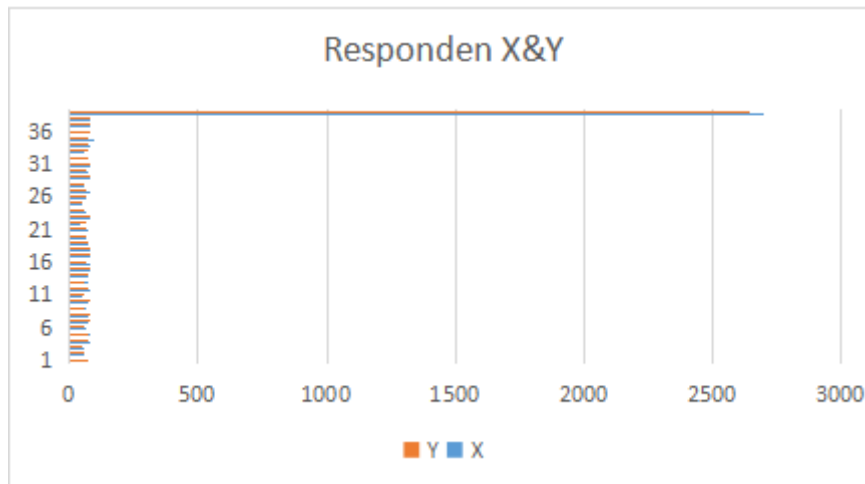
(Source : McGee Banks)

In the meantime, a questionnaire with a Likert scale was given to students in order to measure the X and Y variables in this study.

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## RESULTS AND DISCUSSION

The following is the total score of all the questionnaires that students completed, the results of which are shown in the following graph:



Source: Results of Questionn

Figure 1. Research respondentsaire Score Variables X and Y

Table 2. Variable Frequency Distribution X

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Multicultural Learning	38	41	96	70.95	11.104
Holistics	38	50	82	69.58	9.021
Valid N (listwise)	38				

(SOURCE: Results of data processing from SPSS 2022)

The results of the SPSS test show that variable X has an average value (mean) of 70.95 and variable Y has a mean of 69.58.

Table 3. Holistics Dependent Variabel

Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	29.156	6.930		4.207	.000
	Multicultural Learning	.570	.097	.701	5.902	.000

Dependent Variable: Holistik  
(Source; Results of data processing from SPSS 2022)

According to the SPSS calculation findings in the table above, the correlation value between the two variables is 0.701, or 70%. Thus, it can be stated that multicultural education has an impact on students at Jakarta Islamic University's overall personal development. This is supported by the adjusted correlation coefficient (R adjusted), which is 70%. This demonstrates that the better it is for students' overall personal growth when lecturers incorporate multicultural learning into the classroom more frequently.

The calculations are as follows to determine whether variables X and Y are normally distributed and correlated:

$$R_{xy} = \frac{N \cdot \Sigma XY - (\Sigma X) \cdot (\Sigma Y)}{\sqrt{\{N(\Sigma X^2) - (\Sigma X)^2\} \cdot \{N(\Sigma Y^2) - (\Sigma Y)^2\}}}$$

$$R_{xy} = \frac{38,190184 - (2696)(2644)}{\sqrt{\{38(195836) - (2696)^2\} \cdot \{38(186978) - (2644)^2\}}}$$

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$$R_{xy} = \frac{7.226.992 - 7.128.224}{\sqrt{(7.441.768 - 7.268.416) \cdot (7.105.164 - 6.990.736)}}$$

$$R_{xy} = \frac{98768}{\sqrt{(173.352) \cdot (114.428)}}$$

$$R_{xy} = \frac{98768}{\sqrt{19836322710}}$$

$$R_{xy} = \frac{98768}{0.701270673} = 0.701$$

This is consistent with the SPSS results shown in the table below for the intercultural learning summary model.

**Table 4. Multicultural Learning Summary Model**

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.701 <sup>a</sup>	.492	.478	6.520
<b>Predictors: (Constant), multicultural learning</b> (Source: Results of data processing from SPSS 2022)				

The R value represents the strength of the relationship between variables X and Y. Based on the aforementioned data, it is known that variable X and variable Y have a correlation coefficient of 0.701. These outcomes precisely match those of the parametric statistical tests that have been discussed. So it is clear that variable X has a 0.701 or 70% impact on variable Y.

### a. Koefisien Determinasi (KD)

The relationship between variable X and variable Y is demonstrated by the coefficient of determination. The square value (R<sup>2</sup>) is 0.492 according to the aforementioned data. The correlation coefficient (R), which is the result of squaring the value of the correlation, is what determines the coefficient of determination. As was previously said, the correlation between variable X and variable Y is 0.701, or 70%, so the result of 0.701<sup>2</sup> is 0.492.

Thus, it is known that the value of KD = 49.2%, and the remaining 51.8% (100% - 49.2%) is the contribution of other elements not included. This implies that the influence of multicultural learning on students' holistic personal development is 49.2%, and the other 51.8% is this. The tests above lead to the following conclusions on the outcomes of the correlation analysis between variable X and variable Y in the table:

**Table 5. Correlation of two variables**

Correlations			
		Multicultural learning	Holistics
<b>Multicultural learning</b>	Pearson Correlation	1	.701**
	Sig. (1-tailed)		.000
	Sum of Squares and Cross-products	4561.895	2599.158
	Covariance	123.294	70.248
	N	38	38
<b>Holistics</b>	Pearson Correlation	.701**	1
	Sig. (1-tailed)	.000	
	Sum of Squares and Cross-products	2599.158	3011.263
	Covariance	70.248	81.385
	N	38	38
<b>**.</b> Correlation is significant at the 0.01 level (1-tailed). (Source: Results of data processing from SPSS 2022)			

Regarding the results of the test performed using SPSS, it is known that the correlation (r) on the X variable is 0.70 with a 2-tailed significance of 0.000, and the correlation (r) on the Y variable is 0.70 with a 2-tailed significance of 0.000. Therefore,  $r_{xy} = 0.70$ . Conclusion: There is a positive (+) / unidirectional association between the application of multicultural learning and the development of a student's holistic personality. The correlation is larger the more multiculturally based the learning.

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### CONCLUSION

It is evident from the calculations above that there is a connection of 0.701 between multicultural learning and pupils' overall personal growth. There is a way to analyze it to determine the impact of the variable being researched, and that is as follows:

The result of the calculation above indicates that the relationship between variable X and variable Y ( $r_{xy}$ ) is 0.701. Additionally, the correlation index value that was found is positive. This indicates that the correlation between variables X and Y has a significant impact on this study. In the table above, the correlation value between variable X and variable Y ( $r_{xy}$ ) is 0.701, which is within the range of 0.70 and 0.90. As a result, it is possible to say that there is a strong or high correlation between variable X and variable Y. This indicates acceptance of the Alternative Hypothesis ( $H_a$ ), which states that variable X has an impact on variable Y.

According to the computation above, 37 degrees of freedom (Df) or degrees of freedom exist, and the "T" product moment value at a significant level of 5% and 1%, respectively, is 0.271 and 0.242. 5,902 in the T-count. Consequently, it is evident that T-Count (5.902) > T-Table (0.271) at a significance level of 5% or 1%. Therefore, the alternative hypothesis ( $H_a$ ) is accepted in light of these findings. Therefore, it can be stated that multicultural learning has a big impact on the holistic personal development of Islamic study (PAI) students.

This depends on a number of factors, including: (1) religious theology and doctrine; (2) student attitudes and behavior in relation to understanding and practicing the religion; (3) the sociocultural context in which it is practiced; and (4) the role and influence of religious leaders, including religious teachers, in guiding their students.

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