

A Multicultural Approach on Islamic Religious Education

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ABSTRACT: This article aims to discuss Islamic religious education from a multicultural perspective in Indonesia. The research method uses a literature review with content analysis. The study results show that the diversity of the Indonesian nation in various ethnicities, religions, and races is a nation's wealth asset. However, it can lead to conflict when pluralism needs to be appropriately maintained. Plurality has the potential for conflict with religious issues, which is the forerunner of societal divisions. The article contributes to providing knowledge related concepts and ideas about Islamic religious education with a multicultural insight perspective to realize the world of Islamic religious education that is Rahmatan Lil Alamin.

KEYWORDS: Islamic Religious Education, Multicultural, Insights

INTRODUCTION

Indonesia is a multicultural country (Madakir et al., 2022; Nasir et al., 2022; Sumarna et al., 2021), which can be seen from its diverse socio-cultural conditions. Currently, the number of islands in the territory of the State of Indonesia (NKRI) is approximately 13,000 (Susanto, 2018). The population is approximately 200 million people, consisting of 300 ethnic origins (Habibah et al., 2020) and using 200 different languages, adherents of various religions and beliefs, including Islam, Christianity, Catholicism, Hinduism, Buddhism, and Khonguchu (Efendi & Suswanta, 2017).

In a multicultural society, social and religious issues should not be claimed as light matters. The diversity of social correlations of various religious adherents is felt by all people, including politicians, religious leaders, teachers, leaders, and parents. Activities of religious traditions, of course, each have equal rights and ways to maintain its characteristics and traditions with various efforts that can be made (Abdullah, 2021).

The perfect way to maintain religious characteristics and traditions is through education because education is the most effective vehicle for continuing, preserving, perpetuating, and preserving traditions from one generation to the next and from one century to the next (Naim, 2017).

Education is the most effective medium to give birth to generations that can produce diversity, as something that must be appreciated because education is spread very evenly and is systemic. Educational institutions widely circulated from various strata throughout Indonesia. Therefore, education is an effective vehicle for achieving this goal.

Multicultural education has historically appeared in the Americas in specific forums; at first, the education system contained ethnic discrimination, then received attention from the government. Multicultural education means learning strategies with diverse student cultures as a background and is used as student learning in the classroom. Using this was made to expand the concepts of culture, equality, diversity, and democracy (Sirait & Nizar, 2010).

Multicultural-based Islamic education is an approach to transforming the education and culture of society (Abidin & Murtadlo, 2020). In Indonesia, following the principles of education contained in Law number 20/2003 concerning the National Education System article 4 paragraph 1, which reads that national education is organized in a democratic and fair, and non-discriminatory manner by upholding human rights (HAM), religious values, cultural values, and the diversity of the Indonesian nation (Nasional, 2003).

METHOD

This article aims to discuss Islamic religious education from a multicultural perspective in Indonesia. The research method uses a literature review with content analysis (Gumiandari et al., 2022; Zakiudin et al., 2022). Through a literature review, researchers explore related concepts and ideas about Islamic religious education with a multicultural insight perspective to realize the world of Islamic religious education.

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RESULTS AND DISCUSSION

1. Islamic Religious Education

a. The Definition of Islamic Religious Education

Islamic religious education is teaching and learning activities between teachers and students to form independent students who become perfect people (Hambali et al., 2022). Therefore, Islamic religious education is a vessel that can direct the growth and development of human life in a good direction. Zakiah Drajat thinks that Islamic Education means education that is oriented towards the independence of students, whether it is theoretical or straightforward (Nasikhin et al., 2022). Faith education aims to produce students to become servants of Allah who always serve Him and are guided by the Qur'an and Hadith so that life in this world and the hereafter will be better (Apipudin, 2020).

b. The Purpose of Islamic Religious Education

Islamic religious education and character education aim to harmonize, balance, and harmonize between faith, Islam, and Ihsan, which is embodied in (Apipudin, 2020):

- a) Human relationship with Allah SWT.
- b) Man's relationship with himself.
- c) The relationship between human beings.
- d) Human relations with the environment.

c. The Function of Islamic Religious Education

According to Majid and Andayani (2006), the functions of the Islamic religious education curriculum and ethics for schools/madrasas are:

- a) Development, namely increasing the faith and piety of students to Allah SWT, which has been instilled in the family environment.
- b) Instilling values as a reference for life to seek happiness in the world and the hereafter.
- c) Mental adjustment, meaning following the situation using the surrounding environment in sync with Islamic teachings.
- d) Repair is a way to correct errors, weaknesses, and deficiencies of students in beliefs, understanding, and teaching experience in everyday life.
- e) Prevention, namely warding off negative things from the environment and other cultures that can harm him and hinder his development from becoming a complete Indonesian human being.
- f) Teaching about religious knowledge in general as long as it is systemic and functional.
- g) Distribution, namely a way to distribute students who have specific talents in Islamic beliefs so that they can develop optimally and benefit themselves and others.

The function of Islamic religious education in schools is to develop faith, devotion to Allah SWT, and noble character (Kambali et al., 2023; Kholil et al., 2022; Pratomo & Kuswati, 2022). Instill Islamic values as a guide to achieving happiness in the world and the hereafter, and physically and mentally (Rochmat et al., 2022) adjust students to the environment and society through education.

2. Multiculturalism

a. Definition of Multiculturalism

Etymologically multiculturalism, namely multi = many, culture = culture, and isme = flow/understanding. Essentially, this understanding acknowledges human dignity in society with its unique culture. By doing this, everyone feels valued and responsible for their group's life. A society's denial of the need to be recognized (politics of recognition) is the root of all inequality in various walks of life (Masdar, 1999; Wahid, 1992).

Multiculturalism is more directed at cultural diversity. Cultural orientation, with its diversity, is more focused on the word multiculturalism because it covers all aspects of culture. Therefore, the word multiculturalism is broader than using the pluralism of religious beliefs (Truna, 2017). This term covers all aspects of culturally diverse diversity, not just religion.

From the development of the understanding of multiculturalism above, we understand that multiculturalism is a new societal need to help each other, love each other, and raise the degree, health, and intelligence of the nation and people. Therefore, in order to develop an understanding of multiculturalism, it must be pursued in a strategic way, namely through education. This is based on the function of educational institutions, namely as a transformation of cultural values (Tilaar, 2004).

b. Multiculturalism according to Experts

Lash and Featherstone (2002) define multiculturalism, namely cultural diversity. The terms always used to describe diverse people, racial and cultural, are (1) plurality, (2) diversity, and multicultural. Plurality proves that there are more concepts. Diversity, namely more than one, is a difference, heterogeneous, and cannot be equated.

From the above opinion, multiculturalism is a picture of the diversity of people who mutually respect, know, and respect one another to realize shared goals.

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c. Multicultural Education

Etymologically, multicultural education comes from 2 terms: education and multiculturalism. Education is defined as the process of developing the behavior of a person or group to mature humans through pedagogy, processes, actions, coaching, and educational methods. The word multicultural is the culture which means culture, decency, or maintenance, while multi is poly, various, and variety. Using thus the notion of multiculturalism, namely cultural diversity, variety, decency, or much maintenance, cultural diversity from one's background (Sunarto, 2016).

Andersen and Cusher argue that the definition of multicultural education is education about cultural diversity (Thoyib, 2019). James Banks (2015) said that multicultural education is education for people of color. Multicultural education wants to explore disparities as necessary (gift of the gods/Sunatullah). Then, how can we respond to this disparity with tolerance and an egalitarian spirit.

In line with the above, Jayadi et al. (2022) defines multicultural education as education about cultural diversity for demographic and cultural changes in society or globally.

Hernandez (2001), in her book "Multicultural Education: A Teacher Guide to Linking Context, Process, and Content" defines multicultural education as the perspective of political, social, and economic empirical discourse experienced by each individual in a complex and diverse human community of cultures, can reflect the importance of culture, race, sexuality and intensity, gender, social status, religion, economy, and dispensations in the educational process. Using another that education into the transfer of knowledge should be able to provide multiculturalism values by mutual respect and respect for diverse lives, both in terms of background or socio-cultural basis that it encompasses.

According to Abdullah (2021), religious education always breathes peace, is sensitive to social experience, prioritizes social safety, and is based on the values of unity and justice according to Islamic teachings contained in the Qur'an and Hadith so that students can recognize, accept, and respect the differences of others. Multicultural Islamic education aims to build people who uphold the concept of the social contract, namely that every individual and group has the same rights and obligations, even though their backgrounds are not in sync. According to Abdullah (2021), the importance of multicultural education in Islamic education is to form an inclusive understanding of religion and form religious harmony.

Multicultural education in Islam includes the Medina Charter (Miftah, 2016). The Medina Charter references ethnic groups and beliefs in carrying out social life. This charter is a reference in the government and Islamic state administration system. The morals of Rasulullah SAW reflect a multicultural human being who respects human rights and upholds disparities, which has been acknowledged by the non-Muslim clergy, including the Bishop of Sidon Paul of Antioch, Kenneth Cragg Theodore Abu Qurrah, and Western scholars, namely William Muir, as well as Montgomery Watt (Sunarto, 2016).

Multicultural Islamic education is oriented towards embedding an attitude of sympathy, respect, appreciation, and respect for differences in beliefs and cultures to develop faith and piety in Allah SWT. Allah will not originate handsome, beautiful, or rich, and the position that will be looked at is his piety (Sunarto, 2016).

d. The Concept of Multicultural Islamic Education

The concept of multiculturalism and diversity cannot be equated; ethnicity and culture are the distinctive characteristics of pluralistic people because multiculturalism emphasizes cultural diversity and equality. Multiculturalism addresses ideological issues: politics, democracy, justice, rule enforcement, business, employment opportunities, cultural rights, human rights, ethical and moral principles, level and quality of products, and various other relevant concepts (Suryana et al., 2015).

Dawam and Alafsana (2003), in his book, argues regarding Multicultural Education. The concept and application of mentioning multicultural education is "a process of developing human potential as a whole that respects plurality and heterogeneity of cultural, ethnic, ethnic and religious diversity."

Azra, in his book "Multicultural Education An Effort, to Strengthen National Identity" argues that multicultural education is expected to foster caring behavior and understand the politics of recognition of the culture of human groups, such as democracy, plurality, universal humanity, and other relevant subjects (Suryana et al., 2015).

Suparlan, in Suryana et al.'s (2015) book, argues that efforts to create a multicultural Indonesia will materialize if:

- a) The concept of multiculturalism has spread widely. It is essential for the Indonesian people and the hopes of the Indonesian people at the national and local levels to adopt it and become a way of life.
- b) The trend of understanding among experts regarding multiculturalism and building the concepts that support it.
- c) Efforts can be made to realize this ideal.

Naim (2017), argues that multiculturalism is an ideology that emphasizes the inequality and equality of local cultures without ignoring the rights and existence of existing cultures. Multiculturalism is more focused on cultural equality.

Multiculturalism means understanding the conditions of a highly composed society of various cultures. Multiculturalism is a comfortable feeling that is formed from knowledge and skills. A sense of security is an atmosphere of no anxiety in maintaining interculturality.

Multiculturalism is a concept of community in the context of nationality, which recognizes diversity, disparity, and pluralism of culture, race, ethnicity, ethnicity, and beliefs. Multiculturalism is a concept that provides an understanding that a

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plural or plural nation means a nation with diverse cultures. A multicultural nation is a nation where ethnic or cultural groups will coexist peacefully on a principle of co-existence which is marked by a willingness to respect other cultures. Plurality can also be understood by belief, and then religion will maintain the balance of the plural people.

This paradigm reveals that cultural diversity contains various kinds of wisdom and values. To form a solid social order, the values of wisdom can be used as a binder in interacting and socializing between individuals or social groups. By narrowing cultural disputes that are not conducive, the social life cycle of pluralistic people will be realized in the principle of mutual respect and care for one another.

From the description above, it can be concluded that multicultural education is a conscious effort given to students to be able to get, appreciate, and cultivate caring behavior towards differences, criticism, have a sense of empathy and tolerance towards others regardless of status, class, gender, and academic abilities in order to create an intelligent personality in dealing with issues of cultural diversity.

Religious education with multicultural insight is very appropriate for educational institutions. Because religious education with a multicultural perspective leads to a dialogical approach to instilling biological enlightenment alongside diversity, this is related to anxiety and worry that violence often occurs in people's lives.

Apart from that, a high sense of sentiment towards a group that is not the same, a sense of revenge involving all elements of the people, can lead to fights between villages, tribes, and between students. This dilemma can be overcome by transforming the value of religious education with a multicultural perspective in every educational forum, namely by compiling learning materials about peace and love for fellow human beings. This is very important for religious leaders or teachers in conveying religious teachings when in formal or informal forums, one does not have to convey teachings by issuing extreme verses.

e. Strategy for Islamic Religious Education with a Multicultural Insight

In response to this phenomenon, attitudes towards the latest education are expected, using the internal problems of Islamic education, namely: 1) dichotomous problem; 2) objectives and functions of Islamic educational institutions; 3) curriculum or material issues to develop quality education.

From the Islamic Religious Education perspective, Multicultural education cannot be separated from the concept of pluralism. This educational concept is oriented towards the process of pluralist and multicultural awareness. The concept of multicultural Islamic education can be focused on as a comprehensive and systematic effort to prevent and overcome inter-religious ethnic conflicts, radicalism, separatism, and national integration. The fundamental value of this educational concept is tolerance (Rus'an & Lisnawaty, 2013).

f. The application of Religiously Pluralistic Education

Multicultural education is an educational strategy that is applied to all types of subjects using a variety of cultures from students, such as differences in religion, ethnicity, language, social class, gender, race, ability, and age so that the learning process becomes more effective and more accessible.

Jackson argues that religious education requires the skills of interpretation, dialogue, criticism, and access to various sources of information. Participation in relevant debates will connect the social world with individuals, meaning a form of communication between beliefs and cultures that is very much needed for a plural democracy. School is a very suitable place to develop epistemological plurality and pluralism (Jackson, 2004).

In learning beliefs, an essential thing that must be understood is the characteristics of multicultural education and how to learn to live with differences. Conventional education only relies on three main pillars: how to know, how to do, and how to be, so one pillar is added to multicultural education, namely how to live and work together with others. The addition of the fourth pillar is complementary to the previous three pillars. In educational practice, it includes various processes, namely the development of tolerant behavior, empathy, and sympathy, mutual understanding, mutual trust, and mutual respect.

g. Multicultural-based Islamic Religious Education Method

Another aspect that must be considered is the approach to learning. Naim (2017), argue that several approaches must be used in learning Islamic beliefs that can foster students' multicultural understanding, namely: (a) historical approach; This approach presupposes a process of contextualization of what has happened in the past or came in the past. (c) aesthetic approach, namely by teaching students to be polite, polite, friendly, peaceful, and love beauty. (d) a psychological approach, namely an approach that pays attention to individual psychological situations independently. (e) an approach with a gender perspective, namely, conveying awareness to learners so that they do not discriminate between genders because gender does not hinder one's success.

The approaches above make it possible to create multicultural awareness in global education and culture. Therefore, multicultural-based education in schools can be implemented by developing a curriculum that adopts multicultural values such as peace, tolerance, and human rights. A multicultural-based education curriculum is a curriculum that refers to cultural diversity. The curriculum constantly explores differences as a necessity.

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CONCLUSIONS

Education must have a multicultural dimension, in which there is education about religion and science because human life must be multi-dimensional. Humans as multi-dimensional beings. Therefore, the solution to resolve humanitarian problems includes a multi-dimensional approach in which multicultural education exists.

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