

Urgency of Multicultural Islamic Education on Modern Indonesian Education

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Abstract

Examining the necessity of multicultural Islamic education in contemporary Indonesian school is the goal of this study. This study employed library research as its methodology. Both primary and secondary data sources are used in the data collection for this study. The author applies analytical descriptive data analysis approaches to the data analysis. Specifically, information about the subject of the study is gathered, categorized, explained, and ultimately concluded. According to the study's findings, multicultural education is thought to be the greatest way to address the diversity that already exists in society, including differences in culture, religion, ethnicity, and other areas, by encouraging an appreciation of diversity. Since Allah SWT created humanity and nature with great diversity, differences are a blessing rather than something to be despised or viewed as sinful. Therefore, multicultural education must be seen as a practical aspect of multiculturalism, where one must put the theory into practice by taking actual action in addition to understanding it.

Keywords: *Education, Multicultural, Islamic and Modern Education*

Abstrak

Penelitian ini bertujuan untuk mempelajari seberapa penting pendidikan multikultural dalam pendidikan Indonesia kontemporer. Penelitian ini menggunakan penelitian kepustakaan. Sumber data primer dan sekunder digunakan untuk mengumpulkan data penelitian ini. Penulis menggunakan metode analisis data deskriptik analitik untuk menganalisis data. Yaitu, data dikumpulkan, diklasifikasikan, dan dideskripsikan sebelum sampai pada kesimpulan. Hasil penelitian ini menunjukkan bahwa pendidikan multikultural dapat menjadi solusi terbaik untuk menangani keragaman yang ada, termasuk keragaman budaya, agama, etnis, dan lainnya, dengan menumbuhkan rasa terima kasih kepada semua orang. Sebab Allah SWT menciptakan manusia dan alam secara heterogen, perbedaan adalah rahmat, bukan dosa. Oleh karena itu, pendidikan multikultural harus dipandang sebagai aspek praktis dari multikulturalisme. Ini berarti bahwa siswa tidak hanya perlu mempelajari ide-ide tersebut, tetapi juga harus melihat bagaimana multikulturalisme dapat diterapkan dalam kehidupan nyata.

Kata Kunci: *Pendidikan, Multikultural, Pendidikan Islam dan Modern*

INTRODUCTION

If humans want to communicate with society and its environment, education is the key. Science has become an important component in the development of global societies with the evolution of the times, which then affects the development and development of various components of the world of education.¹

Indonesia is a multicultural country with a high degree of pluralism. Depending on how well the heterogeneity is managed, it can be a potential for progress or regression of the country. Today, it has been proven that conflicts caused by tribes, religions, and intergroup races (SARA) are still frequent. It shows how important it is to strengthen multicultural education in Indonesia. Multicultural education is an approach to providing information about values that can enlighten and glorify human beings by appreciating their own identity, appreciating differences of ethnic, cultural, racial, religious, and beliefs, as well as digging the local wisdom of Indonesian culture. This study aims to see how important multicultural Islamic education is in contemporary Indonesian education. According to Imron Mashadi, the aim of multicultural Islamic education is to increase our fear of God by instilling a sense of sympathy, respect, appreciation, and empathy towards people of different cultures and religions. God doesn't see where she comes from, how handsome or beautiful she is, how rich she is or how strong she is; but what He sees is how obedient she is.²

In building a new Indonesia, multicultural education has become an irreconcilable need, Tilaar said. Multicultural education requires an in-depth study of such ideas and how they can be applied in the real world. To realize multiculturalism in the world of education, multicultural education must be included in the curriculum. In the end, this will create a multicultural Indonesian society. Multicultural education is believed to resolve conflict and harmony in a truly plural Indonesian society. In other words, multicultural education can serve as an alternative method of solving socio-cultural differences. Multicultural education today has two major responsibilities: to prepare the Indonesian people to face foreign cultural currents in the era of globalization and to unite their own diverse peoples.³

A person must be equipped with the ability to exist and be accepted so that he can develop and interact with his neighbor in his environment. As a child, a Muslim can see the differences and diversity in his environment. It is hoped that they will not only understand and acknowledge a system based solely on Islamic teachings, but also be able to understand that there are other systems that may be different. There is no point in responding to differences apriori; on the contrary, they can be considered as reasonable and to be considered. The cultivation of multicultural educational values is essential to

¹Muh Irfhan Muktaba, "Implikasi Filsafat Ilmu dan Etika Keilmuan dalam Pengembangan Ilmu Pengetahuan Modern," *Jurnal BELAINDIKA (Pembelajaran dan Inovasi Pendidikan)* 3, no. 2 (2021): 26, <https://doi.org/10.52005/belaindika.v3i2.73>.

²Muh Amin, "Pendidikan Multikultural," *Jurnal Kajian Islam Kontemporer* 09, no. 1 (2018): 24–34.

³Novia Iffatul Izzah, "Al hikmah: journal of education," *Urgensi Pendidikan Multikultural di Indonesia dalam Pendidikan Agama Islam* 1, no. 1 (2020): 35–46.

have such an attitude to life.

It is hoped that multicultural education will be the best way to deal with existing diversity, which includes religion, ethnicity, culture, and so on, by cultivating a sense of appreciation for different things. Because God created mankind and the world heterogeneously, the difference is mercy, not sin. Therefore, multicultural education must be seen as a practical aspect of multiculturalism. This means not only learning the concept, but also applying it in practice in society and in schools. Multicultural education can teach people to be tolerant, respect humanity, and love peace.⁴

RESEARCH METHOD

As for this type of research, it's qualitative research with library research.⁵ The data source on a research is the subject from which the data is obtained.⁶ If you look at the data source, then this qualitative research data compilation can use both primary and secondary data sources.⁷ Primary data is the source of information obtained from the first source. Secondary data are data that do not come from the primary source in obtaining data nor information to answer the problem to be investigated.⁸ In analyzing the data, the author uses analytical descriptive data analysis techniques, i.e. data related to the subject being studied is collected, and classified which is then described. Finally, self-conclusion, according to Dixon, Bouman, and Aktinson, "a good conclusion is a conclusion based on a thorough analysis and interpretation of data aggregated on the basis of the fundamental question investigated."⁹

RESULT AND DISCUSSIONS

Multicultural Education

Multicultural comes from two words: *Multi* and *Kultul*, *multi* means many and *kultul* means culture. The term multiculturalism comes from two words: multicultural and education. Education is the process of developing attitudes and behaviors of a person or group in an attempt to deter through teaching, training, educational procedures, and educational methods. Multicultural is terminologically defined as cultural diversity and decency. Multicultural education means a process of development of human potential that appreciates plurality and heterogeneity as a result of cultural, ethnic, tribal, and flux diversity. (agama). Such an understanding is relevant to education because education is regarded as a continuous or eternal process. Multicultural education therefore requires the

⁴Iis Arifudin, "Urgensi Implementasi Pendidikan Multikultural di Sekolah," *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 12, no. 2 (1970): 220–33, <https://doi.org/10.24090/insania.v12i2.252>.

⁵Rita Kumala Sari, "Penelitian Kepustakaan Dalam Penelitian Pengembangan Pendidikan Bahasa Indonesia," *Jurnal Borneo Humaniora* 4, no. 2 (2021): 60–69, https://doi.org/10.35334/borneo_humaniora.v4i2.2249.

⁶Suharsimi Arikanto, *Prosedur Penelitian: Suatu Pendekatan Praktik*, 2014.

⁷Sugiyono, *Metode Penelitian Bisnis: Pendekatan Kualitatif, Kuantitatif, dan R&D*, 2014.

⁸Fenti Hikmawati, *Metodologi Penelitian*, 2020.

⁹Saiful Annur, *Metode Penelitian Pendidikan: Analisis Data Kuantitatif dan Kualitatif*, 2014.

highest respect and respect for human dignity and dignity.¹⁰

Multicultural education uses five dimensions: integration, knowledge construction, reduction of prejudice, equal education, and empowerment of schools and school structures. Multicultural education is a new way of thinking about equality. It can be applied to many aspects of life, such as social, economic, political interactions, and other things that require more intense social interactions. Multicultural education practices are influenced by multicultural paradigms.

Jones in Zamroni defines multicultural education as follows:

*Multicultural education is “an approach to teaching and learning that is based upon democratic values and beliefs and that affirms cultural pluralism within culturally diverse societies in a independent world”. In short multicultural education seeks to embrace, recognize, and incorporate a multitude of diverse cultural experinces and contributions into the curriculum. Multicultural education thereby provides a vehicle for teaching citizenship to student.*¹¹

Multicultural education, according to Yudi Hartono, is education that values differences so that differences do not become a source of conflict and division. Mutual tolerance will revive the diversity and cultural wealth, characteristic of a nation that must be preserved..¹²

Education is a conscious and planned endeavour to realize and develop a person's self-potential to have the spiritual strength, self-control, personality, noble morality, and skills necessary for himself, society, nation, and country. Multicultural education is therefore a conscious effort to develop a personality, both inside and outside the school, who learns about different social status, race, tribe, and religion in order to build an intelligent personality to deal with issues of cultural diversity.¹³

The Urgency of Multicultural Education in Indonesia

Indonesia has many cultures, tribes, groups, religions, ethnicities, races, social classes and other characteristics. Even though each country consists of a variety of diversity, each country has a background that helps improve multicultural education. This background, at least, provides reasons and gives a new color to the ways of developing and utilizing multicultural education. Multicultural education understands that cultural and ethnic diversity is part of a country's society.¹⁴

The urgency of multicultural education in Indonesia today is that it is an

¹⁰Yenny Puspita, “Pentingnya Pendidikan Multikultural,” *Seminar Nasional Pendidikan Universitas PGRI Palembang*, 2018, 285–91.

¹¹Hanif Tofiqurrohman, “Pendidikan Multikultural dan Relevansinya dengan Pendidikan Agama Islam,” *Jurnal Kependidikan* 7, no. 2 (2019): 179–91, <https://doi.org/10.24090/jk.v7i2.3080>.

¹²Reno Supriyandi dkk., “Pendidikan Islam Multikultural dan Integrasi Bangsa, Model Pendidikan Islam Multikultural serta Peran Guru Dalam Pendidikan Islam Multikultural,” *Innovative: Journal Of Social Science Research* 4, no. 1 (2024): 8441–53.

¹³Amin, “Pendidikan Multikultrual.”

¹⁴Lathifah Abdiah, “Filsafat Pendidikan Islam: Pendidikan Multikultural,” *Tarbawy: Jurnal Pendidikan Islam* 8, no. 2 (2021): 24–31, <https://doi.org/10.32923/tarbawy.v8i2.1827>.

alternative means of resolving conflict, students are expected not to abandon their cultural roots, and multicultural education is very relevant for existing democracy as it is now. The following is the explanation:

1. Alternative Means of Conflict Resolution

The world of education faces challenges in exploiting existing differences due to the very diverse cultural structures in Indonesian society. Multicultural education currently has two big responsibilities: preparing the Indonesian nation to face the flow of foreign culture in the era of globalization and uniting its own diverse nation. According to Sleeter and Grant, multicultural education is successful if it involves all aspects of society. This is due to the fact that multicultural education covers many different aspects of life.

2. So that students do not leave their cultural roots

In the current era of globalization, intercultural encounters can be a big threat to students. Diverse knowledge must be given to students so that they have global abilities, including culture, to understand this reality. To ensure that students do not forget their cultural origins, students must be given a broad understanding of various cultures. Currently, anticipatory steps are needed to face the challenges of globalization, especially those related to culture, according to Fuad Hassan. Advances in science and technology (science and technology) can make intercultural relations easier. Currently, our world of education is facing very difficult and complex challenges.¹⁵

3. Towards a multicultural Indonesian society

Cultural diversity in Indonesian society is part of the *Bhinneka Tunggal Ika* style. The sense of mutual respect, respect and tolerance between cultures is proof of the diversity that exists. Democracy, justice and law, cultural values and ethos, togetherness in inequality, ethnicity, ethnicity and ethnic culture, and religious beliefs are some of the concepts related to multiculturalism.¹⁶

Goals and Principles of Multicultural Education

Multicultural education is a progressive approach to educational transformation that thoroughly criticizes and points out shortcomings, errors and discrimination in the world of education. By using multicultural education as a social engineering tool, schools are given incentives to contribute to the development of awareness in a multicultural society as well as the formation of attitudes of tolerance and tolerance to meet the needs and ability to work together with different people.¹⁷

The following are the goals and principles of multicultural education, namely:

1. Goals of Multicultural Education

The aim of multicultural education in the National Education System Law is: to

¹⁵ Muhammad Shidqi, Muhdhor Muhammad Sodikin, dan Muhammad Miftah, "Pemikiran Pendidikan Islam Multikultural Perspektif KH. M. Hasyim Asy'ari dan KH. Abdurrahman Wahid," *Al-Ulum: Jurnal Pendidikan Islam* 5, no. 1 (2024): 34–52.

¹⁶Puspita, "Pentingnya Pendidikan Multikultural."

¹⁷Mohamad Furqon, "Jurnal Pendidikan NUSantara:Kajian Ilmu Pendidikan dan Sosial Humaniora," *Jurnal Pendidikan NUSantara:Kajian Ilmu Pendidikan dan Sosial Humaniora* 1, no. 1 (2020): 1.

add an attitude of sympathy, respect, appreciation and empathy towards adherents of different religions and cultures. The main goal of multicultural education is to instill a sympathetic attitude, respect, appreciation and empathy towards followers of different religions and cultures. Gorski in Budianta, multicultural education aims to facilitate learning experiences that enable students to achieve maximum potential as students and as individuals who are active and have high social sensitivity at the local, national and global levels and create a nation that is strong, advanced, just, prosperous and prosperous without ethnic, racial, religious and cultural differences. With the spirit of building strength in all sectors so that shared prosperity can be achieved, having high self-esteem and being respected by other nations.

2. Principles of Multicultural Education

There are three principles of multicultural education put forward by Tilaar, including the following:¹⁸

- a. Multicultural education is based on human equality pedagogy.
- b. Multicultural education is aimed at creating intelligent Indonesian people and developing Indonesian individuals who master science as well as possible.
- c. The principle of globalization is that this nation does not need to be afraid of the direction and good and bad values it brings.

The three principles of multicultural education stated by Tilaar above can illustrate that the direction of the multiculturalism insight is to create humans who are open to all kinds of developments over time and the diversity of various aspects of modern life.

The Relevance of Multicultural Education in the Goals of Islamic Education

Multicultural education is in accordance with the goals of Islamic education, namely: the goal of Islamic education is not just to fill students' minds with knowledge and subject matter, but to cleanse their souls which must be filled with good morals and values and conditioned so that they can live a good life.¹⁹

From the aims of Islamic education, it can be concluded that students are expected to become human beings with noble character and can appreciate the cultural diversity around them. This is in line with the principles existing in multicultural education. In Islamic educational literature, Islam pays great attention (concern) to all cultures and traditions ('urf) that apply among mankind at all times and conditions, whether they are general in nature or only apply in one community. This can be proven by the many provisions in Islam which are based on the applicable 'urf.²⁰

Multicultural Education is also in line with the goals of religion which states: "The general goal of Islamic sharia is to realize the public interest through the protection and guarantee of basic needs (al-daruriyyah) as well as the fulfillment of their interests (al-

¹⁸Puspita, "Pentingnya Pendidikan Multikultural."

¹⁹ F Mustafida, *Pendidikan Islam Multikultural* (Rajagrafindo Persada: Jakarta, 2021).

²⁰ Muhammad Abzar, "Pendidikan Islam Multikultural Perguruan Muhammadiyah: Studi Tinjauan Literatur," *Iqra: Jurnal Ilmu Kependidikan dan Keislaman* 19, no. 1 (2024): 81–92.

hajiyyat) and embellishment (tahsiniyyah)." 37 From this concept, the concept of al-daruriyyah al-khamsah (five basic human needs) was created, which includes soul (al-nafs), reason (al-aql), honor (al-'irdh), property (al-mall), and religion (al-din).

As stated by Abu Ishak al-Syatibi, in Saidani's quote with the following details:

- a. Maintaining religion, religion is something that every human being must have, so that his status can be raised and fulfill the needs of his soul. The Islamic religion must be protected from the threat of people who will destroy the faith, shari'ah and morals or mix the teachings of the Islamic religion with false ideologies or sects.
- b. Maintaining the soul, the soul must be protected, for this reason Islamic law is obliged to maintain human rights to live and defend their lives, and is prohibited from doing anything that can destroy the human soul and protect the various means used by humans to maintain the benefit of their lives.
- c. Maintaining reason is obligatory for a person, because reason has a very important role in life and human life. With reason, humans can develop science and technology. A person will not be able to carry out Islamic law properly and correctly without using common sense.
- d. Maintaining offspring in Islam, maintaining offspring is very important. For this reason, there must be a marriage that is legally carried out according to the applicable provisions contained in the Al-Qur'an and the Sunnah of the Prophet and committing adultery is prohibited.²¹

Maintaining property according to Islamic law, in Arabic, property is called Al-mal, which etymologically means slanted, tilted or tilted. Al-mal is also defined as everything that pleases humans and supports them. both in material form and use. Property is a gift from Allah to humans for the welfare of life and life, for this reason humans as Allah's caliph (human duties) on earth are given the mandate to manage this nature according to their abilities, their rights to obtain property are protected in a way that is halal, legal and legal. correct according to moral standards, and used socially.²²

CONCLUSION

Multicultural education is used in all subjects by using students' cultural differences, such as differences in ethnicity, language, gender, social class, race, ability, and age, to make learning easier and more effective. Every student is educated to be tolerant, not hostile, and avoid conflicts caused by differences in culture, ethnicity, language, etc. This is proof of the success of multicultural education. As a result, multicultural education aims to create harmonious relationships, namely educational activities that aim to increase students' understanding, attitudes, awareness and behavior towards cultural, societal and religious diversity. It is hoped that future research can apply

²¹ Wandu Alif Firdaus, "Tantangan dan peluang multikulturalisme Dalam pendidikan islam," *Jurnal Ilmiah Multidisipin 2*, no. 2 (2024): 116–25.

²² Ridha Aulia dkk., "Multikulturalisme dalam Konsep Kurikulum Pendidikan Agama Islam (Landasan Filsafat Pendidikan Islam)," *Asatiza: Jurnal Pendidikan 5*, no. 1 (2024): 34–44.

multicultural Islamic education directly in the school environment. The aim of this research is to prevent conflicts caused by cultural differences and SARA from occurring in schools and in society.

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