

The Development of Oriented on Multicultural Islamic Religious Education in School

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ABSTRACT

This article describes the development of oriented on multicultural Islamic religious education in school. Multicultural-oriented religious education is a vehicle to give awareness to learners about the people of Indonesia is a plural society that has cultural diversity, beliefs, languages, races and tribes. Therefore, demanding a multicultural education, in order to anticipate the occurrence of a sharp conflict among the existing differences. Multicultural education as an education on cultural diversity in responding to demographic changes and environmental cultures of particular communities, even the world as a whole. The values of Islamic religious education with a multicultural insight have a significant influence in the effort to form patterns of religious understanding among learners. The values are not only contained in the curriculum content of Islamic religious education, but also reflected from the understanding of teachers applied with the approach and methods used in the process of Islamic religious education. Positive views and understanding for religious teachers on pluralism and multiculturalism in turn will be able to transform patterns of understanding. Indications of failure is inseparable from the role of religious education teachers in providing religious understanding to learners.

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1. INTRODUCTION

Education aims to shape attitudes and behavior toward civilized human beings. Educational system that only emphasizes the transfer of knowledge, making education is no longer meaningful and provide positive effects for learners. Education is less touching the side of humanism that ultimately develops the attitude of pluralism as the foundation of multicultural thinking. This model of religious education will only create learners to make "abdullah" who is only pious individually. The notion of pluralism and multiculturalism that has now become a commodity in the political field will continue to roll in the sphere of national education, including Islamic religious education which is integral part of the national education system. Government policy on enactment of curriculum 2013 which necessitates the implementation of education oriented to local potential and local cultural values. This policy is inseparable from the emergence of awareness of leaders and leaders of this country that the nation of Indonesia is a very diverse and heterogeneous nation. Therefore, it is impossible to build this country without regard to the plurality and multicultural values contained in society.

Law no. 20 of 2003 expressly states that religious education is an integral part of the national education system. Every educational institution from elementary level to university must include religious education as a curriculum content. Article 37 paragraph (1) explains that religious education is intended to form learners into human beings who believe and piety to God Almighty and have a noble character [1].

Islamic education is included in the general education curriculum from basic to university level, is part of Islamic education which is loaded with moral and spiritual values. Islamic education has an essential mission to build a Muslim character who understands his religious teachings and has an awareness of the faith embodied into everyday attitudes and behaviors as a form of religious practice.

But the fact is speaking of other, Islamic religious education, in general have not been able to contribute positively to the improvement of morality and tolerance, especially among learners. This is closely related to the implementation process in the field. In him learners are always directed at the mastery of the texts contained in the textbook, they are always faced with the question and memorize the outer skin only (cognitive domain), while the substance in the form of cultivation of religious values just disappeared along with cognitive subjects cognitive stacking that is in school [2].

Islamic Religious Education taught so far in general educational institutions ranging from elementary to higher education is more transfer of knowledge, more emphasis on the achievement of mastery of the religious sciences. The fragmentation of matter and its isolation or lack of relevance to the context encountered in everyday life that causes learners less appreciate the values of religion as a living value in everyday life.

The consequence of Islamic education taught becomes less meaningful, most learners increase their knowledge about religion, but the appreciation and practice of religious values especially those that come into contact with humanist values in the form of social concern for example, less actualized in everyday life. In fact, not infrequently religious education that brings to the tendency of attitudes and behaviors of learners are exclusive and fanatical. It is this exclusive and fanatical attitude that in turn gives rise to an attitude of intolerance to religious differences and it is difficult to accept ethnic and cultural differences.

In the system of Islamic religious education because in practice religious education is more oriented to the conception of man as "*abdullah*" which is more emphasis on religious understanding that is interpreted as a ritual in the form of worship *mahdhah* which only gave birth to "*shalih*" individuals individually but not socially [3].

Although the dominant facts in fact show that the social class of power, economic disparity and oppression in social injustice are the source and mouth of conflict, it seems that religion has been denied as the source and trigger of social and state conflict. Normatively, no religion advocates adherents to commit acts of violence. However, in fact, it is not uncommon to find violent acts by "religious" people. In fact, there is a tendency that this violence is actually done by those who have a "strong" religious base and do so in the name of religion. What happened in Central Sulawesi, Maluku and Aceh, as well as the bombing and burning of other religious houses of worship, assault and vandalism against the Ahmadiyya community, including vandalism of entertainment venues considered to be contrary to certain norms or cultures [4].

Multicultural-oriented religious education itself is a vehicle to give awareness to the students, that Indonesian society is a plural society. Communities that have cultural diversity, beliefs, languages, races and tribes. Therefore, the pluralism of this nation also demands a multicultural education, in order to anticipate the occurrence of sharp conflict among the existing differences. Multicultural education as education or cultural diversity in responding to demographic changes and environmental cultures of particular communities, even the world as a whole. Thus, it is hoped that it will be able to grow important attitudes and values for social harmony and peace [5].

In this context, multicultural-oriented religious education is seen as progressive education in the transformation of comprehensive education that defines all the shortcomings and failures, and the existence of discriminatory practices in the educational process [6]. Cultural diversity, ethnicity, race, language, religion is a demand for education itself, as a form of tolerance and upholding the pluralistic values that flourish in this country.

2. RESULTS AND ANALYSIS

2.1. The Conception of Multicultural-oriented Education

Within the framework of education, multicultural education seeks to help unite the nation democratically, emphasizing the plurality of people's perspectives in different nations, ethnic, and cultural groups. Thus schools are conditioned to reflect the practice of these democratic values. The curriculum presents different cultural groups in society, language, and dialect; where students better speak about respect between them and uphold the values of cooperation, rather than talking about competition and prejudice among different students in terms of race, ethnicity, culture and social status groups.

Multicultural based education is based on philosophical notions of freedom, justice, equality and protection of human rights. The essence of multicultural education prepares all students to work actively toward structural similarities within school organizations and institutions. Multicultural education is not a

policy that leads to institutionalization of education and inclusive teaching and teaching by pluralism developing, through curricula that contribute to individual cultural competition.

The existence of a conception of multicultural education, actually can not be separated from the condition of Indonesian society is quite diverse and island areas. Multicultural education itself is the basic concept of a difference in social life, so that with the existence of multicultural education, is believed to be able to provide the widest space for learners to develop all of its potential, although it is backed by different conditions.

In Conception H.A.R. Tilaar, multicultural education can not be separated from the whole culture dynamics of a society. Cultural studies should therefore be conducted through a cross-border crossing the traditional dividing boundaries of rigid academic disciplines, so that multicultural education is not tied to a narrow horizon that only sees schooling and the educational process does not transcend as the process of transmitting or reproducing science to future generations.[7]

Education in a multicultural-oriented in James A. Bank's formulation is a concept, idea or philosophy as a set of beliefs and explanations that recognize and value the importance of cultural and ethnic diversity in shaping lifestyle, social experience, personal identity, educational opportunities of the individual, groups and countries.[8]

Thus, multicultural education should be inherent in the curriculum and teaching strategies, including in every interaction conducted among teachers, students and families as well as the overall learning environment. This type of education is a critical, reflective pedagogy and becomes the basis of action change in society, then multicultural education develops the principles of democracy in social justice. 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".[9]

James Bank explains that there are five dimensions in multicultural education, that is, *firstly*, the integration of education in the curriculum (content integration) in which it involves diversity in an educational culture whose primary purpose is to eliminate prejudices. *Second*, the construction of science (knowledge construction) is realized by knowing and comprehending comprehensively the existing diversity. *Third*, prejudice reduction is born out of inter-diversity interactions in educational culture. *Fourth*, the equality pedagogy of humanity (equity pedagogy) that gives equal space and opportunity to each of the various elements. *Fifth*, empowering school culture, which means that the school is a social hardening element of the unequal societal structure of a just society.[10]

From the description above, there are important things in the multicultural discourse in education that is identity, openness, cultural diversity and social transformation. Identity as one element in education assumes that learners and teachers are an individual or group representing a particular culture in society. Identity is essentially inherent in personal or community attitudes, with their identity interacting, interplaying with each other, including different intercultural interactions. In multicultural education the identity is honed through the interaction of internal and external cultures. Thus the identity and local culture is the content that must exist in the (curriculum) of multicultural education.

Further, multicultural education has a dramatic change, caused by a shift in values and culture within a society. With multicultural education is a form of knowledge transformation is not only limited to school, but the changes and cultural developments in a community become the main attraction for the analysis. The development and change in the socio-cultural context, is inseparable from the knowledge and rapid development of technology, so that with easy access to technology, making the process of assimilation between cultures increasingly deepen the relationship of cultural process and change itself.

Meanwhile, multicultural education is education that cares seriously against the background of learners both from the aspect of ethnic, ethnic, racial, cultural, linguistic, and religious diversity.[11] The conception of multicultural education, in essence, moves from a fairly diverse society. Diversity in a society is a form of the richness of tradition that flourishes in Indonesia, so that the different conventional traditions are used as material for research, thereby generating new ideas that can be accepted within society.

The idea of the concept of multicultural education is a global commitment as Sanusi discloses, there are at least four messages in UNESCO's recommendations:

- a. Education should develop the ability to recognize and accept the values that exist in personal diversity, gender, society and culture and develop the ability to communicate, share and cooperate with others.
- b. Education should strengthen identity and encourage convergence of ideas and solutions that strengthen peace, brotherhood and solidarity between individuals and society.
- c. Education should improve the ability to resolve conflict peacefully without violence.
- d. Education should promote the development of peace in the minds of learners, so that they are able to develop the quality of tolerance, patience, willingness to share and maintain more solidly.[12]

James A. Banks identified [13] five dimensions of multicultural education that are expected to assist teachers in implementing several programs that respond to learners' differences:

- a. Dimension of content integration. This dimension is used by the teacher to provide information with the 'key points' of learning by reflecting on different materials. In particular, teachers incorporate the content of learning materials into the curriculum with a variety of different perspectives. One common approach is to acknowledge its contribution, ie teachers working into their curriculum by limiting facts about the heroic spirit of various groups. In addition, the lesson plans and learning units are not changed. With some approaches, teachers add some units or topics specifically related to multicultural material.
- b. The dimension of knowledge construction. A dimension where teachers help students to understand some perspectives and formulate conclusions that are influenced by the discipline of knowledge they have. This dimension also relates to students' understanding of the changing knowledge they have in themselves;
- c. Prejudice reduction dimension. Teachers make a lot of effort to assist students in developing positive behaviors about group differences. For example, when children enter school with negative behavior and misunderstandings about different races or ethnic and other ethnic groups, education can help students develop more positive intergroup behaviors, provision of steady and established conditions. Two conditions in question are learning materials that have a positive image of group differences and use the learning materials consistently and continuously. Research shows that students who come to school with many stereotypes tend to behave negatively and misunderstand many ethnic and racial groups from outside the group. Research also shows that the use of multicultural textbooks or other teaching materials and cooperative learning strategies can help learners to develop more positive racial behavior and perceptions. The types of strategies and materials can result in the choice of learners to be more friendly with outside races, ethnic and other cultural groups.
- d. Equal and equal education dimensions (equitable pedagogy). This dimension concerns the ways in changing the learning facilities so as to facilitate the achievement of learning outcomes in a number of students from various groups. Strategies and learning activities that can be used as an effort to treat education in a fair manner, among others by the form of cooperation (cooperative learning), and not in a competitive way (competition learning). This dimension also concerns education designed to shape the school environment, into many types of groups, including ethnic groups, women, and students with special needs that will provide equality education experience and equality of learning opportunities.
- e. Dimension of empowering school culture and social structure (empowering school culture and social structure). This dimension is important in deceiving the culture of students who are brought to school from different groups. In addition, it can be used to construct social structures (schools) that harness the diverse cultural potentials of students as characteristic of local school structures, for example in relation to group practice, social climate, exercises, extra-curricular participation and staff rewards in responding to differences is in school.

The system used in education in this country is still banking and not able to provide the widest space for the creativity of learners to explore its potential in totality, so it becomes our common homework to make our education more qualified, more dignified, and capable a hope for the wider community.[14] Principles of multicultural education itself, looking at all aspects comprehensively, ranging from the education system, vision and mission, the background of learners, as well as changes and developments surrounding the tradition itself, so from there will always appear evaluation and introspection of the movement of education , towards the quality of education that became the hope of the wider community.

Thus multicultural in practice is the granting of freedom to run and fulfill all the keuikan of each culture that exists. Legally guaranteed by law and morally-culture recognized by the public. Without the tolerance and security of expression, there will be no multiculturalism in concrete societal practice.

2.2. The Purpose of Multicultural-Oriented Islamic Educational

Islamic education in the modern era has become an illustration, of the importance of change, of looking at the development of knowledge and technology, because these two things, it has become imperative, both for the government, educators, and society (stakeholders) to jointly make modernization as one a demanding form of progress in education itself. Because essentially modernization itself, is seen as an effort to implement thinking in the context of a more advanced religious education.

Islamic religious education has led learners, on the progress of thinking, attitude maturity, and trying to form noble morals. With education also the process of knowledge transformation and application of technology that has been taught during teaching and learning process, has made education as the spearhead of change itself, besides that also education has made a culture develop according to the demands of the times. Indeed culture is a model of human science, beliefs and patterns of behavior that one, culture then seen from aspects of language, ideas, beliefs, customs, moral code, institutions, technology, ritual art, ceremonies and

other interrelated components. Cultural development depends on human capacity to continue to study the culture and transform their knowledge to the next generation.[15]

Therefore the development and change of a culture in this era of modernity, will always be related to education. Education as a vehicle for the process of knowledge transformation of learners will make the capacity of human resources more advanced and developed. Education itself will always rub against the global culture, where cultural assimilation often color Islamic education. In the context of culture, there are two major things that affect each other, namely the culture of sleep and also the western culture. One side of western culture has influenced eastern culture, but on the other hand the development and preservation of eastern culture also has a strong influence on the development of western culture.

With the rapid knowledge and technology, then as if the two cultures are mixed with each other, because with sophisticated technology as if the world has no limit. Both seemed to have merged which then gives its own color. However, it is necessary to underline, that the Eastern adat still has strong values and conditions of obedience to religion and belief, as a source and guidance in life. Religious values and beliefs in the Eastern tradition are still firmly adhered to by its adherents, so that the entry of westernization, especially among young people, is still a bit overwhelming, although some have embraced western culture.

Thus Islamic education in the modern era is a vehicle to be a strong control of the students, by teaching the values of good eastern, and taking the western cultural values better, so the system of an education into the hope for all levels of society, to guide the learners to have intellectual, emotional and spiritual intelligence. The integration of values is what must be imparted to the learners in order to develop and direct all of its potential, a necessity for educational personnel, so as to create a balance and harmony between worldly interests and *ukhrowi*.

The concept of Islamic education with multicultural insight addresses various issues of Islamic religious education that support ideology, politics, democracy, justice, law enforcement, employment and employment, human rights, community and minority cultural rights, ethical and moral principles, quality of productivity and other more relevant concepts. In simpler terms, an assessment of Islamic education to other peoples' cultures, not in the sense of agreeing to all aspects of the cultures, but rather trying to see how a particular culture can express value to its own members.

The goal of a multicultural Islamic religious education is to change the Islamic learning and learning approach towards giving equal opportunity to every child. Students implanted lateral thinking, diversity, and uniqueness are appreciated. This means there must be a change in attitudes, behaviors and values, especially the academic community of the school. When students are among their different backgrounds, they must learn from each other, interact and communicate so that they can accept the difference between them as something that enriches them. The goal of a multicultural Islamic religious education is to help students:

- a. Understanding the background of self and group in society;
- b. Respect and appreciate cultural and socio-historical ethnic diversity;
- c. Complete attitudes that are too ethnocentric and full of prejudices;
- d. Understanding the social, economic, psychological and historical factors that cause ethnic polarization of inequality and ethnic alienation;
- e. Enhance the ability to critically analyze routine issues and issues through democratic processes through a vision of a better, just and free society;
- f. Develop a meaningful identity for everyone

Thus, the core values of Islamic religious education are multicultural in the form of democratic, humanism and pluralism. The value of democratization or justice is a term that every human being gets something that is needed, not the desired one. The value of humanism or humanity is basically the recognition of diversity in the form of ideology, religion, paradigm, ethnicity, mindset, needs, economic level and so on. While the value of pluralism is a view that recognizes the diversity of a nation, with respect to the right to live the existing community groups within a community.

The existence of a multicultural Islamic religious education developed in accordance with Islamic values and the dynamics of modern society is, in fact, very apt to answer the many issues concerning the dimensions of diversity and diversity. The rapid development of human life without being constrained by space and time, desperately needs an individual consciousness which then implies the collective consciousness to accept and place all these differences and diversity as a part that needs to be respected and respected.

Departing from such a concept, then it should be that the values of multiculturalism can be integrated clearly in the agenda of Islamic religious education. As for Islamic education, in a normative sense it is a spiritual, moral, intellectual and social process to guide people as well as give them the ideal values, principles and role models in life, in order to gain the happiness of the life of the world and the hereafter. The spirit and values of multiculturalism integrated in Islamic education systems and activities, is an attempt to accommodate and organize the dynamics of diversity, diversity and humanity through educational activities.

Thus, multicultural Islamic education is essentially an education that places multiculturalism as one of the educational visions with the main characters of an inclusive, egalitarian and humanist nature, yet remains firmly in spiritual and divine values based on the *Qur'an* and *as-Sunnah*.

2.3. Multicultural-Oriented in Islamic Education System

Conceptually-normative, Islamic religious education contained in the institutions of general education is intended as an effort in building and fostering the attitude of diversity in the form of tolerance of ethnic, cultural and religious differences among learners. Although this is not just the responsibility of Islamic religious education, Islamic education has a significant role in building and instilling tolerance and awareness of ethnic, cultural and religious differences among learners.[16]

In reality, however, many people consider the failure of Islamic education to build and foster tolerance and awareness to accept ethnic, cultural and religious differences that are actually human (humanist). This critical attitude has led to the discourse and the idea of the need to incorporate pluralism and multiculturalism values in Islamic religious education. Although almost all cultured societies now recognize and accept social, cultural and religious pluralism, in reality, this issue of tolerance is still common in a society.[17]

These emerging issues can at least be seen from two aspects: First, the quantitative aspect, multicultural education of Islam is still not well socialized and has not influenced the society, especially in education environment. Although at the university level, multicultural discourse has been well received, but at the school level (medium level) especially in the region, public schools, madrasah and pesantren, spirit and multicultural values have not been widely socialized. Likewise with the public understanding of the importance of multiculturalism, in general can be said is still very narrow. Second, the qualitative aspects, both from the side of the concept and its implementation are still many parts that need to be addressed. Conceptually, multicultural education of Islam is not well systematized, especially to be used as the basis for its implementation in the field. This can be seen from the lack of reference to the results of thought in detail describes the forms of implementation of multicultural Islamic education, thus impacting on practical efforts to be undertaken. Similarly in the learning process, especially at the secondary school level, multiculturalism has not been clearly integrated in the curriculum, either as a separate material, subject or insert material. This condition is also coupled with the problem of educators who mostly do not understand well about the concept of multiculturalism that implicates the process of internalization in learning [18].

In Al Qur'an letter Al Hujurat verse 13 Allah says: "O mankind, We created you from a man and a woman and made you nation-and tribe-nations so that you may know one another. Verily the most honorable among you by Allah is the most pious among you. Allah is the Knower, the Knower."

So the orientation of the multicultural education of Islam is the embedded attitude of sympathy, respect, appreciation (appreciation), and empathy towards the adherents of different religions and cultures to increase our taqwa level with Allah. Because God does not see where he comes from, how handsome or beautiful, how rich, how high the rank/position, how strong his body, but what God sees is how much the level of his godly.

Islamic religious education is multicultural, as a genre of "liberation" education, multicultural education began to be discussed and discussed in Indonesia. Its presence is expected to be a solution as well as an alternative education that can be a deterrent of the disintegration and disintegration of a plural Indonesian nation. Its presence is a nation's ideals that are repeatedly inflamed by rifts, ethnic disputes, civil wars and humanitarian tragedies of *SARA*, or other violations caused by a lack of understanding of the facts of diversity. So how the concept of mutual education is integrated in the education system in Indonesia, especially in Islamic religious education?

Amin Abdullah in a study said that religious teachers in schools that act as the spearhead of religious education from the lowest level to the highest is almost untouched by the wave of thought struggle and religious thought discourse around the issue of pluralism and multiculturalism [19]. It is in these matters that teachers are the first mediators to translate the values of pluralism and multiculturalism to learners, who in the next stage also play an active role in transforming tolerance awareness more intensively and massively.

The overwhelming dominance and orientation of understanding of service leads to problems in Islamic legal thought, again in the current context of globalization which can lead to the tendency of exclusivism and truth-claims. According to Amin Abdullah, the textual mindset-serve has shaped the mainstream of hegemonic Islamic thought and it has been going on for so long. The dominance of the textual-*ijtihad*iyah mindset makes the system of epistemology of Islamic studies less responsive to contemporary religious issues (contextual-*bahsiyyah*) [20].

There are two things that must be done to realize a multicultural Islamic education. Both of these are conceptually and methodologically linked, which can later be developed and derived into practical steps: *First*, educational bureaucrats, teachers and students must be able to access information on multicultural

issues, either from the mass media or through discussion forums, so they grow into a multicultural figure. They must actively read books and follow the development of information through the mass media. When educational bureaucrats become a multicultural figure, then educational policies, including legal products, will support multiculturalism. Likewise teachers and students. As they grow into multicultural figures, the process of learning and learning will contain multicultural values. *Second*, multicultural activities are part of the spiritual value. Therefore, students should be given an explanation of the spiritual values of their activities. So that every moment they will be exposed to spiritual awareness. For example the teacher invites discussion on the importance of cleaning the environment, respecting people of different religions. Master invites students to watch movies or television shows that contain insight and humanitarian values. He explained that the three things are. part of the multicultural values and reflection of worship to God [21].

Based on the above argument, it seems that here lies the fundamental problematic in the Islamic religious education system which tends to ignore the values of plural and multicultural humanism because of the textual-literal paradigm that dominates as the basis of thinking among Islamic religious teachers. For more details, it seems that this issue is embedded in an in-depth study through a research framework formulation, so that it will actually produce something contributive to the improvement of the quality and quality of Islamic religious education. Thus there would be no doubt for us Islamic educators to implement the multicultural insights in our education. With Islamic multicultural education, it will be increasingly inclusive, non-exclusive, groundless, contextually textual, and truly part of the embodiment of Islam as *rahmatan lil a'lamin*.

Development of multicultural ideology in Islamic religious education system will never be formed by itself. It takes a long and systematic process. Multiculturalism as the most fundamental entity in the Islamic education system should be embedded early on, and one of the right institutions to instill and develop it is an Islamic educational institution, through an Islamic education curriculum that is accommodative of this interest. In this context, of course the teachings of Islam that are taught in schools must contain a curriculum based on diversity (multicultural). Islamic religious education is given to students not in the form of a single curriculum, but an educational curriculum that can support the student process into a democratic, pluralist and emphasize life appreciation and reflection to become a complete human being.

3. CONCLUSION

The ideals of religious education with a multicultural perspective are increasingly distant because in the national context, Indonesia has been heavily influenced by globalization resulting in a corporate capitalism that has monopolized education which is basically the right of every human being. Each nation's sake in developing its own educational system is then overwhelmed by the pop culture of post-industrial society as well as capitalist interests. Besides the result we have felt is the increasing of class gap. Only certain classes will master information, knowledge and technology. This is in accordance with Bell's argument that information is the supply of instrumental powers, power over nature and man.

With this, the concept of education will reduce the vulnerability of the Indonesian nation to potential conflict among adolescents. Multicultural-oriented religious education is also shown in social justice, reducing the social inequality caused by the wrong developmental ways. In addition, the concept of religious education with multicultural insight can also be said by liberating education. During this religious education that runs in Indonesia is the concept of restrictive education, hagemony and domination inherent in normative Islamic education. Educated like a robot, so far the next generation of the nation is forced to swallow the information without arguing and deny it. Just as the new ordeal uses education to perpetuate its power. These facts confirm the state's hegemony in educational policy and practice to be a precise context that honed the counter dis course for the educational vision of the ruler.

Development of Islamic religious education values that have multicultural insight influence in shaping patterns of religious understanding among learners. The values are not only contained in the curriculum content of Islamic education, but also reflected from the understanding of teachers applied with the approach and methods used in the process of Islamic religious education. Positive views and understanding for religious teachers on pluralism and multiculturalism in turn will be able to transform patterns of understanding. Indications of failure is inseparable from the role of religious education teachers in providing religious understanding to learners.

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