Multicultural Education in Islamic Education Didactic-Methodical Review

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Abstrak

Pendidikan multikultural adalah wacana lintas batas karena terkait dengan demokarasi dan hak asasi manusia, keadilan sosial *(social justice),* dan kejujuran dan toleransi terhadap keanekaragaman budaya dalam masyarakat plural.Pendidikan multikultural pada dasarnya bertujuan untuk menciptakan diskusi pendidikan, pengambil kebijakan dalam bidang pendidikan agama islam, siswa jurusan ilmu pendidikan, dan siswa umum. Jenis penelitian ini adalah *Library Research*, Setiap bentuk teori dasar yang terkait dengan topik penelitian dibahas dalam tinjauan pustaka, juga dikenal sebagai penelitian pustaka. Penelitian ini menggunakan pendekatan kualitatif, yang berarti peneliti mengumpulkan data deskriftif, yaitu kata-kata tertulis atau lisan orang dan perilaku mereka yang dapat diamati. Setelah memulai data, peneliti menggunakan teori yang sudah ada untuk memberikan penjelasan. Tujuan akhir dari pendidikan multikultural adalah siswa tidak hanya dapat memahami dan memahami materi pelajaran, tetapi mereka juga diharapkan memiliki karakter yang kuat untuk bertindak demokratis, pluralis, dan humanis sepanjang hidup mereka. Karena tiga hal ini adalah inti dari pendidikan multikultural. Tinjauan didaktik-metodik pendidikan islam pada pendidikan multikultural biasanya melibatkan berbagai metode dan pendekatan atau metode dan pendekatan karena merupakan konsep yang harus dimasukkan ke dalam pendidikan multikultural.

Kata Kunci: Pendidikan multikultural, pendidikan islam,Didaktik-Metodik.

Abstract

Multicultural education is a cross-border discourse because it is related to democracy and human rights, social justice, and honesty and tolerance for cultural diversity in plural societies. Multicultural education basically aims to create educational discussions, policy makers in the field of Islamic education, students majoring in education science, and general students. This type of research is Library Research, Any form of basic theory related to the research topic is discussed in the literature review, also known as library research. This research uses a qualitative approach, which means that researchers collect descriptive data, namely written or spoken words of people and their observable behavior. After starting the data, researchers use existing theories to provide explanations. The ultimate goal of multicultural education is that students can not only understand and comprehend the subject matter, but they are also expected to have a strong character to act democratically, pluralistically, and humanistically throughout their lives. Because these three things are the core of multicultural education. The didactic-methodic review of Islamic education in multicultural education usually involves various methods and approaches or methods and approaches because they are concepts that must be incorporated into multicultural education.

Keyword: *Multicultural education, Islamic education, Didactics-Methodics.*

Introduction

Multicultural education in Indonesia is resonating. With different ethnic, cultural and religious conditions, but framed by the state Motto "Bhinneka Tunggal Ika", Indonesia is closely related to the paradigm of multiculturalism. This paradigm emphasizes that

multiculturalism can be strategically realized through multicultural education, which can be provided in formal and non-formal forms (Sopiah 2009).

There is a discrepancy between the theory and practice of Islamic education, which causes the need to examine multicultural education from the point of view of science and practice. For example, the theory of Islamic education emphasizes the importance of meeting the spiritual and material-emotional needs of human beings, but in practice it often contradicts this or is more inclined towards the material-emotional. Therefore, in order to improve social and individual well-being, Islamic education must consider various elements of culture, religion, and ethnicity (Salim 2022).

There is no denying that Indonesia is a "*multicultural*" society due to the many ethnic groups, cultures, religions, etc. living in the country. On the other hand, the fact that Indonesia is a "*multicultural*" society requires the improvement of "Indonesian national culture" to become more "*integrative*" (Tillar 2022).

History shows that interpreting diversity negatively has led to long suffering for humanity. Currently, there are 35 major inter-ethnic conflicts around the world. Bloody ethnic conflicts killed at least 7 million people, and more than 38 million people fled their homes. Such strife occurs from North to South, from West to East. Around the world, blood has flowed from Yugoslavia, Czechoslavia, Zaire, Rwanda, from the former Soviet Union to Sudan, from Sri Lanka, India, and Indonesia (Tillar 2022).

Education is one of the ways to improve one's potential and character so that they can help others in their lives, as the Prophet said that the best of human beings are those who are useful to others (Candra 2018).

As Islamic education has become part of the national education system in Indonesia, it can also apply the insights of multicultural education. Basically, Islam has been "diverse" since the beginning, at least according to historical records. Therefore, accepting multicultural education would not be considered a denial of history (Sopiah 2009). Here is the reality of multicultural problems that occur in Islamic education:

1. Changes in Islamic Education Theory and Practice

   – There is a shift from an emphasis on memorization and recall of Islamic teaching texts to a historical, empirical, and contextual way of thinking in understanding and explaining Islamic teachings and values (Karimah and Nu'man 2022).
   – There is also a shift from textual, normative, and absolutist ways of thinking to historical, empirical, and contextual ways of thinking in understanding and explaining Islamic teachings and values (Karimah and Nu'man 2022).

2. Crisis of Values and Moral Decadence

   – In Indonesia there is a crisis of values, which can impact on religious and moral education (Ulya 2018).
   – In addition, there is moral decadence in Islamic education, where religious values, honesty, tolerance, hard work, and creativity are not properly instilled (Muhammad 2022).

3. Lack of Orientation to the Future of Islamic Education

   – Most Islamic education systems still focus on the past rather than the future. They are also often too late to respond to current and future societal changes and trends (Muhammad 2022).

4. Kurangnya Mutu Pendidikan Agama Islam

   – Pendidikan agama Islam kurang berkualitas, bahkan tidak berkualitas sama sekali, karena tidak dapat menangkal arus budaya yang semakin gencar dan pesat di zaman sekarang (Noor 2019).

5. Lack of Orientation of Islamic Education on Capability and Flexibility

   – Islamic education should emphasize knowledge development through a combination of the demands of society, the world of work, training, and formal school education, so that the education system can produce graduates who have high abilities and flexibility (Ulya 2018).

6. Lack of Islamic Education Orientation to Society

   – Islamic education must be oriented towards a broad societal concept, which includes the interests of the people of the nation, state, and humanity in general (Ulya 2018).

7. Islamic Education's Lack of Orientation to Education Costs
   − Low teacher salaries and high education costs (Karimah and Nu'man 2022).

Based on the above data that researchers collect, it is necessary to further examine Multicultural Education in the didactic-methodic review of Islamic Education. Islamic education can contribute to the formation of a solid foundation of values, especially in adolescence, both in terms of cognitive, affective, and psychomotor. Therefore, to ensure the main role of Islamic education in the learning process, learning strategies are needed. Nonetheless, Islamic education in schools faces many challenges, from learning in the classroom to implementation in the school environment and the general public (Sinaga 2017).

According to Law No. 20/2003 on the National Education System, the purpose of education is defined as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state (Sisdiknas, 2003).

Each subject area in the school curriculum also has objectives to be achieved. These objectives are described in terms of the knowledge, skills and attitudes that students are expected to have after studying the subject area in their school (Ali 1985).

Researchers obtain many references and sources from various parties, including reviewing previous studies that have similarities in both variables or research contexts, but with different focuses and objects. From several studies on Multicultural Education in Islamic education, previous studies were obtained that have similarities as follows:

In a study entitled "Multicultural Education in Islamic Education" Through this research shows that multicultural education can be implemented in Indonesia in the form of formal, informal and non-formal education by integrating multicultural values in curriculum materials, through strategic approaches and learning methods, learning interactions and internalization of multicultural values early on to students. Thus (Islamic) education in Indonesia will produce national cadres who are more tolerant, inclusive and rahmatan lil alamin (Sopiah 2009).

In the research entitled "Multiculturalism-Based Islamic Education" shows that the purpose of Islamic education is to build individuals who have social piety, indicating that multiculturalism already exists in Islamic education. However, multicultural education is still far from expectations in terms of its application and learning practices. This is a challenge for us to change the paradigm so that multiculturalism can be applied in Islamic education (Mustaqim and Mustaghfiroh 2015).

In the research entitled "Multicultural Islamic Education and its Values in Learning the History of Islamic Civilization", the results show that society has various groups or individuals with different cultures, and this difference and diversity also occur in the world of education. By adjusting a person's current values and culture to their potential, education is a way to increase human potential in their lives. It is highly expected that multicultural education will help solve any problem, whether in a country or a community. Education today should be able to solve problems such as developing materials, curriculum and strategies to teach people tolerance and mutual respect so that they can live together peacefully regardless of their background. Learning the history of Islamic civilization aims to instill nationalism, democracy, and multicultural awareness (Pratama and Ramadhan 2022).

In a study entitled "Multicultural education: Understanding, Principles and its relevance to the objectives of Islamic education" shows that in fact, multicultural education is a 'caring' attitude and a desire to understand (differences) or 'political recognition' politics towards minority groups. Multicultural education considers society from a broader perspective. The basic view that the attitudes of "not different" and "not recognized" are not only eliminated from the inequality of racial structures, but the paradigm of multicultural education includes the subject of injustice, poverty, lies, and underdevelopment of minority groups in various fields, such as education, social, cultural, and underdevelopment of minority groups in various fields, such as education, social, cultural, and economic. The goal of Islamic education is not only to provide students with knowledge, but also to cleanse the soul, which must be filled with good values and morality, so that they can live a good life. This is in accordance with the goal of multicultural

education, which is to realize harmony in a society that consists of various kinds of people (Ibrahim 2015).

Based on previous research that has been described by the authors that this research is to explain Multicultural Education in the Didactic-Methodic review of Islamic Education. So that this is what becomes Novelty in this study, where the topic of discussion has never been found in previous research.

Researchers formulated several problems that will be studied in this study as follows:

1. What is the concept and purpose of multicultural education?
2. How is the Application Method of Multicultural Education in Islamic Education?
3. How is the Implementation of Multicultural Education in Islamic Education?

Referring to the problem formulation above, the objectives of this study are as follows:

1. To Explain the Concept and Purpose of Multicultural Education?
2. To Explain the Application Method of Multicultural Education in Islamic Education?
3. To Explain the Implementation of Multicultural Education in Islamic Education?

Method

This type of research is Library Research, Any form of basic theory related to the research topic is discussed in the literature review, also known as library research. This research uses a qualitative approach, which means that researchers collect descriptive data, namely written or spoken words of people and their observable behavior. After starting the data, researchers use existing theories to provide explanations (Adlini et al. 2022).

In this study, books or books, as well as some journals, were used as secondary data. The author uses the documentation method to collect their data to conduct a survey of library materials to collect information, and literature study, which means studying materials related to the research topic, carried out by reading, reviewing, and recording various relevant literature or reading materials, then filtered and

poured in the framework of understanding (Adlini et al. 2022).

Furthermore, the data collected was analyzed using the content analysis method. Content analysis is a technique that analyzes and processes the content of messages systematically to gain an in-depth understanding of the content of the specified study material. Darmiyati and Wiwiek said that, according to Budd, Thorpe, and Donahw, content analysis is a systematic method for analyzing the meaning of messages and how to express them (Darmiyati Zuchdi and Afifah 2021).

More specifically, Weber stated, as cited by Jogiyanto, that content analysis is a collection of measures used to place texts into various categories. According to the above definition, content analysis consists of text, systematic procedures, and conclusions drawn based on an objective process (Jogiyanto Hartono 2018).

Result and Discussion

1. Concept of Multicultural Education

Multiculturalism can be defined simply as the realization that a country or society is diverse and pluralistic. It can also be defined as the belief that the norm and acceptance of diversity is a good thing (Baidhawy 2005).

There are at least two very complex definitions of multiculturalism: multi meaning plural and cultural meaning culture. The term "plural" has multiple meanings because pluralism means the recognition of multiple things with political, social and economic consequences. Therefore, pluralism is related to democracy (Tillar 2022).

Teachers as professional adults (Centeno-Caamal and Acuña-Gamboa 2023). In addition, because they offer a teaching model based on flexibility, effectiveness, adequacy, and rigor, which takes into account students' circumstances (Blanco Martínez and Anta Fernández 2016).

Multicultural is a trait derived from the words "multi" and "culture", which generally means many, various, or miscellaneous, while "culture" means culture, politeness, and or maintenance (Aly 2011). Therefore, in this paper, the term multicultural is defined as cultural diversity as a manifestation of the diversity of a person's background. In order to reach such agreement, it should not diminish students' belief in their religion, even in the

statement that all religions are true (Nurhakim 2005).

According to James A. Banks, multicultural education is an educational concept that provides equal opportunities for all students to learn regardless of social class, ethnicity, race, religion, or other cultural characteristics (Aly 2011). All aspects of education should include multicultural education, including educators, materials, methods, curriculum, and others. Multicultural education can also build students' character to be humanist, democratic and pluralist in their environment (Yaqin and Multikultural 2005).

Multicultural education is a cross-border discourse as it relates to democracy and human rights, social justice, and honesty and tolerance towards cultural diversity in a plural society. Tolerance, ethnic and religious differences; the dangers of discrimination; mediation and conflict resolution, human rights, democracy and plurality. universal humanity, and other relevant subjects should be part of the multicultural education curriculum according to this description (Agil 2004).

Some of the explanations above can be strengthened by the opinion of Nadia maher ibrahim moawad in his article *"Toward a richer definition of multiculturalism"* (Moawad and Shoura 2017).

...This is advantageous in a multicultural society since it calls for the preservation of aspects of one's ethnic community and native culture, which is crucial for integration. Multiculturalism in this context simply refers to accepting the other person for who they are, including their ethnic beliefs and cultures, and it opens the door to the total elimination of racial distinctions. Taking these things into account, multiculturalism includes democratic values like freedom, equality, equity, and human dignity.

Multiculturalism has been characterized by some scholars as the plurality of racial and ethnic groups (Fowers and Richardson 1996) (Gay 1983). Others argue that multiculturalism goes beyond pluralism and includes efforts to create new social realities for marginalized minority groups (Glazer 1987) (Goldberg 1994).

2. The purpose of multicultural education

The goal of multicultural education is twofold: the initial goal and the final goal. The initial goal is a temporary goal because it only serves as an intermediary to achieve the final goal. Multicultural education basically aims to create educational discussions, policy makers in education, students majoring in education, and general students. If they have a good understanding of multicultural education, they hope to become transformers of multicultural education who can instill the values of pluralism, humanism, and democracy in schools. The ultimate goal of multicultural education is that students not only understand and master the subject matter they learn. Because these three things interfere with multicultural education (Yaqin and Multikultural 2005).

On the one hand, the goal of multicultural education is to help students develop humanist traits, such as respect for people from different backgrounds and provide them with opportunities to work directly with people or groups from different backgrounds. On the other hand, the goal of multicultural education is to help students recognize the truth of diverse cultural perspectives and build a sense of pride in their own heritage (Suparlan 2002).

Three components comprise multicultural education. First, affirming one's cultural identity and learning and valuing one's cultural heritage. Second, respecting and wanting to understand and learn about ethnic or other cultures other than one's own. Third, valuing and feeling good about cultural differences; that is, seeing the existence of different cultural groups in society as a good thing (Blum 2001).

Some interrelated dimensions of multicultural education, according to James Banks : (James Bank 2002)

a. Content Integration, which shows fundamental concepts, generalizations, and theories within a subject or discipline.
b. The Knowledge Making Process, which helps students understand the cultural implications of a subject or discipline.
c. Equity pedagogy, which transforms teaching methods in ways that facilitate the academic achievement of racially, culturally, or socially diverse students.

Violence reduction, which identifies students' characteristics and determines their teaching strategies. equity pedagogy, which changes teaching methods in ways that facilitate

the academic achievement of racially, culturally, or socially diverse students.

3. Application method of multicultural education in Islamic education

Multicultural education usually involves various methods and approaches or methods and approaches because it is a concept that should be incorporated into the curriculum. In multicultural education, the following methods can be used:

1) Contribution Method: This method involves learners participating in understanding and appreciating other cultures, such as by doing activities together and choosing reading books together. recognizing some religious and cultural aspects that exist in people's lives. Learners can engage in lessons or experiences related to these events. However, ethnic groups before and after important cultural events or events can be studied thoroughly. However, this method has many limitations as it is individualized and celebrations are considered as unimportant additions to the core subject.

2) Enrichment Method: Educational materials, concepts, themes, and perspectives can be incorporated into the curriculum without changing its structure. This method adds literature about culturally or religiously different societies to the curriculum. For example, it involves getting learners to assess or examine and then appreciate the way a society sees things but not changing their understanding of things like marriage. Contributive methods also face the same problem because the material studied is usually based on the perspective of mainstream historians. The dominant perspective is used to present events, concepts, ideas and problems.

3) Transformative Method: This is quite different from the previous two methods. It allows students to see the concept from various cultural, ethnic, and religious perspectives. It entails incorporating perspectives, frames of reference, and ideas that will broaden students' understanding of the concept. This method can change the structure of the curriculum and embolden students to understand problems and issues from multiple points of view. For example, discussing the concept of "halal food" from a particular religion or culture can cause

conflict. This method requires students to learn to think critically and take diversity as the basis.

4) Decision Making and Social Action Method: This method combines transformation methods with real community activities, which can trigger social change. Learners are not only required to understand and talk about social issues, but they are also required to do something relevant to the issues. This method requires learners to not only study the dynamics of oppression but also commit to making decisions and changing the system through social action. The main objective of this method is to teach learners critical thinking and decision-making skills to empower them, as well as to help them gain political awareness and efficacy..

Four approaches can be used to realize multicultural education: (Dwi 2021)

a) Not linking education with schooling or multicultural education with formal school programs,

b) Avoiding perspectives that equate culture with ethnic groups, and

c) Competence development within a culture requires initiative interaction with people who have competence, so that they can develop their own competence. Situations and conditions proportionally determine which culture to adopt.

In multicultural Islamic education, there are several approaches that can be used:

a. Historical approach. This approach says that students learn material by looking back to the past. The target is for students to have a broad frame of mind that they can recall to use in current or future situations. Therefore, the material taught can be evaluated critically and dynamically.

b. Sociological ApproachContextualization of past events is necessary. With this approach, the material taught can be actual because it consistently follows the times, not because it is made up. This approach also avoids indoctrination as the framework used is a modern one. Enrichment methods can be combined with this method.

c. Cultural Approach: This approach prioritizes evolving traditions and

authenticity. This method enables learners to distinguish between genuine and fake traditions.

d. Psychological Approach: This approach tries to pay attention to the psychological situation of the individual independently. The learner can also distinguish between Arabic traditions and Islamic traditions. What this means is that each student should be seen as an independent and distinct individual with his own abilities and personality. This method requires students to look at students' tendencies carefully so that they can find which method is suitable for them.

e. Aesthetic Approach: This approach teaches students to behave politely and courteously, peacefully, kindly, and love beauty. Because if the material is only approached doctrinally and emphasizes the authorities of truth, learners will tend to become violent. So, they need this method to accept all the symptoms that occur in society by seeing them as part of the dynamics of life that have artistic and aesthetic values..

f. Gender-Perspective Approach: This approach seeks to provide students with an understanding of the importance of avoiding gender discrimination, due to the fact that gender is not a barrier to success. This method can eliminate the social constructs that exist in schools that state that women are subordinate to men..

These six methods are very possible to build multicultural awareness in education and culture. Of course, it is possible that other methods, in addition to the six mentioned above, can also be applied. so that multicultural education is available in our country Indonesia.

4. Implementation of Multicultural Education in Islamic Education

We believe that the multiculturalism education paradigm helps to create cohesiveness, solidity and intimacy among the diverse ethnicities, races, religions, cultures and needs among us, as shown in the previous description. In addition, the above presentation encourages national educational institutions to teach students to respect other cultures, religions, cultures and beliefs. They hope that multicultural-minded education will help students understand, accept and appreciate people who have different personality values, ethnicities and cultures. By instilling the spirit of multiculturalism in schools, they will teach children to accept differences in culture, religion, race, ethnicity and other needs and want to live together peacefully.

The ultimate goal of multicultural education is for people of different religions and cultures to learn to resist or at least disagree with intolerance (l'intorelable), such as inquisitions (state trials of legitimate theologies or ideologies), religious wars, discrimination, and cultural hegemony amid monolithic cultures and global uniformity..

In the mid and late 1980s, groups of scholars such as Carl Grant, Christine Sleeter, Geneva Gay, and Sonia Nieto provided greater insight into multicultural education. They deepened the framework that grounded the idea of educational equity and linked it to social transformation and change (Aly 2011).

Multicultural education became very popular in the 1990s due to the demands of African Americans, Latinos, indigenous people, and other marginalized groups for equal educational opportunities as well as the efforts of the professional education community to solve the problems of racial conflict and low achievement of minorities in schools.

As proposed by UNESCO in Geneva in October 1994, the concept of multiculturalism education eventually became a global commitment. Among the recommendations were three messages.

a) First, education should teach individuals to understand and accept existing values related to their nationality, gender, society and culture, and to communicate, share and cooperate with others.

b) Secondly, education should help strengthen individual identity and encourage the fusion of ideas and solutions in favor of peace, brotherhood and solidarity.

c) Third, education should enhance the ability to resolve conflicts peacefully and non-violently. As such, education should instill peace in the minds of students so that they can develop qualities such as patience, tolerance, and the desire to share and nurture.

To implement it, the multicultural education paradigm must adhere to the following principles:

a) Multicultural education should offer a diverse curriculum that represents the views and perspectives of many people

b) Multicultural education should be based on the idea that historical truth cannot be interpreted exclusively

c) The curriculum should be designed by emphasizing comparative analysis from the standpoint of multicultural perspectives.

Multicultural education is characterized by: a foundation of democracy, equality, and justice; a focus on humanity, togetherness, and peace; and fostering attitudes that accept, recognize, and appreciate diversity (Aly 2011).

Conclusion

The idea of social justice and equal rights in education is the basis of multicultural education. However, Islamic teachings do not discriminate in education based on race, ethnicity or other characteristics. All people are equal, only their piety to Allah makes the difference. Multicultural education in Islam shows Islam's respect for knowledge and that there is no difference in knowledge between people. Multicultural education should facilitate the teaching and learning process by changing the essential monocultural, prejudiced and discriminatory perspective to a multicultural perspective that values diversity, differences and an open attitude. Such a paradigm shift requires changes that are not limited to cognitive aspects.

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