Concept Of Islamic Religious Education In A Multicultural Approach

Muhammad Alfian[1*], Indah Herningrum[2], Pristian Hadi Putra[3]
Pendidikan Agama Islam, FTIK IAIN Kerinci
Fiyan.uin1@gmail.com

Abstract

This study takes a multicultural approach to the concept of Islamic religious education. Differences are unavoidable in a world that is rapidly evolving as it is today. Often, acts of violence, whether in the form of group sarcasm in religious social life or through differences, do not need to occur. Islamic religious education, as part of religious education in schools, is thought to have helped children overcome this from an early age. This study employs library research to develop a theoretical framework and present the data using descriptive qualitative methods. The findings of this study show that multicultural education for students begins at a young age and is critical in developing an understanding of what differences are and how to respond to them. Accordingly, multicultural Islamic religious education aims to develop students with moral values such as love, assistance, forgiveness, tolerance, respect for differences of opinion and religious beliefs, and other attitudes capable of and supportive of human life harmony.

Keywords: Concept; Islamic Religion Education; Multicultural Approach.

Abstrak

Penelitian ini bertujuan untuk melihat bagaimana konsep multicultural dalam pandangan pendidikan agama Islam. Perbedaan tidak bisa dihindari di dunia yang berkembang pesat seperti saat ini. Seringkali tindakan kekerasan, baik berupa sarkasme kelompok dalam kehidupan sosial keagamaan maupun melalui perbedaan pendapat, tidak perlu terjadi. Pendidikan agama Islam sebagai bagian dari pendidikan agama di sekolah diduga dapat membantu anak mengatasi hal tersebut sejak dini. Penelitian ini menggunakan penelitian kepustakaan untuk mengembangkan kerangka teori dan menyajikan data menggunakan metode deskriptif kualitatif. Temuan penelitian ini menunjukkan bahwa pendidikan multikultural bagi siswa dimulai sejak usia muda dan sangat penting dalam mengembangkan pemahaman tentang perbedaan dan cara meresponsnya. Oleh karena itu, pendidikan agama Islam multikultural bertujuan untuk mengembangkan peserta didik dengan nilai-nilai moral seperti cinta kasih, tolong menolong, memaafkan, toleransi, menghargai perbedaan pendapat dan keyakinan agama, serta sikap-sikap lain yang mampu dan menunjang keharmonisan hidup manusia.

Kata Kunci: Konsep; Pendidikan Agama Islam; Pendekatan Multikultural.

INTRODUCTION

Diversity is a natural phenomena whose existence cannot be disputed because it has become a part of history and the reality of human life. In practice, however, diversity has locked humanity in detrimental attitudes. Conflicts exist amongst distinct components of society who have SARA backgrounds (*Suku, Agama, Ras, Antar-Agama*) (Assayuthi, 2020).

Religious differences, even differences in religious knowledge, are a factor that cannot be ruled out among the various triggering factors (Amin A., 2018). Cases of riots and wars in numerous regions of the world demonstrate how religion has been used to "destroy" mankind, which is in direct opposition to all religions' precepts (Achmad Rois, 2013). This demonstrates that, over the centuries, the history of religious believers' interactions has been colored more by suspicion and hostility under the guise of achieving God's pleasure and spreading good news that comes from the Almighty (in fact, every religion teaches peace, togetherness, and at the same time spreads inter-group missions).

Based on the abovementioned, it is critical to identify the causes of the conflict, particularly in terms of the model of religious adherents, and to propose an alternative to overcome it by starting with religious teachings and the model of devotion to them (Amin A., 2018). In terms of religious adherence, there is a dichotomous pattern of devotees who are closed and rigid towards other religions, as well as a pattern of religious adherents who are open and accepting of religious diversity. The paradigm of exclusivism can be used to describe an attachment type that is closed and unyielding to differences (Achmad Rois, 2013). Then, in the pattern of belonging with an inclusivistic style, the model of attachment that is open to differences can be discovered.

These religious adherence models are not produced by themselves, but rather by the educational experience (in the broadest sense) of the individual in question. To reduce the escalation of conflict between people of different backgrounds, experts

looked for a model of religious tolerance and a positive attitude toward differences and pluralism; otherwise, conflicts based on religious sentiments would arise, because religion, to borrow a term from Burhanuddin Daya, has a dual function, namely as an extraordinary inward binding force and a powerful spirit igniting external conflict (power of internal integrity and power of external conflict) (Daya, 1993).

Promoting and implementing pluralistic multicultural-based Religious Education is one strategy to create a model of religious inclusion. Ethnicity, inter-group, and other forms of pluralism have recently become catalysts for the intensification of the conflict that has gotten so thick, as previously said. On the other hand, the state of religious education in schools is really serious (Ulya, 2016).

On this basis, it is critical to actively promote the socialization and internalization of pluralistic multicultural values among the educated from an early age, in the hopes that they will later become accustomed to a different environment, even seeing differences and diversity in all aspects of life as something that must be accepted. While simultaneously being theologically cognizant that such an occurrence is the Sunnat of Allah, as a result, we must explain the concept of multicultural education, which will be followed by an explanation of how Islamic religious education is built on multicultural education.

RESEARCH METHODS

To put it another way, this study is a descriptive qualitative approach to library research. Literature research is used to build the theoretical foundation needed by collecting various literacy according to the theme. Furthermore, in its implementation, a descriptive qualitative approach is used to dig up data as it should be, followed by a process of removing data that is deemed irrelevant to be separated from relevant data that will be used in this study. The selected data is then described in order to create a unified research result that can describe the concept of Multicultural Education and Islamic Religious Education based on Multicultural Education.

RESULTS AND DISCUSSION

1.   Multicultural Education

Multicultural education is defined as education for or about cultural diversity in response to demographic and cultural changes in specific community settings, as well as the entire world. Education, in the opinion of Paulo Freire, is not an ivory tower that tries to keep away from social and cultural realities. Education, he claims, must be able to create a social order that glorifies social prestige solely as a result of the wealth and prosperity it enjoys (Freire, 2002).

The term multicultural education can be used to describe educational issues and problems in multicultural societies on both a descriptive and normative level. It also entails an understanding of how educational policies and strategies in a multicultural society should be considered. Multicultural education should include themes such as tolerance, ethno-cultural and religious differences, discrimination's dangers, conflict resolution and mediation, human rights, democratization, plurality, universal humanity, and other relevant subjects in a descriptive context (Freire, 2002).

Multicultural education is a progressive approach to transforming education that systematically exposes educational flaws, failures, and discriminatory practices (Dwiyani, 2023). Musa Asy'arie argued that multicultural education is a process of instilling a respectful, sincere, and tolerant attitude toward cultural diversity in a plural society, in line with this understanding. According to Musa Asy'arie, multicultural education will help the nation's resilience and mental flexibility in the face of social conflicts (Asy'arie, 2004).

Estuary multicultural education ultimately aims to form mental attitudes of students who understand, accept, and tolerate the differences that are presented in their lives now and in the future, based on some of the above understandings. This mentality is essential in order to avoid conflicts that arise

from students' lack of understanding of a difference (Fita Mustafida, 2020).

There are dimensions to multicultural education that must be considered. According to James Blank, multicultural education has five interrelated dimensions, which are as follows:

a. Integrate different cultures and groups to illustrate fundamental concepts, generalizations, and theories in the subject;

b. Bringing students to understand the cultural implications of a subject;

c. Adapting teaching methods to student learning in order to facilitate academic achievement;

d. Identify the racial characteristics of students and determine their teaching methods;

e. Train groups to participate in various activities, interact with students and staff of different races and ethnicities to create an academic culture.

2. Islamic Religious Education in a Multicultural Education Approach

a. Characteristics of Multicultural Islamic Education

Multicultural Islamic religious education is a process of internalizing and transforming Islamic teachings' basic values and ideals in order to emphasize aspects of human differences and disparities in a broad context as a grand design of God (Sunatullah) that must be accepted wisely and gracefully. in the midst of humanity's plural multicultural reality in all of its dimensions in order to achieve a just life order With a more operational definition, pluralistic multicultural religious education (Islam) can be defined as a comprehensive effort to prevent inter-religious conflicts, religious radicalism, and foster a positive appreciative attitude toward plurality in all dimensions and perspectives. because religious education from a pluralistic multicultural perspective has a vision and mission to make religion more polite, dialogical, appreciative of diversity, and concerned about transformative communal life issues (Susanto, 2006).

In this context, Zakiyuddin Baidhawy discusses the characteristics of

Islamic religious education from a multicultural standpoint, including (1) learning to live with differences, (2) building mutual trust, (3) maintaining mutual understanding, (4) maintaining a mutual respect attitude, (5) open-mindedness, (6) appreciation and interdependence, and (7) conflict resolution and nonviolent reconciliation. While educational innovation and reform, identification and recognition of plurality, cross-border encounters, interdependence and cooperation, and effective learning and interaction processes are among the assumptions of pluralistic multicultural Islamic education (Asy'arie, 2004).

b. Approaches and Methods of Multicultural Islamic Education

Islamic religious education with a multicultural perspective, as a concept that must be included in the curriculum system, employs a variety of approaches (approaches) and methods. (1) Historical Approach, (2) Sociological Approach, (3) Cultural Approach, (4) Psychological Approach, (5) Aesthetic Approach, and (6) Approach Gender Perspective are all possible approaches to implementing multicultural-based Islamic religious education. These six approaches are very feasible for the development of multicultural awareness in Islamic religious education, and they can be applied in an integrative manner, resulting in the formation of a new approach (Firmansyah, 2020).

While the following methods are commonly used in the implementation of multicultural education (and thus can be used in the implementation of Islamic religious education with a multicultural perspective), they can also be used in the implementation of Islamic religious education with a multicultural perspective: (1) Contribution Method; (2) Enrichment Method; (3) Transformation Method; (4) Decision Making and Social Action Methods (Asy'arie, 2004, pp. 86–103).

In the sense that all of these approaches and methods can be used simultaneously and integratively in a learning process, the above

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approaches and methods cannot be clearly demarcated in their application. The realization of cooperative learning, which allows students to communicate interactively with one another optimally so that mutual openness and mutual understanding are realized proportionally, is one of the implementations of the simultaneous and integral application of the above approaches and methods (Kasinyo Harto, 2014).

c. Multicultural Islamic Religious Education Curriculum

On the one hand, the Islamic Religious Education curriculum has a multicultural foundation, which is realized in order to respond to the challenges of an increasingly complex and dynamic era in a plural-multiculturalistic life environment. On the other hand, a multicultural Islamic education curriculum is being promoted in order to address the "deficiencies of deficiency" that characterize existing (conventional) Islamic Religious Education (Akbar jono, 2018). The first "gap" or flaw in traditional Islamic Religious Education is that it places too much emphasis on cognitive and memorization aspects. Second, the current religious education model places far too much emphasis on indoctrination, which forces people to act solely on one option. Third, religious education content tends to emphasize formal worship and is ritualistic in nature, rather than leading to a deep appreciation of social aspects. To put it another way, religious education tends to focus on salvation as a result of a good relationship between "an individual" and his "God," rather than providing good tension between the "individual" self and "individuals" with one another. Fourth, while subject evaluations are frequently focused solely on the results of rote knowledge, religious values must be taken into account throughout the educational process. Fifth, religious education is less associated with other aspects of humanity, such as emotional, spiritual, social, and cultural aspects, and living together in a world full of differences and diversity, so religious lessons do not tend to strengthen the

development of student behavior in a positive direction. Sixth, there is a lack of strong support for creating a conducive environment and system for guiding student behavior in a positive direction (Firmansyah, 2020).

In connection with all of this, there are several important things to put forward in terms of the multicultural Islamic Religious Education curriculum, namely:

1) The term "multicultural" refers to both the written and unwritten aspects of the curriculum. In a diverse society, the multicultural curriculum model aims to integrate the learning process of values, knowledge, and life skills. As a result, an inter-religious-based curriculum is required, with values, knowledge, and skills tailored to the stages of educational development and level of education.

2) The curriculum for multicultural Islamic education must present historical events and life phenomena from multiple perspectives. As a result, multicultural education will complement the existing curriculum. The first focus of multicultural education is on understanding and attempting to live in the context of religious and cultural differences in order to avoid primordialism or exclusivism, which can then be established in the realization of common values and collaborative efforts in overcoming various life problems. issues such as crime, underdevelopment, and poverty are all interrelated.

3) Multicultural Islamic religious education must be directed so that educated people understand Islamic doctrines as a whole and comprehensively as possible, rather than focusing on ritual issues or prioritizing a fiqhiyah approach. More than that, Islamic Religious Education must focus on enlightening the heart and emotional intelligence, rather than just the mind, so that people have strong religious convictions, spiritual and moral insights, and the ability to empathize and be sensitive to collective problems. In other languages,

having a graduate education entails not only knowing something correctly (to know), but also practicing it correctly (to do), being yourself (to be), and building togetherness in living with others in a pleasant environment. mutual admiration (to live together).

4) It is critical to emphasize theological values in the formation of moral values, such as love, help, tolerance, tolerance, respect for differences of opinion and religious beliefs, and other attitudes that are capable of creating and supporting harmonious relations between human beings, despite their different ethnicity, religion, and culture, in the Islamic Religious Education curriculum with a multicultural perspective. Moral attitudes will be easier to instill if educated people are exposed to other educated people of various religions, ethnicities, and cultures.

5) The transformation of Islamic Religious Education with a multicultural perspective must refer to and on learning patterns that ensure all student diversity in all aspects during its implementation. In this context, interactive learning patterns, collaborative learning, and other student-centered learning designs emerge.

However, it must be understood from a young age that there is no one-size-fits-all pluralistic multicultural education model that is best suited to all situations and communities. That is, the multicultural education model may be appropriate for a community at a particular time but not for others, or the multicultural pluralist education model may be appropriate for some communities but not for others. As a result, the design or model of the Islamic Religious Education curriculum from a multicultural perspective is dynamic, in the sense that it requires constant renewal, innovation, or reorientation of curriculum components in response to community dynamics and changing situations and conditions (Mansur, 2016).

CONCLUTION

Multicultural education can be defined as a set of deliberate efforts aimed at instilling in students mental attitudes that mutually understand, accept, and tolerate the differences that they will face in the future.

As with the general goals of multicultural education, the goal of multicultural-based Islamic religious education is to develop students who have moral values such as love, help, tolerance, tolerance, respect for differences of opinion and religious beliefs, and other attitudes that enable them to create and support harmonious relationships between fellow human beings, regardless of ethnicity, religion, or culture, without compromising theological values in the process.

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