

IMPLEMENTATION OF MULTICULTURAL EDUCATION THROUGH ISLAMIC EDUCATION IN SCHOOLS/MADRASAH IN INDONESIA

Saiful Bahri^{*1}, Nurhayati², Cut Intan Hayati³,
Nursri Hayati⁴, Ahmad Liza⁵

^{1,2,3,5} Universitas Islam Negeri Sultanah Nahrasiyah Lhokseumawe, Indonesia

⁴ Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan,
Indonesia

e-mail: ^{*1}saifulbahri@uinsuna.ac.id; ²nurhayati@uinsuna.ac.id; ³cutintanhayati@uinsuna.ac.id;
⁴ahmadliza@uinsuna.ac.id; ⁵nursri@uinsyahada.ac.id

Abstract

Multicultural Education is oriented towards Islamic Education, which emphasizes accepting what it is against the times in accordance with ethics, morals, and morals in Indonesia, so that in the view of Islam, Multicultural Islamic Education leads to mutual respect and embrace, mutual assistance from all forms of diversity, regardless of tribe, race, ethnicity, or religion. In this study using literature studies with data collection techniques through thoughts and community leaders with a sociological approach that occurs in the field. The results of this study indicate that multicultural education through Islamic education can be implemented in schools/madrasas through strengthening the curriculum, methods, teaching materials, and local wisdom activities in an area.

Keywords: *multicultural; islamic education; school/madrasah.*

Abstrak

Pendidikan multikultural yang berorientasi pada Pendidikan Islam yang menekankan aspek etika, moral, dan susila di Indonesia, sehingga dalam pandangan Islam, Pendidikan Islam multikultural mengarahkan untuk saling menghargai, menghormati, merangkul, serta saling membantu dari segala bentuk keragaman, tidak memandang suku, ras, etnis, dan agama. Dalam kajian ini digunakan penelitian kualitatif dengan pendekatan fenomenologi, dengan teknik pengumpulan data observasi, dokumentasi dan wawancara serta teknik analisis data dengan menggunakan reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian ini menghasilkan pendidikan multikultural melalui pendidikan Islam dapat implimentasikan di sekolah/madrasah melalui penguatan kurikulum, metode, materi ajar serta kegiatan kearifan lokal dalam suatu daerah

Kata kunci: *multikultural; pendidikan islam; sekolah/madrasah.*

INTRODUCTION

The Indonesian nation does not only have one socio-cultural variety but, also has a very diverse socio-cultural variety. Each region has a structure and culture that tends to be different. With the current condition of Indonesia which reaches more than 200 million people, 300 tribes and has 200 languages that make Indonesia a multi-ethnic, multi-lingual, multi-racial and multi-religious country and sects that exist in it.

Indonesia is a multi-cultural country that has various provinces of life in the community. But on the other hand, multiculturalism is a cultural wealth that can be proud of as a treasure in social science. However, this multiculturalism has the potential for conflict among people caused by a lack of awareness for the community to live in mutual respect, harmony, in various circumstances with love, humanity and peace. Because of this lack of awareness, it is very easy for things to happen that smell of violence and injustice, such as the massacre of followers of the Indonesian Communist Party in 1965, the massacre of the Acehese Community, discrimination against immigrant populations and the Islamic-Christian war in North Maluku and others.

The events that have occurred so far as a sense of humanity should encourage all people to have the awareness to live together in a multicultural frame that is highly coveted in the life of the nation and state, society and religion. Therefore, this multiculturalism can be implemented through various ways, including: (a) having awareness to learn to live together in a variety of differences, (b) awareness towards conflict resolution and reconciliation of violence, (c) awareness to trust and respect each other, and (d) open-mindedness, (Masyharuddin, 2006)

It is also undeniable in the content of Pancasila as the ideological foundation of the Indonesian nation, a pluralistic nation, a nation rich in culture, rich in language, religion and others which will later be born the values of tolerance in the community of this nation, Pancasila which is rich in value messages, including morals and ethics, therefore the foundation of the life of the nation and state will have a considerable impact on changes in the behavior of the current generation,

this religious education can be used as a strong foundation for organizing national education in schools in the family and in society. Therefore, the precepts contained in Pancasila clearly direct to the values of divinity followed by the value of human nature itself, and philosophical ethical values in directing for unity and integrity, populism, and social justice. So that all of this is a learning that promotes Bhinika Tunggal Ika is certainly inseparable from the contents of the Pancasila, so that Islamic religious education becomes a very important position and is implied in the Pancasila item which is a philosophy or ideology of the nation that must be truly implemented in religious life, national and state.

However, in this case a paradigm as well as a lifestyle of society in the State of Indonesia, of course multiculturalism is an idea or idea that is quite contextual in the situation of the reality of contemporary society today. This is what prioritizes the fundamental principles of equality, openness, justice, and upholding differences. This is a value principle that can be developed in society both personally and in groups during cultural crush in the era of the 4.0 revolution today.

Of course, in the discussion above about the insights that are directly related to multicultural, related to this Tobroni expressed three things that need to be understood, namely: 1) multicultural education as an idea, concept or idea, 2) multicultural education as a movement and 3) multicultural education is a process. (Tobroni, 2007), the paradigm of Islamic religious education that refers to multicultural implies that each student with all the nature of himself in learning together either individually or in groups in learning activities of course here of course a teacher must be able to create an atmosphere of mutual respect, mutual understanding, mutual tolerance between each other.

In an increasingly globalized modern world, Islamic education also helps individuals to develop a deeper understanding of other cultures and religions. This creates a more open and inclusive society that can better interact with diverse cultural and religious backgrounds. This understanding is invaluable in building harmonious intercultural relations in today's information age. (Ruslan, 2024).

Moving on from the explanation above, of course, a social reality that we have experienced so far, especially in Indonesia, which is multi-faceted in social life that is mixed, various ethnicities, various tribes, various races, and various languages, of course this multicultural needs to be implemented and developed in the reality of community life which will greatly affect social development, especially in terms of developing intellectual Indonesian human resources. Therefore, the concept of multicultural education should really be planned from the beginning, starting from elementary school to college, through Islamic education as a direction through the teachings of the creed.

Multicultural Education

In simple terms, he defines multiculturalism as "cultural diversity". Furthermore, he explained, there are terms that are often used in rotation in seeing the condition of society, namely, there are three words that are widely used, including the first. (plurality), This term appears a lot when discussing religion, ethnicity, language, race, and culture that develops in different communities, the second term diversity in community life between one group and another group that tolerates each other, and the third is multicultural (multicultural). These three expressions do not actually represent the same thing, although all of them refer to the existence of not one thing. So, on this basis, this kind of concept, especially about plurality, presupposes more than one; diversity here certainly indicates that if the existence of more than one, two, or three is heterogeneous, so we cannot be equated. If you look at the concept first, of course multicultural is a new concept. (Anshori, 2010).

In addition, many experts provide an explanation of the meaning of multicultural education, if we see that multicultural education is basically not so significant and there are still very many education experts who question the explanation. However, this does not mean that the meaning of multicultural education is unclear. The meaning of education is interpreted by many experts, so that between each other in clarifying the meaning of education, especially about the meaning of multicultural education.

In simple terms, multicultural education can be interpreted as education that deals with various diversities, be it cultural or otherwise. As explained by James Banks, quoted by Choirul Mahfud, that giving an understanding of multicultural education is as an educational foundation that directs people of color. That is, multicultural education explores differences as a necessity (grace of God /sunnatullah). Then how can we respond to these differences in the field with full tolerance and egalitarian spirit.(Choirul, 2010)

In line with the above opinion, Multicultural education provides social justice for all students, using strategies that "[support] and [spread] the concepts of culture, diversity, equality, social justice and democracy in the school environment. In a multicultural classroom, concepts such as culture, migration, racism, sexism, cultural assimilation, structural assimilation, ethnic groups, stereotypes, prejudice, and institutional racism are addressed. Teachers use their understanding of these concepts to help students identify their emotions and experiences, and to make connections between different topics.

Islamic Education

In the context of multicultural Islamic education, it is certainly an education that opens wider thoughts and horizons towards the reality of education in Indonesia, meaning that it can cross the boundaries of ethnic groups or cultural and religious traditions, so that people are able to see the phenomena that occur in the field as a family that has differences but similarities in ideals. Thus, Islam also teaches how to tolerate, help each other, which is none other than multicultural education that leads to the development of humans who respect and appreciate each other and teach life together because of religious, ethnic, cultural, tribal, and other diversity.

In addition, Islam is the last religion revealed which has its own uniqueness in tolerating fellow religions in this world. Islam has provided several rules of life for humans in real society. We can see this clearly in the field in accordance with the teachings of Islam itself: (Mundzier, 2008)

Islam is very clear in providing ideas or ideas about multiculturalism, but

until now there are still pros and cons about it. Some people assume that the concept of multicultural education will only cause chaos and pollution of beliefs for Muslims. On the other hand, others argue that although multicultural education comes from the West, if this education is better, why is it prohibited, even though Islam also explains a lot about respecting other people's opinions, respecting other religions, if we examine carefully then Islam is the first religion that has given a signal about the concept of multicultural education. This can be seen in several aspects contained in the Qur'an: (Mundzier, 2008).

Thus, we need to know together that the concept of Islamic education towards multicultural education is not only conceptually understood that gives equal rights to students at school, but further than that, but also gives an explanation to students how the teachings of Islam establish relationships and cooperate with other religious traditions that the prophet had done at that time. So, in this case, multicultural Islamic education should be a normative basis as the initial foundation for realizing how the educational process in Islam should be managed perfectly, so that multicultural education is no longer foreign to people who are Muslim, so that in simple terms the community will accept multicultural education is certainly inseparable from the rules of Islamic law itself.

The reality of people's lives today is the result of thoughts that develop with the customary laws that apply in a region, so in this case an understanding of multiculturalism needs to be understood. This is because every community or individual in social life has interdependence. (Sauqi, 2008). In this context, the relationship in social life is very complex, so in this case pluralism is very important as the main key in understanding the reality of social life.

RESEARCH METHOD

In this study, of course, a method must be put forward so that what you want to explore, study is obtained in accordance with expectations, so in this paper using the type of library research, namely research whose main target is the study of texts or books or current journals in accordance with studies relevant to the discussion.

As explained by Nana, that qualitative research methods direct research based on the philosophy of postpositivism, meaning that the objects used qualitative methods are also interpreted as research proposed to describe and analyze phenomena, events, activities, social attitudes, beliefs, and even thoughts of people individually and in groups. (Nana Syaodih Sukmdinata, 2013)

RESULTS AND DISCUSSION

Implementation of Islamic Education towards Multiculturalism in Schools/Madrassas through:

Curriculum

The discourse to ground multiculturalism in the education sector, especially in school education, has recently intensified. The number of ideas and notions that multiculturalism is very suitable to avoid the spread of unfavorable issues, so that many events or conflicts in the community arise due to not accepting differences in religion, race, ethnicity, and others. Based on the phenomena that occur in society, various ideas and voices that multicultural education needs to be implemented and included in the education curriculum, both from the elementary / MI level to the University.

In addition, multicultural education has begun to be given ideas and integrated in the Islamic religious education curriculum. According to some opinions, this is very important, this is as explained in the book *Multicultural Education: Concepts and Applications*, that the current Islamic Education is considered no longer suitable in producing harmony in social life, so that many people experience horizontal conflicts.

In historical reality, Indonesian society, especially Java, has a track record that is not too bad in socio-cultural management. Because the Javanese community is very easy to accept two or more incoming value systems even though they are different, such as the existence of Buddhism and Hinduism that stand side by side, as well as Javanese kings who are referred to as "Siwa Budha" as a form of representation of the dialogue between the two Hindu Buddhist civilizations. (Hilmi, 2003).

In addition to the above views, multiculturalism is a mental readiness that regulates awareness to accept differences in oneself because it is sunnatullah. With this mental readiness, there will certainly be awareness in a person how important it is to live together in cultural diversity and religious differences with mutual trust and equality regardless of rich and poor, equality, respect for differences, understanding each other, and together towards peace. (Zakiyuddin, 2005)

In this case, multiculturalism is certainly a cultural wealth that can be proud of as a treasure in the context of insightful Islamic education that will open wider thoughts and horizons towards the reality of Islamic education in Indonesia, meaning that Indonesian society must be able to accommodate various ethnic groups, races, tribes, languages or cultural and religious traditions.

So, in this context, of course, multiculturalism already exists in the concept of Islam itself, Islamic education teaches humans to give a view of the state of life in this world which comes from the Qur'an and Sunnah, this directs humans to respect and embrace each other, helping each other from all forms of diversity, regardless of ethnicity, race, ethnicity, religion and others. As the author has explained above, in this case it can be seen in Q.S al hujarat verse 13. About living in tolerance,

Q.S Ali Imran verse 159 about mutual consultation, Q.S al Maidah verse 59 about there are other religions besides Islam, and many more verses and sunnah of the apostle that explain about living in harmony with fellow humans.

In other words, what is taught in Islamic education is certainly very good and necessary for the development of human life on this earth, especially in social life, a way of life will grow from all forms of diversity that exist. Life is full of tolerance, prioritizing dialogue or deliberation, helping each other, helping each other, brothers and others.

On the other hand, the education system must respond to and anticipate speedy changes in life and the demands of the global world. This is in line with advances in science and technology as well as communication, bringing significant changes in the patterns and lifestyles of humankind. (Solahudin et al., 2023).

Thus, Islamic education is very much following the development of people's lives in teaching how to tolerate, help each other, which is none other than multicultural which emphasizes the development of all human potential that respects each other and lives in heterogeneity because of cultural diversity, ethnicity, tribe, and sect (religion).

So based on what we explained above, of course, the Islamic education curriculum must combine multicultural in it is an initial foundation for teachers or policy makers of Islamic education in schools to implement multicultural certainly in accordance with the rules of Islam. In simple terms, the function of the curriculum that becomes this foundation as the implementation of Islamic education in the situation of the education system in general in educational institutions in Indonesia, although there are policies at the regional level to change the curriculum. Hierarchically there is still a connection with the central government.

Purpose of Content Analysis of Islamic Education Curriculum

Actually, regarding the content of Islamic education, it should be expanded to the social realm concerning multiculturalism, not only based on tawhid, law, history and fiqh, meaning that in this case the study of Islamic education is expanded to social relations that occur in a community environment that respects each other, respects mutual help and others, so for that whether the curriculum that runs is in accordance with what is expected. This is a question that arises among parents against Islamic education itself, so here Islamic education has a very important function in the education system in Indonesia, this must encourage the learning process in the classroom so that understanding of religion is more in-depth about social life and students will be ready and able to face the plurality of religions that develop in society and have the ability to manage the multicultural. (Saiful Bahri, 2021).

Although there are concerns and anxiety by some Muslim scholars in Indonesia, including parents of students, about combining Islamic education with multiculturalism, these concerns will degrade the faith of students or society in general who are shallow in their religious knowledge, so that they easily accept

what is taught is not in accordance with the demands in Islam.

In this case the community must understand and study more deeply, Islamic education itself has a very important role in the realization of Islamic religious values to students. This is the content of subjects that contain religious values, morals and ethics that place Islamic education in a leading position in developing students' religious morals and tolerance as well as faith and devotion to Allah SWT.

So Islamic education has its own characteristics that are different from other subjects. Islamic education has several characteristics including: a), Islamic education seeks to maintain the faith of students to remain strong in any situation and condition. b), Islamic education seeks to maintain and maintain the teachings and values contained in the Qur'an and Hadith as well as the authenticity of both as the main source of Islamic teachings. c), Islamic education emphasizes the unity of faith, knowledge and charity in daily life. d), Islamic education seeks to form and develop individual and social purity et the same time.

Furthermore, Islamic education becomes a moral and ethical foundation in the development of science and technology and culture and other aspects of life. (Muhaimin, 2006). Thus, in the development of the education curriculum in Indonesia, Islamic education should be prioritized and included in the curriculum so that learning is based on multiculturalism-based approaches.

So on this basis, the Islamic education that we see now is still very lacking and has a significant impact on the world of education in general, of course, it should be immediately updated both in terms of curriculum or material that must display the main teachings of Islam that are tolerant, this is through the education curriculum in Indonesia with the hope that the goal focuses on providing understanding to students as an effort to live in an environment of religious and cultural differences, both individually and in groups; this is certainly so as not to be trapped in narrow religious and cultural groups. We contend that multicultural education may provide a framework to assist Chinese law makers, teachers, and officials in developing ways to respect and value minority cultures and languages, reduce discrimination, and terminate the assimilation approach. Finally, we suggest

strategies to implement multicultural education in China. (Wang & Phillion, 2009). From here, the attitude of freedom is expected to be developed in the young generation now to live with mutual respect and respect.

Islamic Education Curriculum in Schools

Before we explain in depth about the analysis of the Islamic religious education curriculum, of course, we first explain the items contained in the curriculum:

First, of course, the curriculum contains an introduction, the purpose of preparing the Curriculum. The curriculum in effect so far has been formulated based on community response and proactive study of various developments, both regarding science, information, technology, art and the demands of progress in the next few years. So, by formulating in this way, of course educational institutions will not lose their identity as an institution to build the nation's generation, so that the relevance of the learning process program to regional interests can be achieved and the characteristics of students still have flexibility in implementing the curriculum. Moreover, the curriculum that is compiled is competency-based direction that guarantees students about faith and piety towards God Almighty, this is certainly Islamic religious education that can accommodate and must be included in the curriculum perfectly and students must be able to master life skills, mutual assistance, respect, academic development, and art, as well as the development of a strong Indonesian personality and noble character. (Miftah, 2016)

Second rationality, meaning that the preparation of the curriculum must contain strong arguments or reasons so that it can be accounted for the background of the birth of a curriculum. Likewise, the Islamic Religious Education curriculum emphasizes more cognitive things than things that are in direct contact with the reality of real life and or how religious people relate to each other, so this is where the development of a multicultural-based Islamic Education curriculum is needed, but if non-Islamic educational institutions must also have moral education, Pancasila education and other education that touches directly on multiculturalism so as to provide understanding by students even though different religions, because

each religion has a different understanding, so this is where other education that directly touches moral education must be developed in the education curriculum in Indonesia.(Bahri, 2020).

Islamic religious education developed in schools, madrasas or pesantren, should be integrated with multicultural spirit. This means that the development of Islamic education curriculum in the future must be based on the following principles: 1. Cultural diversity in the school environment becomes the basis for determining philosophies, theories, and models in learning. 2. Cultural diversity in developing goals, content, processes and evaluation in learning. 3. The culture within the educational institution is a source of learning and an object of study that must be made part of the students' activities. 4. The curriculum in every educational institution plays a very important role as a medium in developing regional culture or national culture. (Hasan, 2000).

Therefore, Islamic education needs to immediately present the teachings of Islam that are tolerant through the Islamic education curriculum by focusing on students' understanding of differences in religion and culture, caste and others, both individually and in groups, so that students are not trapped in primordialism and exclusivism of narrow religious and cultural groups. This is what is expected to be developed in students to live in their environment later.

In addition, it is alleged that the national education system that has been in effect so far has not shown benefits for students in the formation of cultural processes. it still occurs with unfavorable educational treatment, this is as explained by Sholahuddin, he explained that there are educational institutions that are not good:

First, national education is still one-sided in culture, by positioning the parent culture as a basic guideline as a priority standard so it is not very good in shaping national integration. Second, the Western world education system is widely developed in Indonesian territory, by taking the rules of the international economic format, thus producing the same benchmark norms in assessing the success of society, Third, Indonesian culture is not sufficiently developed with subnational

identity, meaning with religion, race, culture, ethnicity, social class, or others. Fourth, the world of schooling that has developed so far in Indonesia tends to be a splendor to maintain the status of an elite group in the social structure. So that we see now Chinese children who go to school they are clustered in their own school characteristics, as well as native children who gather in public schools, they often use symbols of ethnicity, religion and social status. So that children live individualistic, sectarian, materialistic, and often avoid great responsibility, thus they tend to be more enjoyable and never care about their fellow man even with the fate of others they do not know. So here Islamic education as part of the initial foundation in the national education system has the responsibility to spread the values of multiculturalism, and tolerance that does not deviate from its rules. However, the reality so far is that Islamic religious education taught in schools, madrasas, Islamic boarding schools, and other institutions has made a useful contribution to Islamic education itself. (Sholahuddin, 2005)

In addition, there are at least 4 factors causing failure in the world of Islamic education in schools, this is as explained by Kautsar Azhari Noer that, first, the learning of religious education is more emphasis on the process of transferring religious knowledge alone rather than the process of transforming ethical, moral and moral values to students. Second, the attitude of religious education that is transferred to students is no more than a "curriculum decoration" or a "complement" that is underestimated by the government or policy makers. Third, religious education is very lacking in emphasizing ethical, moral values that can support interfaith harmony, such as mutual respect, love, love to help people, compassion, friendship, tolerance and peace, fourth, the lack of attention for students to learn about other religions. (Sumartana, 2001)

However, as explained by Tilaar, that in multiculturalism has the characteristics of awareness, namely, (1) has a strong awareness to appreciate the development of cultural pluralism in the community, (2) gives a strong awareness to recognize the dignity and human rights, (3) has and understands a strong awareness in developing a sense of human responsibility to this world. (H.A.R,

2003)

So, we can define Multicultural Education as a style of education that applies the concept of equality and appreciates and respects plurality and heterogeneity in the environment, appreciating diversity (religion, culture, nation, tribe, ethnicity).

Methods

Islamic education that refers to this multicultural insight can certainly form a view of Islamic cultural life that is appropriate and more mature in fostering tolerance among fellow Muslims who are harmonious and with other religions, meaning that without heeding the dynamics of the lives of fellow human beings, then in the process of cooperation that is reciprocal in nature is needed among humans themselves. With this view of multiculturalism, it is increasingly deepening that multiculturalism is very good from the teacher as an agent of change for students to be able to foster and direct culturally living culture among fellow students and can also make them realize how important mutual respect and respect. (Irham, 2017).

Nowadays, innovations and reforms to Islamic religious education in giving multicultural meaning are not only touching on the process of transferring knowledge for students (transfer of knowledge), but what is expected is more than that as sharing experiences and skills for them in actualizing for themselves, so in this case the framework built in multicultural Islamic religious education needs to be reviewed and reconsidered from various relevant matters in accordance with the current cultural diversity that is developing in the community and students, especially the diversity of religious cultures so that they are easily adaptable in adjusting to the environment.

In this case, of course, teachers must be able to reflect on them and connect students with experiences and views of religious life for students who are particular and diverse. These needs need to be reflected as a fact that the learning process of Islamic religious education will be more effective. So that in the learning process of Islamic religious education based on multicultural they emphasize more on the harmony of life or tolerance and democracy for students. (Umro, 2018).

For example, it would be better for the class to form small learning groups in the learning process. Of course, this aims to broaden the insight of students about how to live-in groups to respect each other, share, respect each other and so on both in terms of the educational environment and society later. Besides that, the learning model or method must be developed by a teacher, the teacher must have innovation in choosing a model or method in learning so that later students will get used to being in the differences that exist among themselves. Thus, in the learning process there is its own uniqueness by students either individually or in groups will respect each other or be appreciated, and there will be a pattern of social life and will issue ideas to choose leaders among them and will interpret more important aspects of leadership in a group. Now this is where a teacher is important in providing insight to students about living in groups not blaming each other, not approaching each other, not mocking each other and respecting each other and so on. (Fahmi, 2020).

In addition, in developing multicultural insights in the learning process, especially Islamic religious education, according to Muhaimin, there are three main keys that must be understood by a teacher.

First, Islamic religious education must be integrated through small group learning, they can discuss so that students can exchange thoughts, ideas, or ideas with their peers and involve the teacher in the discussion. But the discussion material the teacher can direct the religious education material itself. The teacher can condition the discussion to be able to find a solution to the problem, of course the cases that are raised are developing in their own environment. For example, cases of tauran, dating, drugs and so on are discussed in the view of Islamic religious education and others.

Secondly, the growth of sensitivity to information for students, especially those directly related to multicultural issues that develop in their own environment or society. Because universally there will be differences of opinion both about religion, culture, customs, ethnicity, tribe as well as democracy and plurality, because this is human nature then the teacher really must understand it.

Third, changing the paradigm of thinking towards students who direct them

to respect, sincerity and tolerance for cultural diversity that develops in the midst of society, and is sensitive to social and religious issues. (Muhaimin, 2002)

From the above explanation in the method of learning process of Islamic education in multicultural we can develop several approaches that we can use as the development of students' mindset, including: 1. Experiential approach, it is very necessary for us to explain to students' religious experiences so that they can instill values, it could be explaining Islamic history and so on. 2. Habituation approach, this familiarizes students so that they get used to good things, it could be giving greetings when entering the classroom, and so on. 3. Emotional approach, which is to explain something material or the dynamics of life by prioritizing feelings so that students are willing to practice religious teachings. 4. The rational approach, which is to provide a reasonable explanation, so that they can think logically in doing something and understand the truth of religious teachings in the right mind. 5. Functional approach, an attempt to present Islamic teachings by emphasizing their usefulness for students in everyday life according to their level of development. 6. Exemplary approach, this needs to be explained to students as an example in everyday life. Teachers as role models certainly know how to rely on this approach so that students behave politely, obey and obey.

Material

There are two categories of Islamic education material given to students, the first is text and context material. Text material that contains Islamic education subject matter that is normative and general, while context material is the reality that occurs in the field either empirically or factually that is. Both materials are sourced and only produced by educators but can also come from the reality that occurs in the surrounding environment. So, in this case the role of the educator is only a mediator or facilitator in empowering learning tools to be able to optimize students' knowledge and understanding of the material. (Suparlan Al Hakim, 2018).

Characteristics of potential materials relevant to multicultural-based learning that can also be applied to multicultural-oriented Islamic Religious Education

learning include: 1. Respect differences among learners (race, religion, ethnicity, and culture and lifestyle,). 2. Actualize behavior based on the teachings of Islamic education. 3. Awareness of society, nation and state. 4. Building religious cooperation to realize unity and integrity in life. 5. Actualizing an attitude of togetherness and kinship between fellow students does not sort between tribes, between ethnicities and between religions. 6. Maintain the honor of oneself and one's tribe and country. 7. Develop self, social, and national discipline. 8. Develop a love for regional and national culture. 9. Develop honest, fair, polite behavior in daily life. 10. Building harmony among learners. 11. Organizing the development of culture by providing understanding and socializing the symbols of the nation and the State, (Sya'bani, 2019)

From the explanation of the characteristics above, we can certainly draw a conclusion that the Islamic religious education material given to students must follow multiculturalism which can be developed to students towards the noble values of humanity, the values of the nation, and the values of ethnic groups and this is very suitable and relevant to be developed with the values of Islamic religious education teachings.

CONCLUSION

The implementation of Multicultural Education is one of the potentials that can change the mindset of students by including multicultural education as a core curriculum that can open broad insights to students and prioritize the concept of unifying the nation contained in the context of Islamic education which is more tolerant and appreciates plurality and heterogeneity as a unity of life that is harmonious, peaceful not blaspheming each other, not blaming each other both between tribes, and streams (religions).

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