

Implementation of Multicultural Islamic Education Values in Indonesia

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Abstract—Most Indonesian people who embrace Islam seem appropriate to instill the values of multicultural Islamic education. In addition, the Indonesian people feel that it is appropriate to instill a multicultural Islamic education, because it has a diversity of religions, ethnicities, cultures, customs, and the like. This qualitative descriptive paper with a literature study will reveal techniques for inculcating multicultural values in Islamic education in Indonesia. This research data analysis uses content analysis by sorting out data according to the research objectives. The findings in this paper are the inculcation of the values of multicultural Islamic education can be done by considering the following points. First, the cultivation of the values of multicultural Islamic education can be done by considering the principles and development of multicultural values in Islamic religious education subjects, for example: Al-Quran subjects, Fiqh subjects, Moral subjects, and Islamic Cultural History subjects. . Second, the cultivation of the values of multicultural Islamic education must prioritize the role and role model of education practitioners. Third, the cultivation of multicultural Islamic educational values must be facilitated by educational institutions, both quantitatively and qualitatively.

Keywords— Multicultural Values; Islamic Religious Education; Tolerance

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I. INTRODUCTION

The majority of Indonesian people are Muslim. Thus, instilling the values of multicultural Islamic education is one of the obligations of educational practitioners. The Ministry of Religion Team (2012: 8) states that multicultural Islamic education is a process of inculcating several relevant Islamic values so that students can live side by side peacefully and harmoniously in the reality of pluralism and behave positively, so that they can manage diversity into a force to achieve progress, without obscuring and eliminate religious values, self-identity, and culture. Thus, it can be understood that the term "without obscuring and eliminating religious values, self-identity, and culture" is significant in the process of inculcating the values of multicultural Islamic education in Indonesia.

Instilling the values of multicultural Islamic education is considered successful if it meets the following criteria, First, developing the ability of students to behave in a manner that recognizes, accepts, respects, and celebrates cultural diversity. Second, directing and emphasizing learning on democratic life. Third, teach and emphasize learning that leads to justice, free from racism, sexism, and other forms of social domination and intolerance.

Manfaat (2013: 41) states that multicultural education can be said to be successful if the educational process can give birth to people with multicultural character. Humans are said to be multicultural in character if they are able to know, appreciate, and celebrate the reality of cultural diversity. Furthermore, if people who know, appreciate, and celebrate the culture live together, then ideally a harmonious and peaceful life will be created. Thus, the role of educational institutions in Indonesia is felt to be able to become a means of building a civilization that is more substantive, contextual, positive and more socially active in a country full of diversity.

Based on the description above, this research will generally discuss the cultivation of the values of multicultural Islamic education in Indonesia. Meanwhile, specifically, this research will discuss the following matters, among others: (1) the principles and development of multicultural values in Islamic religious education subjects, for example; (2) the importance of the role and role model of education practitioners in instilling the values of multicultural Islamic education (3) the importance of the role of educational institutions in Indonesia in instilling the values of multicultural Islamic education.

II. RESEARCH METHOD

This research uses a qualitative descriptive approach uses a literature study in conducting its research. According to Bungin, the literature study is research conducted in libraries, and researchers deal with various kinds of literature according to the objectives and problems being questioned (Bungin, 2001: 32). Meanwhile, Nazir stated that literature study is a technique of collecting data by conducting a review study of books, literature, notes, and reports that have to do with the problem being solved (Nazir, 2003: 27).

Because this research is a literature study, the sources of data used are the following, among others: books, journals, magazines, newspapers, various reports, and documents (both unpublished and published). Library data can also be in the form of non-printed works such as audio recordings such as cassettes, video films such as microfilm, microfibers, and other electronic materials such as floppy disks or magnetic tapes and electronic cladding (catride) related to computer technology (Zed, 2014: 6). Of course, the data sources will be sorted according to the goals and problems, namely the cultivation of multicultural values in Islamic religious education.

III. RESULT AND DISCUSSION

Instilling the values of multicultural Islamic education must pay attention to the principles that are the reference in the Islamic education curriculum which according to Al-Syaibany (1979: 485), among others: (1) Islam-oriented, including its teachings and values, then anything related to the curriculum, including philosophy, goals, contents, teaching methods, methods of treatment and relationships that apply in educational institutions based on Islamic religion and morals; (2) the overarching principle of the objectives and contents of the curriculum; (3) the principle of a relative balance between the objectives and contents of the curriculum; (4) the principle of interaction between student needs and community needs; (5) the principle of maintaining individual differences among students, both in terms of talents, interests, abilities, needs and so on; (6) the principle of development and change in accordance with existing demands without neglecting absolute values; and (7) the principle of linkage between subjects, experiences and activities contained in the curriculum, as well as the linkage between curriculum content and the needs of students and society.

In addition, the cultivation of the values of multicultural Islamic education must be based on the principles of Islamic education in general as offered by Daradjat (1992: 125-127) as follows, among others: (1) the principle of relevance, namely in the sense of the suitability of education in the environment. student life, relevance to present and future life, relevance to job demands; (2)

the principle of effectiveness, namely the effectiveness of teaching teachers, or the effectiveness of student learning; (3) the principle of efficiency, which is efficient in terms of time, effort and cost; (4) the principle of flexibility, namely there is a kind of space that gives a little freedom to act, both oriented to flexibility in choosing educational programs and in developing teaching programs.

Zuhaili (1999: 104) states that the curriculum used must be serious and constructive, correct, and aims to inject into the minds of the youth (students) useful things in their religion and world. Because the Islamic education curriculum must come from the Qur'an and Sunnah, the traditions of the pious past people, and Muslim scholars who have brought light for centuries. Based on this, in inculcating the values of multicultural Islamic education there are several materials in the Islamic religious education curriculum that will be developed as explained by Muliadi (2012: 55), including:

Al-Quran Subjects

Namely, determining the choice of verses, in addition to verses about faith, it is also necessary to add verses that can provide the understanding and inculcate attitudes when interacting with people of different religions, so that as early as possible a tolerant, inclusive attitude is embedded in students, namely : (1) material related to the acknowledgment of the Qur'an about the existence of plurality and competing in goodness (Q.S. Al-Baqarah: 148); (2) materials related to the recognition of peaceful coexistence in inter-religious relations (Q.S. Al-Mumtahanah: 8-9); (3) materials related to justice and equality (Q.S. An-Nisa: 135).

Jurisprudence Subjects

Namely, fiqh material can be expanded with the study of governmental fiqh (fiqh siyasah). This fiqh contained concepts of nationality that have been exemplified at the time of the prophet, companions, or later caliphs. At the time of the prophet, for example, how did Prophet Muhammad SAW manage and lead the multi-ethnic, multi-cultural, and multi-religious Medina community. The situation of the people of Medina at that time was not much different from the Indonesian society which was also multi-ethnic, multi-cultural, and multi-religious.

Moral Subjects

Namely, moral material that focuses on the study of good and bad behavior towards Allah, the Apostle, fellow human beings, oneself, and the environment - it is important for laying the foundations of nationality. Because, the survival of a nation depends on morals, if a nation underestimates morals, then the nation is extinct. In the Qur'an has been told about the destruction of the people of the Prophet Lut due to the collapse of moral foundations. In order for multicultural Islamic education to be effective, the role of Islamic religious teachers is very decisive. Besides

always developing varied teaching methods, not monotonous. Most importantly, Islamic religious teachers also need to set an example.

Islamic Cultural History Subjects

Namely, the material for the history of Islamic culture, which is material based on historical facts and realities, can be exemplified by the social interaction practices applied by the Prophet Muhammad when he built the Medina community. From the historical side of the Medina development process carried out by the Prophet Muhammad SAW found facts about the recognition and appreciation of the values of pluralism and tolerance. The material of Islamic Cultural History needs to be added with a description of the development process of the Medina community in the material "The State of the Medina Community After the Hijrah", which can be traced from the Medina Charter. The Medina Charter is proof that Prophet Muhammad SAW succeeded in enforcing the values of justice, the principle of equality, law enforcement, guaranteeing welfare for all citizens and protecting minority groups.

In addition, the role and example of a teacher in inculcating the values of multicultural Islamic education are very important: (1) a teacher must be able to be democratic, both in his attitude and words, not showing a discriminatory attitude; (2) a teacher should have a high concern for certain events that have to do with religion; (3) a teacher should explain that the core of religious teachings is to create peace and prosperity for all mankind. Thus, he can explain that all forms of violence such as bombings, military invasions, and the like are something that is forbidden by religion; and (4) a teacher should be able to provide an understanding of the importance of dialogue and deliberation in solving various problems related to cultural, ethnic, and religious diversity or sects (Maulani, 2012: 41-42).

Susanti (2012: 318) states that the role of teachers in multicultural education is very important and significant. A teacher must organize and organize the contents, processes, situations, and activities of the school in a multicultural manner, where every student from various ethnicities, races, and genders has the opportunity to develop themselves and respect each other's differences. Muhammad and Somadayo (2014: 92) added that the role of a teacher must be responsive to every expression that contains elements of discrimination. With such a teacher's role, the planting of multicultural Islamic educational values will be able to run optimally starting from the process to the results to be achieved.

In addition, educational institutions play a role in facilitating the cultivation of multicultural Islamic educational values in two ways, namely; First, quantitative methods, including; (1) multiply references or reading materials on the development of multicultural Islamic education; (2) increase socialization activities regarding the concept and urgency of multicultural Islamic education, both orally and in writing; (3) create forums or groups that focus on the

multiculturalism movement, especially in Islamic educational institutions; and (4) building a culture based on the spirit of multiculturalism, both through Islamic educational institutions and Islamic education forums in the community. Second, qualitative methods, including; (1) building a more established theoretical foundation or epistemology of multicultural Islamic education; (2) sharpening the values of multiculturalism in the curriculum; (3) improving the understanding and ability of educators on multiculturalism materials; (4) the development of a local culture that is full of moral values and does not conflict with the principles of Islamic teachings; and (5) strengthening in terms of policies and financing or budget related to the authorities (Zain, 2013: 15-18).

IV. CONCLUSION

Based on the discussion above, it can be concluded as follows. First, the cultivation of the values of multicultural Islamic education can be done by considering the principles and development of multicultural values in Islamic religious education subjects, for example: Al-Quran subjects, Fiqh subjects, Moral subjects, and Islamic Cultural History subjects. .

Second, the cultivation of the values of multicultural Islamic education must prioritize the roles and role models of teachers. A teacher and education practitioner must set an example of democratic values, high concern, create peace, provide an understanding of the importance of dialogue and deliberation in solving cultural, ethnic, and religious problems or beliefs.

Third, the cultivation of multicultural Islamic educational values must be facilitated by educational institutions, both quantitatively and qualitatively. Quantitatively, this can be done by increasing references, socialization, and forums that build the spirit of multiculturalism. Qualitatively, this can be done by building a theoretical basis for multicultural Islamic education, sharpening the values of multiculturalism, and increasing understanding of multicultural Islamic religious education.

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