

Multicultural Education in Islamic Perspective

Alfian Dewan Adhayuda Prabowo^{1*} Hamim Ilyas²

¹*Islamic Education Psychology Student of Universitas Muhammadiyah Yogyakarta, Yogyakarta, Indonesia*

²*Lecturer of Universitas Muhammadiyah Yogyakarta, Yogyakarta, Indonesia*

**Corresponding author. Email: alfian1300001004@webmail.uad.ac.id*

ABSTRACT

This paper discusses the importance of multicultural education. Multiculturalism itself is defined as cultural diversity, so humans should respect each other. Humans are social creatures who cannot live without the help of others. Therefore, it is important to understand multicultural education so that we can live side by side with other people of different religions, ethnicities, and different family / cultural backgrounds. Multicultural education in Islam is based on Q.S. Al-Hujurat verse 13. Multicultural education is instilled from an early age in school students, so here the role of the teacher is very large. This paper will provide and explain examples of multicultural education that we are used to. In writing this article, the approach used is a qualitative methodology with a type of literature study research. The conclusions obtained from the writing of this article are Islamic education with a multicultural perspective teaches how to live in the midst of the pluralism of the nation, so that they are able to live, both within their group and external to other groups, can live in peace with their environment, interpret differences framed in a single diversity. The basis for multicultural education in Islam, namely Q.S. Al-Hujurat verse 13. Teachers and schools have a very important role for the realization of multicultural education

Keywords: *multicultural, education, islamic perspective, student, religion, culture*

1. INTRODUCTION

The multicultural concept is linguistically rooted from the word culture or culture. The word "multi" comes from the Latin word 'multus' which in English means much or many. Much or many in Indonesian means a lot. Thus, multiculturalism can be understood as many cultures, or in broad terms, namely as a situation where there are many cultures embraced in people's lives [1]. Etymologically multiculturalism is formed from the word multi (many), culture (culture), and ism (flow / understanding). In this way multiculturalism can be interpreted as an understanding that recognizes the existence of many cultures and the recognition of the dignity of humans who live in their communities with their respective cultures having different uniqueness [2]. Every citizen has the right to education regardless of religion, race, ethnicity and social status. Multicultural education is expected to be implemented in every region in Indonesia, because Indonesia has various religious, ethnic and racial backgrounds. In addition, multicultural education is expected to accept other people outside our group, without acting racism against a particular religion, ethnicity, and tribe. In this article, the author will describe multicultural education, multicultural education in an Islamic perspective, the application of Islamic religious education with a multicultural perspective, and

the role of teachers and schools in realizing multicultural education.

1.1. Our Contribution

This paper contributes to the diversity of life tolerance among people who have various cultural, religious, family, racial and ethnic backgrounds. Humans cannot live without the help of others, so humans should respect, respect, tolerate and help each other in kindness. Difference is not a problem, but difference is a uniqueness that must be accepted by every human being, because humans are not the same, they must have differences, including culture. There is no teaching that teaches racism or discrimination. The most important thing as a human being is to establish harmony and create peace and respect diversity without demeaning someone or any group.

1.2. Paper Structure

This paper discusses the notion of multicultural education, the objectives of multicultural education, the urgency of multicultural education, multicultural education in an Islamic perspective, the application of Islamic religious education with a multicultural perspective, the role of teachers and schools in realizing multicultural education.

2. METHODS

In writing this article, the approach used is a qualitative methodology with a type of literature study research. Where the reference source in writing this paper uses related references that support the theme in this article, namely about multicultural education in an Islamic perspective.

3. FINDINGS AND DISCUSSIONS

3.1. Multicultural Education

3.1.1. What is Multicultural Education?

In October 1994 UNESCO recommended the idea of multicultural education to become a global commitment [3]. The recommendation from UNESCO contains four calls related to multicultural education: first, education should ideally develop awareness of gender, race, ethnicity and culture; second, education ideally encourages convergence of ideas that strengthen peace, brotherhood and solidarity in society; third, education should ideally form awareness to resolve conflicts through peaceful means; and fourth, education ideally enhances the development of a quality of tolerance and a willingness to share deeply [4].

From the UNESCO recommendations above, multicultural education creates values that can be applied to every individual or student. here are the values [5]:

First, the value of tolerance, with indicators: respect, permitting convictions (views, opinions, beliefs, habits and so on).

Second, the value of democracy, with indicators: freedom in choosing a profession, choosing hbi / interest, choosing a living area, even if there is no compulsion in choosing a religion.

Third, the value of equality, with indicators having the same position as humans, there are no higher or lower levels between one another.

Fourth, the value of justice, with the indicator that every citizen or society has the same rights, there is no favoritism and carries out its obligations properly.

According to Banks in Khairuddin, multicultural education is defined as an idea or concept of beliefs and explanations that recognize the importance of cultural and ethnic diversity in shaping lifestyles, social experiences, personal identities, and educational opportunities for individuals, groups and the State [6]. Meanwhile, according to Khairuddin, multicultural education is a conscious effort to develop a personality both inside and outside of school that learns about various religions, races, ethnicities, and social status in order to form a smart personality in dealing with cultural diversity problems [7]. H.A.R. Tilaar in Muhammad Misbahudholam explains that multicultural education is a cross-border discourse related to issues: social justice, democracy, and human rights [8].

3.1.2. Multicultural Education Goals

Ultimate Goal of Multicultural Insight in Islamic Education:

Islam which is Qur'ani is Islam that promotes goodness for the togetherness of fellow human beings, by freeing people from ignorance, poverty and backwardness [9]. Intelligent humans have characteristics as a human profile that is moral, faithful, inclusive, does not justify what they have, their ideals, their religion, their political ideology to be forced on others [10]. Therefore, Islamic education with a multicultural perspective teaches how to live in the midst of the pluralism of the nation, so that they are able to live, both within their group and external to other groups, can live in peace with their environment, interpret the differences framed in *Bhinneka Tunggal Ika* [11].

3.1.3. The Urgency of Multicultural Education

The existence of multicultural education as an educational strategy that is applied to all types of subjects, by using the cultural differences that exist in students is very necessary, with the following considerations:[12]

- a) Multicultural education has inherently existed since the Indonesian nation existed. The philosophy of the Indonesian nation is like mutual cooperation, help, respect between tribes and others.
- b) Multicultural education provides a glimmer of hope in overcoming various social upheavals that have occurred lately. The success of multicultural education includes introducing the nation's ideology, cultural values, beliefs and religions.
- c) Multicultural education as a resistance to fanaticism that leads to this type of violence. Thus, multicultural education is at the same time to train and build student character so that they are able to be democratic, humanist, and pluralist in their environment.

3.2. Multicultural Education in an Islamic Perspective

The spirit of multiculturalism in Islam was very visible at the time of the Prophet. In Medina, the Messenger of Allah carried out a social transformation, in which the entire community lived side by side in peace. Even though at that time the people of Medina were very plural, both in religion, ethnicity, bani and lineage. The concept of living together peacefully is a form of collective agreement known as the "Medina Charter". In the Charter, which contains 47 articles, the words "Islam" and "Qur'an" were never mentioned, even though the majority of the people at that time were Muslims. The charter contains an agreement between migrant communities (*muhajirin*), ethnic Medina, Aus, Khazraj, Qainuqa ', Nadlir and Quraidhah, with a background of Islam, Judaism, Christianity and Musyrik [13].

Allah SWT said in the Qur'an, the letter *Al-Hujurat* verse 13 which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ

أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

which means:

O people, indeed We created you from a man and a woman and made you nations and tribes so that you could know each other [14].

The fact of this verse states that Islam strengthens tolerance and gives aspirations to multiculturalism, and emphasizes that there is a strong relationship between values (religion) in nationality based on the spirit of humanity and the universality of Islam [15].

Tarmizi explained the interpretation from Tabbari about Q.S. Al-Hujurat verse 13 that every human being is born from a mixture of male and female. And in fact all humans have a nasab relationship with one another, both closely and far. Furthermore, the interpretation of Wahbah Zuhaili relates verse 13 of Q.S. Al-Hujurat with the two previous verses which emphasize the prohibition of prejudice against others, and are prohibited from considering others as inferior parties [16].

Tarmizi also explained the interpretation of Muhammad Ratib al-Nabulsi, he said that when someone wants to buy clothes, that person should be aware that there are many people who play a role in making the clothes he wants. The parties involved start with the person who makes cloth, sells cloth, designs clothes, then tucks the cloth into clothes. This seems to remind that whatever is in each individual, is actually due to the contribution of other individuals. In conclusion, if God only affirms that He glorifies humans, it would be inappropriate for humans to despise other humans. From this kind of belief, multiculturalism has relevance to Islamic education [17].

Islamic education with a multicultural perspective is manifested in the context of fulfilling the Islamic ideals of shalih li kulli zamaan wa makaan, namely; achieving the form and aspects of humanity as a whole, both physically and mentally, by appreciating positively and critically of the developments and needs of the times [18]. Conflict between religions means straddling religious values about brotherhood (ukhwaḥ al-basyariah) [19].

Thus, Islamic education with a multicultural perspective is not a view that does not close itself to other cultures but requires dialogue and tolerance with other cultures, by sitting at the same height and standing at the same level, being able to see cultural diversity as a fundamental reality in social life, open oneself to live life together by seeing plural realities according to the nature of life [20].

3.3. Application of Multicultural Insight Islamic Religious Education

The examples of case related to religious problems in schools and how the teacher's role in building an inclusive understanding of diversity in students:[21]

“Several months after the bombing of a cafe in city X, after reading the news in the mass media, a teacher told his students about the case in class. He said that what A and his friends had done was part of jihad. He added that what A et al. Had done, according to religion it was not sinful to have committed this act, because the victims were infidels of religion B who were having a good time in a cafe”.

The teacher's explanation like this, of course, is very misleading for students. The teacher in the story has fostered hostility towards adherents of religion B, and has legalized acts of violence against other people (people of other faiths). In this case, the teacher should explain that the actions of A et al. Cannot be justified either legally or according to religion. He must also explain that all religions or beliefs on this earth have never ordered their adherents to commit violence against anyone, including adherents of other religions.

Observing the description of the above events, teachers and schools play an important role in implementing inclusive religious values in schools, if the teacher has an inclusive religious understanding paradigm, then he will also be able to teach and implement these religious values to students at school.

The development of multicultural-based Islamic religious education materials can be carried out as follows:[22]

First, the material of the Qur'an, in determining selected verses, in addition to verses regarding faith, it is also necessary to add verses that can provide understanding and inculcation of attitudes when interacting with people of different religions, so that as early as possible a tolerant attitude is planted, inclusive of students, namely a) material related to the recognition of the Alqur'an for the existence of plurality and competing in goodness (QS: al-Baqarah / 2: 148); b) Material related to the recognition of peaceful coexistence in relations between religious communities (QS: al-Mumtahanah / 60: 8-9); c) material related to justice and equality (QS: al-Nisa / 4: 135).

Second, the material of fiqh, can be expanded with a study of fiqh siyasah (government). From this siyasah fiqh, there are concepts of nationality that have been exemplified at the time of the Prophet, Friends or caliphs afterward. At the time of the Prophet, for example, how was the Prophet Muhammad. managing and leading a multi-ethnic, multi-cultural and multi-religious society of Madinah. The condition of the people of Medina at that time was not much different from Indonesian society, which was also multi-ethnic, multi-cultural and multi-religious.

Third, the material of morals which focuses its study on good and bad behavior towards Allah, the Messenger, fellow humans, oneself, and the environment, which is important for laying the foundations of nationality. Because, the sustainability of a nation depends on morals, if a nation underestimates the morals, that nation will

become extinct. In the Qur'an, it has been told about the destruction of the people of Lut, due to the collapse of moral principles. In order for this multicultural religious education to be effective, the role of Islamic religious teachers is very decisive. Apart from always developing varied teaching methods, it is not monotonous. And more importantly, Islamic religious teachers also need to set an example.

Fourth, the material of Islamic Cultural History (SKI) which is based on historical facts and realities can be exemplified by the social interaction practices applied by the Prophet Muhammad. when building Medina society. From the historical side of the Prophet's Medina development process, there are facts about the recognition and appreciation of the values of pluralism and tolerance.

3.4. The Role of Teachers and Schools in realizing Multicultural Education

The teacher has a very important role because it becomes a model for students in schools:[23]

- 1) Teachers must be able to be democratic, both in their attitude and in their words that are not discriminatory.
- 2) Teachers should have a high level of concern for certain events related to religion. For example, when a bomb explodes in a city, a teacher with a multicultural perspective must be able to explain his concern about the incident.
- 3) The teacher should explain that the essence of religious teachings is to create peace and prosperity for all mankind, so bombings, military invasions, and all forms of violence are prohibited by religion.
- 4) The teacher is able to provide an understanding of the importance of dialogue and deliberation in solving various problems related to cultural, ethnic and religious diversity. The understandings that need to be conveyed by teachers related to multiculturalism according to the views of Kholik[24], Mustaqim and Mustaghfiroh [25] include the following examples:
 - a) The existence of religious differences: The importance of telling students that in this world many people have different beliefs, therefore we should not be subjective, such as claiming that we are the best and that other people are inferior to us, let alone impose our will in embracing religion.
 - b) There is a Gender Difference: Provides understanding to students, for example in daily practice at school, students divide class picket assignments, so they are not allowed to schedule class pickets who are only female students because cleaning the room has become a habit for women like doing homework. Another example, in the election of the head of the class / head of the OSIS (Intra School Student Organization) female students are not allowed to run, because they think that men are more worthy of being leaders. Of course, this is not justified because it violates gender equality and especially multiculturalism.
 - c) Ethnic and Language Differences: Provide understanding to students, do not belittle other people by mocking / bullying / demeaning by mentioning ethnicity, language or race. For example, a student is presenting with an accent in his local language, then a student screams with the intention of bullying the student whose presentation is bringing laughter throughout the class with the intention of being patronizing. This is not justified because it can result in insecurity for students who are laughed at. Or another example, for example, in class attendance is being carried out, the teacher calls students whose last name contains the surname in their family and shows a regional ethnicity, suddenly a student responds by turning the clan name into a joke. This is completely unjustified. Another example, a student who is black is called by his friends as the name X, where X is interpreted as mocking / bullying the student for having black skin. In addition, it is strictly prohibited if there are teachers who side with students just because they are physically beautiful / handsome, then ignore questions from students who they think are not beautiful / not handsome. Things like the above must be avoided, because they violate multicultural values.
 - d) Difference in ability: The need for understanding in students, every human being must have their own strengths and weaknesses, it's just how we find our potential and develop it. Even if someone finds physical limitations and mental disorders, it does not mean closing the door to one's success. Everyone has the same opportunity as long as they want to try. So here students are emphasized to respect the work of others, are prohibited from demeaning the achievements of others, and are not allowed to boast about the grades / rankings obtained are superior to their peers, let alone say to others: "It is appropriate if he gets bad grades because he you have a mental illness ". Examples like the one above should be avoided.
 - e) Differences in Social Status: Provide understanding to students, that do not be unfair / arrogant, because this is very deviating from the value of equality and multiculturalism. In this case, an example can be taken: a student who comes from a rich family only wants to be friends with a rich family. Another example, a rich student and friends in his group mock students who come from underprivileged families, for example by demeaning the work of the parents of students by mentioning the names of students of children whose fathers work as X (type of job that is disguised). This will make students mentally fall. The teacher must give the understanding that all lawful work is good, there is nothing wrong while it is lawful.

Apart from teachers, schools also play an important role in creating a multicultural educational environment, including by way of:[26]

- 1) If there is a multicultural conflict in schools such as racism, bullying, or acts of violence because it involves religion, race, ethnicity, and culture, schools need to build a sense of mutual understanding between students, then schools must play an active role in promoting dialogue or counseling teachers in the school. This aims to increase the sense of tolerance among school members.
- 2) The most important thing in the application of multicultural education is the curriculum and textbooks used and applied in schools.

4. CONCLUSIONS

Multicultural education essentially wants education for all, regardless of religion, ethnicity, race, culture, social status, and other differences. Islamic education with a multicultural perspective teaches how to live in the midst of the pluralism of the nation, so that they are able to live, both within their group and external to other groups, can live in peace with their environment, interpret the differences framed in *Bhinneka Tunggal Ika*. The basis for multicultural education in Islam, namely Q.S. Al-Hujurat verse 13 which means "O people, verily We created you from a man and a woman and made you nations and tribes so that you would know each other".

The development of multicultural-based Islamic religious education materials can be done by: 1) al-Qur'an material about verses that can provide understanding and inculcation of attitudes when interacting with people of different religions. 2) fiqh material with siyasah (government) studies. 3) moral material that focuses its study on good and bad behavior towards Allah, Rasul, fellow humans, oneself, and the environment 4) material on Islamic Cultural History (SKI) can be exemplified by the social interaction practices implemented by the Prophet Muhammad SAW. The role of teachers and schools in realizing multicultural education is very important because the teacher becomes a model for students in schools. In addition, schools also have a stake in this, because they compile curricula and provide textbooks.

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