

MULTICULTURAL BASED ISLAMIC EDUCATION IN GROWING THE SPIRIT OF DIVERSITY IN STUDENTS

Rosyida Nurul Anwar
Universitas PGRI Madiun
e-mail: rosyidanurul@unipma.ac.id

Abstract. The diversity that exists in Indonesia must be arranged harmoniously to avoid friction between cultures, races, ethnicities, and even religions. Islamic religious education has a critical mission to build Muslim characters who understand the teachings of their religion and have faith awareness manifested in daily attitudes and behavior as a form of practicing religious teachings. This study aimed to determine the learning of multicultural-based Islamic religious education in fostering the spirit of diversity in students. The research location is in Junior High School in Mojokerto, East Java. The approach used is descriptive qualitative. Research informants are principals, teachers, students, parents, and all other school members—data collection techniques using interviews, observation, and documentation. Data analysis is data reduction, data display, and conclusion /verification. Research shows that multicultural-based Islamic education fosters the spirit of diversity in students, namely: first, there is a policy of accepting new students who have different ethnic, religious, and racial backgrounds; second, the implementation of learning by upholding the value of mutual respect, love and resolution of conflict and violence; third, realizing tolerance by fostering the spirit of nationalism; the four learning processes that describe the school climate with a multicultural orientation.

Keywords. Islamic Education; Multicultural; Spirit of Diversity

A. INTRODUCTION

Various activities with the nuances of diversity are trending topics widely contained in multiple prints and online media (Satriawan, Islami, & Lailam, 2019). Efforts to cultivate a sense of nationality as an effort to foster nationalist attitudes and souls in every level of society. Another goal is to increase public awareness and participation in realizing the unity of the Unitary State of the Republic of Indonesia. Indonesia has various cultures, ethnicities, races, and religions (Azizah & Purjatian, 2015). A multicultural society is ideally the essential capital that can provide the dynamics and richness of the treasures of a nation's civilization. Being adaptive, inclusive, and tolerant of diversity becomes an attractive social force if we work together and synergize to build the homeland (Kamal & Junaidi, 2018).

The diversity that exists in Indonesia must be arranged harmoniously to avoid friction between cultures, races, ethnicities, and even religions (Solahudin, Rustini, Furnamasari, & Nurhuda, 2021). It is no secret that many conflicts in Indonesia's countries/regions/cities start from simple matches such as brawls between students, disputes between citizens, or even inter-ethnic conflicts. Likewise, we still have not lost in our memory the tragic conflict which was allegedly related to differences in cultural backgrounds or differences in religious beliefs. Various forms of competition occur due to a lack of understanding in managing a multicultural society.

Education is believed to be a powerful instrument for public awareness, so that ethnic, cultural, and religious conflicts do not arise (Anwar, 2022). Education can provide offers that educate people about the importance of diversity. Meanwhile, education which is intended for the development of a diverse (multicultural) society is not only related to ethnicity, including tolerance, but also leads to more substantive issues, including issues of injustice, poverty, oppression, and underdevelopment of minority groups in the social, cultural, and economic fields. Economics, education, and others (Solahudin et al., 2021).

Islamic religious education is a learning that is learned from elementary to tertiary levels and is part of Islamic education full of moral and spiritual values (Anwar & Muhayati, 2021). Islamic education has a critical mission to build Muslim characters who understand the teachings of their religion and have faith awareness manifested in daily attitudes and behavior as a form of practicing religious teachings. The result achieved from Islamic education is to create civilized human beings broadly, including spiritual and material life. The main goal of Islamic education is to achieve a perfect character (*fadhilah*). However, the facts speak. Differently, Islamic religious education (PAI), in general, has not been able to contribute positively to increasing morality and tolerance, especially among students (Adnan, Kaspullah, 2020).

In implementing multicultural values in Islamic religious education, students are always directed at mastering the texts contained in teaching books; they are constantly faced with questions and memorizing the outer shell (cognitive realm), while the substance is in the form of inculcating values. Religious values disappear along with the accumulation of cognitive knowledge of subjects in school (Yunus & Salim, 2018). Multiculturalism education is essential to guard diversity and make it possible to build a nation on the principles of humanity and social justice.

The suitable education model to instill the values of diversity is multicultural education. Because Indonesia is prone to various SARA-based conflicts, the presence of multicultural education becomes something urgent in every educational institution. Moreover, there is a fact that the doctrine of radicalism has been found among school students (Ashadi, 2017). Education's role is vital because learning from Indonesia and Egypt (Misrawi, 2013), multiculturalism departs from philosophy and ideology that is deeply rooted in every citizen. What is meant by education is not only the cultivation of the values of multiculturalism but also action.

Islamic religious education should serve as an environment for developing universal morality found in various religions while developing an inclusive and pluralistic theology. Islamic Religious Education (PAI) is a strategic instrument to promote an inclusive and multiculturalist Islamic doctrine.

B. METHODS

This study uses a descriptive qualitative research approach. By the approach and research design used, the instrument used to collect data was the researcher himself. The study took data at schools in East Java Province by taking locations at junior high schools at SMPN 3 Kutorejo. The research informants were the Principal, Islamic Religious Education Teacher (PAI), students, and other school parties related to this research. Data collection techniques through observation, interviews, and documentation. The steps of data analysis carried out with data collection and following the directions of Miles & Huberman (1992) were data reduction, data display, and conclusions. The validity of qualitative data through four approaches, namely: the degree of credibility, transferability, dependency, and confirmability.

C. RESULT & DISCUSSION

It fosters the spirit of diversity through formal education, in principle, education that accommodates diversity or is multicultural-based (multicultural-based). So, multicultural-based education, especially in Islamic Religious Education subjects, is intended to be education that recognizes and reflects the importance of culturally diverse values in every reality and becomes a necessity in learning and reflects the ideals of equality and equality. Based on the searches, there are various concepts and applications in multicultural-based Islamic religious education learning in the growth of diversity in students.

First, there is a separation of religious education and a school policy for non-Muslim students. This policy is fundamental to multicultural-minded learning. This attitude is by Islamic teachings that in Islam, there is no coercion in religion (Ma'arif, 2019). The policy allowing non-Muslim students not to participate is part of an attitude of tolerance in religion. This attitude is also part of multicultural values in multicultural-based Islamic religious education.

Based on the observations, PAI learning activities at the research location attempted to implement education with a multicultural perspective; this was proven through PAI learning that non-Muslim students were omitted directly to follow it. There are various options, the opportunity to choose to participate or not by doing activities such as studying in the library. Non-Islamic religious learning is also scheduled on a predetermined day. Instilling a fair attitude in addressing diversity is a more complex matter because attitudes towards diversity often coincide with various social, economic, and political interests (Rafa'al & S. Sangadji, 2020).

Second, the provision of PAI subject matter eliminates discriminatory practices against students, upholds the value of mutual respect and tolerance of differences, shows an attitude of appreciation and independence, and consistency in religion has been appropriately implemented. Instilling the value of everyday life in diversity will indirectly foster an attitude of acceptance and respect (Anwar, 2021). Provide awareness that all differences need to be respected, not shunned, in the hope that instilled values can help build students' character.

The implementation of the multicultural education paradigm in Indonesia is at least one of the concerns because it is implicit in Law no. 20/2003 concerning the National Education System; it is stated that education is held in a democratic, fair, non-discriminatory manner, upholding human rights, religious values, cultural values, and national pluralism; education is organized as a systemic unit with an open and multi-meaning system (Kamal & Junaidi, 2018)

Third, there is a PAI learning program that fosters the spirit of student nationalism. Islamic religious learning in schools has various activities that can foster the spirit of nationalism in students. These activities include praying together, community service, participating in activities to commemorate National holidays, holding ceremonies that include singing the Indonesia Raya anthem, honoring the flag, reading Pancasila, and studying a specific contextual topic. Support from Islamic religious teachers made the activity run smoothly (Yuliana, Lusiana, Ramadhanyaty, Rahmawati, & Anwar, 2021)

Fourth, the use of multi-methods and multi-model learning in Islamic Religious Education subjects is a miniature of students' future lives in family, community, and state life. When learning occurs in and outside the classroom, it can train students to participate in activities that describe a multicultural-oriented school climate so that Islamic Religious Education becomes school culture through culture in learning.

Efforts to cultivate the values of diversity through Islamic Religious Education at the research site are carried out by following the example of teachers and habituation in daily life (Hariyanto, 2021);(Anwar, 2021). It is believed that to increase the spirit of togetherness, it is not only done through learning alone, but it will be more effectively done by example from teachers or employees in schools as well as through habituation in schools. The culture in learning or in school that is developed includes respect for others, teachers, and employees, as well as among fellow students, polite in speech, and polite in action. Meanwhile, the habituation developed to knit the spirit of togetherness is through cooperation in maintaining cleanliness in the classroom and the school environment. Complying with mutually agreed rules in the classroom is an actual implementation of the success of maintaining a sense of togetherness in diversity. People from different social backgrounds experience equality and cultural strengthening through such a developed culture (Yu'timaalahuyatazaka, 2015). Activities included in the self-development program have become the specialty of today's schools.

Suppose multicultural teaching can be carried out in public schools, as well as religion. In that case, the result will give birth to a civilization that also gives birth to tolerance, democracy, benevolence, help, tolerance, justice, beauty, harmony, and other human values (Novayani, 2018). The point is that the idea and design of a multicultural-based school are necessary, provided that its presence does not obscure and create uncertainty about the identity of the existing groups.

D. CONCLUSION

Implementation of the spirit of diversity through formal education, namely education based on multicultural (Multicultural Based Education), especially in subjects Islamic education. Islamic religious education that recognizes and reflects the importance of the values of cultural diversity in every reality and becomes a necessity in learning and reflects the ideals of equality and equality. There are five basic concepts and, at the same time, the implementation of multicultural-based education, namely through; Content integration, The Knowledge Construction Process, An Equity Pedagogy, Prejudice Reduction, and Empowering School Culture. Multicultural-based Islamic education is manifested in deepening material tolerance of religious and social life. The practice of PAI is multicultural and based on upholding the value of mutual respect, showing respect, and being open in an attitude of affection. The implementation of the multicultural values of students as a result of the implementation of Islamic religious education can be realized in the form of tolerance of religious life in the life of all civitas in daily life in the school environment. Religious life and social life in other subjects.

REFERENCES

- Adnan, Kaspullah, S. (2020). Pendidikan Agama Islam Berbasis Multikultural dalam Menumbuhkan Semangat Kebhinekaan. *Al-Tadzkiyyah*, 11(1), 55–72.
- Anwar, R. N. (2021). Penanaman Nilai-Nilai Islam Moderat Pada Anak Usia Dini Dalam Keluarga Sebagai Upaya Menangkal Radikalisme. *Al Fitrah Journal Of Early Childhood Islamic Education*, 4(2), 155–163.
- Anwar, R. N. (2022). Peran Mata Kuliah Modul Nusantara Dalam Peningkatan Sikap Toleransi Mahasiswa Program Pertukaran Mahasiswa Merdeka. *Jurnal Pendidikan Dan Kewirausahaan*, 10(2), 646–655. <https://doi.org/https://doi.org/10.47668/pkwu.v10i2.471>
- Anwar, R. N., & Muhyati, S. (2021). Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 12(1), 1–15.
- Ashadi, W. (2017). Pendidikan Agama Islam Berperspektif Multikultural (Studi di Sekolah Dasar Tumbuh 1 Yogyakarta). *Ta Dib: Jurnal Pendidikan Islam*, 6(1), 224–233. <https://doi.org/10.29313/tjpi.v6i1.2537>
- Azizah, L., & Purjatian, A. (2015). Islam di Tengah Masyarakat Multikultural Indonesia (Studi Atas Konsep Multikultural Abdul aziz Sachedina). *Toleransi: Media Komunikasi Umat Beragama*, 7(1), 70–88.
- Hariyanto. (2021). Membangun Kesadaran Menghargai Keberbedaan Dengan Mengenalkan Pendidikan Multiktural Sejak Usia Anak Dini. *Atthufulah: Jurnal Pendidikan Anak Usia Dini*, 1(2), 27–39.
- Kamal, M., & Junaidi. (2018). Pengembangan Materi Pai Berwawasan Multikultural Sebagai Upaya Menanamkan Nilai-Nilai Keberagaman Siswa Smkn 1 Ampek Nagari Kabupaten Agam. *Penelitian Pendidikan Islam*, 13(1), 181–206.
- Ma'arif, M. A. (2019). Internalisasi Nilai Multikulutural Dalam Mengembangkan Sikap Toleransi (Studi Di Di Pesantren Mahasiswa Universitas Islam Malang). *Nazhruna: Jurnal Pendidikan Islam*, 2(1), 164–189. <https://doi.org/10.31538/nzh.v2i1.179>
- Misrawi, Z. (2013). Kesadaran Multikultural dan Deradikalisasi Pendidikan Islam: Pengalaman Bhinneka Tunggal Ika dan Qabul al-Akhar. *Jurnal Pendidikan Islam*, 2(1), 197. <https://doi.org/10.14421/jpi.2013.21.197-215>
- Novayani, I. (2018). Pembelajaran Pendidikan Agama Islam (PAI) Berbasis Multikultural. *Tadrib: Jurnal Pendidikan Agama Islam*, 3(2), 235. <https://doi.org/10.19109/tadrib.v3i2.1795>
- Rafa'al, M., & S. Sangadji, S. (2020). Merawat Moderasi Beragama Cerdas Bermedia Di Pondok Pesantren Harisul Khairaat Kelurahan Ome Kota Tidore Kepulauan. *Jurnal Abdimas Bina Bangsa*, 1(2), 223–230. <https://doi.org/10.46306/jabb.v1i2.34>
- Satriawan, I., Islami, M. N., & Lailam, T. (2019). Pencegahan Gerakan Radikalisme melalui Penanaman Ideologi Pancasila dan Budaya Sadar Konstitusi Berbasis Komunitas. *Jurnal Surya Masyarakat*, 1(2), 99. <https://doi.org/10.26714/jsm.1.2.2019.99-110>
- Solahudin, M. N., Rustini, T., Furnamasari, Y. F., & Nurhuda, T. F. (2021). Implementasi Pembinaan

- Sikap Toleransi Dalam Keberagaman Budaya Beragama Untuk Meningkatkan Persatuan Dan Kesatuan Siswa. *Journal of Multiliteracies*, 62–67.
- Yu'timaalahuyatazaka, Y. (2015). Pendidikan Agama Berparadigma Integratif Di Sekolah Dasar (Pendekatan Hermeneutis). *JURNAL JPSD (Jurnal Pendidikan Sekolah Dasar)*, 1(1), 56. <https://doi.org/10.26555/jpsd.v1i1.a1484>
- Yuliana, Lusiana, F., Ramadhanyaty, D., Rahmawati, A., & Anwar, R. N. (2021). Moderasi Beragama Untuk Mencegah Radikalisme Pada Anak Usia Dini. *Seminar Nasional Paedagoria*, 1(September), 9–15.
- Yunus, & Salim, A. (2018). Eksistensi Moderasi Islam Dalam Kurikulum Pembelajaran PAI Di SMA. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 9(2), 181–194.