

MULTICULTURAL ISLAMIC EDUCATION LEARNING SYSTEM IMPLEMENTATION IN THE DIGITAL ERA

Anisa Dwi Makruffi^{1*}, Tumin², and Yusuf Abdul Hasan³

¹ Pendidikan Agama Islam, Fakultas Agama Islam, Universitas Muhammadiyah Yogyakarta, Yogyakarta, anisadwimakruffi@fai.umy.ac.id

² Pendidikan Agama Islam, Fakultas Agama Islam, Universitas Muhammadiyah Yogyakarta, Yogyakarta, tumin@umy.ac.id

³ Pendidikan Agama Islam, Fakultas Agama Islam, Universitas Muhammadiyah Yogyakarta, Yogyakarta, yusufahasan@umy.ac.id

Abstract. This article aims to discuss the implementation of multicultural education through religious education in schools, especially in the digital era. In conducting this research, the relevant literature has been carried out. As a result, Islamic Education is a forum to provide a religious understanding that is inclusive of the community, which is ultimately expected to contribute to forming a multicultural society with a harmonious life. Multicultural education involves at least three things: a) ideas and awareness of the importance of cultural diversity, b) educational reform movement and c) process. The learning system of Islamic Education that has multicultural insight should be done by integrating multicultural insights with existing Islamic Education material. Principals and the government are also needed in providing debriefing or training and the like. The method used must also be packaged in such a way as to condition students to interact with each other in harmony. Likewise, the evaluation process carried out must be based on the principle of fairness objectively rather than subjective to certain groups.

Keywords: Multicultural Education, Religious Education, Digital Era.

Abstrak. Artikel ini bertujuan untuk membahas implementasi pendidikan multikultural melalui pendidikan agama di sekolah, khususnya di era digital. Untuk mencapai penelitian ini, literatur yang relevan telah dilakukan. Oleh karena itu, Pendidikan Agama Islam merupakan wadah untuk memberikan pemahaman keagamaan yang inklusif kepada masyarakat yang pada akhirnya diharapkan dapat berkontribusi dalam pembentukan masyarakat multikultural dengan kehidupan yang harmonis.

Pendidikan multikultural setidaknya melibatkan tiga hal, yaitu: a) gagasan dan kesadaran akan pentingnya keragaman budaya, b) gerakan reformasi pendidikan, dan c) proses. Sistem pembelajaran Pendidikan Agama Islam yang berwawasan multikultural harus dilakukan dengan mengintegrasikan wawasan multikultural dengan materi Pendidikan Islam yang ada. Keterlibatan kepala sekolah dan pemerintah juga diperlukan dalam memberikan pembekalan atau pelatihan dan sejenisnya. Metode yang digunakan juga harus dikemas sedemikian rupa untuk mengkondisikan siswa berinteraksi satu sama lain secara harmonis. Demikian juga proses evaluasi yang dilakukan harus berdasarkan prinsip keadilan secara objektif bukan subjektif kelompok tertentu.

Kata Kunci: Pendidikan Multikultural, Pendidikan Agama, Era Digital.

Introduction

Indonesia is a pluralistic nation, and even Indonesia is one of the largest multicultural countries in the world. However, this multiculturalism of the Indonesian can be likened to a double-edged knife. On the one hand, it becomes a valuable potential in developing nation civilization. But, on the other hand, if it cannot be managed properly, this multiculturalism will create conflict that can destroy the joints of the nation's life and even the nation's disintegration.

The applied national education system plays a vital role in realizing an egalitarian society, accepting and respecting differences so that the conflict caused by these differences does not need to occur. However, when inter-cultural harmony is still disrupted, education policies and implementation are highlighted. Especially religious education, often "scapegoated" and considered a failure in realizing a peaceful society. However, religious education is full of values, especially in instilling the importance of love and harmony among humans. The present research was done using library resources with an analytical and investigative approach.

In response to this problem, the idea is now emerging to implement multicultural-minded religious education, considering that this nation is multicultural. Based on what has been stated, it needs to be studied deeply and sustainably about the idea of multicultural-minded religious education to become an alternative solution in increasing the role of religious education in the National education system.

Multicultural education has become a timeless topic. However, at any time, religious conflicts and cases of racism still occur, both in Indonesia and abroad. Therefore, it is crucial to create a multicultural education concept in line with current technological developments, especially the internalization of multicultural education through religious learning.

We know that religious conflicts and racism can easily emerge through social media in this digital era. Some time ago, there was racism between blacks and whites in America. In France, we recently witnessed how President Emmanuel Macron's attitude offended Muslims worldwide through tweets on his social media related to caricatures of the Prophet Muhammad.

Multicultural Education in Indonesia

Definition of Multiculturalism

Before discussing the discourse of multiculturalism in education, it is better if we first understand the concept of multiculturalism. In simple terms, multiculturalism means "cultural diversity"¹. Three terms are often used to describe a society that consists of such diversity - both diversity of race, religion, language, and different cultures - namely plurality (plurality), diversity, and multicultural (multicultural). However, the three terms do not represent the same thing, even though they refer to the existence of 'unity'.

¹ Scott Lash dan Mike Featherstone (ed.), *Recognition and Difference: Politics, Identity, Multiculture*. (London: Sage Publication, 2002), 2-6.

Conceptually there are significant differences between plurality, diversity, and multiculturalism. According to Azyumardi Azra, the core of multiculturalism is a worldview - which is finally implemented in policies - about the willingness to accept other groups equally as a unit, regardless of cultural, ethnic, gender, language, or religious differences². If plurality only represents the existence of pluralism (more than one), multiculturalism affirms that with all the differences, they are the same in public space.

Multicultural Education

Multicultural education is usually interpreted as cultural diversity in society and sometimes interpreted as education to foster students' attitudes to respect the cultural diversity of society³. Azra defines multicultural education can be defined as education for or about cultural diversity in responding to changes in the demographics and environmental culture of specific communities or even the world. Azra also defines multicultural education as a field of study and disciplines that emerge with the primary goal of creating equal educational opportunities for students about race, ethnicity, social class, and different cultural groups⁴. Crendall in Dawam sees multicultural education as education that takes students' backgrounds from aspects of ethnic diversity, race, religion (religious beliefs), and culture⁵.

Based on the above definitions, everything leads to the same goal, namely how through the media of education can realize a strong, advanced, fair, prosperous,

² Azyumardi Azra, *Merawat Kemajemukan Merawat Indonesia*. (Yogyakarta: Institute Pluralism dan Multikulturalism Studies (Impulse) dan Kanisius, 2007), 13.

³ Dede Rosyada, *Pendidikan Multikultural melalui Pendidikan Islam*, dalam *Didakta Islamika: Jurnal Kependidikan, Keislaman, dan Kebudayaan*, Vol. VI, Nomor 1, Januari 2005, . 21-22.

⁴ Azyumardi Azra, *Pendidikan Multikultural: Membangun Kembali Indonesia Bhineka Tunggal Ika*, dalam *Taqofah*, Vol. Nomor 2 tahun 2003, 21.

⁵ Ainurrafiq Dawam, *Emoh Sekolah, Menolak Komersialisasi Pendidikan dan Kanibalisme Intelektual Menuju Pendidikan Multikultural*. (Yogyakarta: Inspeal Ahimsakarya Press, 2003), 100.

and prosperous nation without differences in ethnicity, race, religion, and culture.⁶ His passion is to build strength in all sectors to achieve mutual prosperity, have high self-esteem, and be valued by other nations.

In addition, multicultural education can also be interpreted as developing all human potential and respecting its plurality and heterogeneity because of cultural, ethnic, and religious diversity. Thus, multicultural education can solve the dangers of horizontal conflict⁷.

In his book *Multicultural Education: Teacher Guide to Linking Context, Process, and Content*, Hilda Hernandez defines multicultural education as a perspective that recognizes the political, social, and economic realities experienced by each individual in complex and diverse human encounters and reflects the importance of culture, race, sexuality, and gender, ethnicity, religion, social status, economy, and exceptions in the education process. or, in other words, the educational space as a media for the transformation of knowledge should be able to provide the values of multiculturalism by respecting and respecting a pluralistic reality, both its background and the socio-cultural basis that surrounds it⁸.

James Bank (1994) explained that multicultural education has several interrelated dimensions between one and the other, namely: *First*, Content Integration, which integrates various cultures and groups to illustrate fundamental concepts, generalizations, and theories in subjects/disciplines. *Second* is the knowledge construction process, which brings students to understand the cultural implications of a subject. *Third*, an equity pedagogy, namely adjusting the teaching method with the way students learn to facilitate the academic achievement of diverse students in terms of race, culture, or social. *Fourth* is prejudice reduction, which

⁶ Rusli, R., & Nurdin, N. (2021). Understanding Indonesia millennia Ulama online knowledge acquisition and use in daily fatwa making habits. *Education and Information Technologies*. <https://doi.org/10.1007/s10639-021-10779-7>

⁷ Imron Mashadi, *Pendidikan Multikultural*. (Jakarta: Balai Litbang Agama, 2009), 49.

⁸ Maslikhah, *Quo Vadis Pendidikan Multikultur*. (Salatiga:Kerja sama STAIN Salatiga Press dengan JP Books, 2007), 47.

identifies the characteristics of student race and determines their teaching methods⁹. In addition to the four dimensions of multicultural education mentioned above in his book, the dimensions of empowering school culture as one dimension of multicultural education are added. Schools as formal educational institutions are a gateway to carrying out the task of developing a culture for students. As a gateway, schools must have the strategic strength to create a positive culture by the philosophy of society. Finally, schools must be a driving force in changing the structure of a lame society¹⁰.

From the various definitions that the experts have conveyed, the basics of multiculturalism education can be taken, namely:

- a. Multiculturalism education is a process of development. That is a process not limited by space, time, subject, object, and relation. This process is usually done anywhere, anytime, for anyone and related to anyone.
- b. Multiculturalism education develops all human potential, namely the previously existed and was possessed by humans. Namely intellectual, social, religious, moral, economic, technical potential, politeness, and of course ethnic culture.
- c. Multiculturalism education is education that respects plurality. Education that upholds the diversity of cultures, ethnicities, and religious traditions, namely a very urgent attitude to be socialized¹¹.

The six objectives of multicultural education are:

- 1) Develop diverse historical perspectives from community groups.
- 2) Strengthen cultural awareness that lives in the community.
- 3) Strengthening intellectual competencies of cultures that live in society.
- 4) Eradicate various prejudices.

⁹ Choirul Mahfud, *Pendidikan Multikultural*. (Yogyakarta: Pustaka pelajar, 2006), 175-176.

¹⁰ Choirul Mahfud, *Pendidikan*, 175-176.

¹¹ Umi Khumaidah, *Pendidikan Multikultural, Menuju Pendidikan Islami Yang Humanis* yang ditulis dalam buku *Pendidikan Islam Dan Tantangan Globalisasi*. (Yogyakarta: Presma Fakultas Tarbiyah UIN Sunan Kalijaga periode 2003-2004 dan AR-RUZZ MEDIA, 2004), 266.

- 5) Develop understanding of the ownership of planet earth.
- 6) Develop social action skills.

Multicultural Education in Indonesia

Multiculturalism is a process of civilization. Therefore, the educational process is a civilizing process, so the multiculturalism community can only be created through the educational process¹². Education has an essential role in shaping public life. Besides that, it is also believed to play a significant role in shaping politics and culture. Thus, the function of the media is as a medium to prepare and shape social life so that it will become the basis of educational institutions full of ideological values¹³.

Human nature and human nature must be respected and valued, there are the main dimensions of human beings and their needs. Paying attention to human nature in the context of multicultural education is very significant because of several things:

- a. Multicultural education considers that humans have several dimensions that must be accommodated and developed as a whole. Therefore, the orientation of multicultural education is to "humanize humans". Here can be explained further that humanity is the recognition of plurality.
- b. Multicultural education does not tolerate curriculum inequality. On the contrary, multicultural education recognizes and respects the differences in scientific philosophy. Because according to the very diverse human dimension, a person will develop himself according to his talents and interests. Therefore, it is irrelevant when multicultural education only develops the quality of mere intellectual cognition.

¹² H.A.R. Tilaar, *Multikulturalisme Tantangan-tantangan Global Masa Depan Dalam Transformasi Pendidikan Nasional*. (Jakarta: PT. Grasindo, 2004), xxvii.

¹³ M. Agus Nuryatno. *Madzhab Pendidikan Kritis Menyingkap Relasi Pengetahuan, Politik, dan Kekuasaan*. (Yogyakarta: Resist Book, 2008), 81.

- c. Multicultural education is only trying to become a golden bridge for separating educational institutions from humanity. This assumes that multicultural education always accommodates all the desires and needs of all people. This means that multicultural education must not distinguish between intellectual, spiritual, material, emotional, ethical, aesthetic, social, economic, and metaphysical needs from all walks of life with various strata. Thus, educational institutions will not be separated from their local area. Furthermore, multicultural education requires the cost of education to be very light and can be reached by all levels of society.

Multicultural education needs to be adopted and accommodated for the needs of contemporary Indonesia. That is because it involves the nation's diversity that is already familiar to us. This is extraordinary wealth, the potential for pluralism which becomes a landscape and panorama of the wilderness that will never be exhausted to be explored.

Another reason is global development that brings changes in socio-political, economic, and cultural relationships. The dominance of developed countries, which is the center of the spread of the single world Islam, has forced uniformity of patterns and modern lifestyles, both through entertainment, food and beverage, and fashion of clothing. Gunung Kidul people accustomed to eating traditional food are conditioned to enjoy unfamiliar pizza hut or spaghetti from their daily tastes, drinking coca cola can raise the status of social prestige, poco-poco salsa, lambada, hit young and old. Such forms of globalization have gained tremendous reinforcement of the almost unstoppable power of capitalism. The world has split into two north and south polar. The first to represent the world of progress is snowballing, while the latter is still noisy about identity.

Multicultural education as an alternative education should be developed and used as a model of education in Indonesia for the following reasons:

- 1) The reality is that Indonesia is inhabited by various tribes, nations, ethnicities, religions, with diverse languages , and brings heterogeneous cultures and diverse traditions and civilizations.
- 2) The plurality has inherently existed since the Indonesian nation existed.
- 3) Society opposes business-oriented education, commercialization, and capitalists who prioritize certain groups of people.
- 4) The community does not want violence and arbitrariness to exercise the rights of everyone.
- 5) Multicultural education as a fanaticism resistance that leads to various types of violence and arbitrariness.
- 6) Multicultural education provides hope in overcoming the various community upheavals lately.
- 7) Multicultural education is full of human, social, natural, and deity values¹⁴.

The approaches that might be possible in multiculturalism education are historical; sociological; cultural; psychological; aesthetics; and a gender perspective approach¹⁵. The method commonly used in multicultural based religious learning is contribution method; enrichment method; transformation method; methods of decision making, and social action¹⁶.

From the explanation above, it is necessary to elaborate on this concept in various types of learning activity reforms: first, curriculum reform, which requires a new curriculum that is consistent with historical analysis and must follow cultural pluralism. Second, teach the principles of social justice. Third, developing multicultural competencies, namely, developing sub-ethnic identities through cultural

¹⁴ Maslikhah, *Quo Vadis Pendidikan Multikultur* 159.

¹⁵ Zuly Qodir, *Pendidikan Islam Transformatif: Upaya Menyingkap Dimensi Pluralis dalam Pendidikan Aqidah Akhlak. Tashwirul Afkar* (Edisi No. 11 Tahun 2001), 38-43.

¹⁶ Suparta, *Islamic Multicultural Education: Sebuah Refleksi Atas Pendidikan Agama Islam di Indonesia*. (Jakarta: Al-Ghazali Center, 2008), 137-140.

activities. Fourth, implement educational equality, which is carried out by teaching that does not offend certain traditions.

The Role of Islamic Education in Building Multiculturalism in Indonesia

It cannot be denied that the Indonesian nation is a nation that is multicultural, multireligious, multi-ethnic, multi-lingual, and so on. In multiculturalism, the Indonesian people are in a prosperous position. The plurality of the Indonesian nation does not only have implications for social life but also on religious life.

So that the multicultural conditions possessed by the Indonesian people also have implications for Islamic religious education. This condition can be understood considering that Islamic religious education must interact with other values and religions that have been adopted or are being embraced by the people around them. Moreover, historical dialectics that produce a dialectic between religious groups, force all parties not to be exclusive to the patterns and ways and truths they adhere to.

Because coercion will only lead to the negative stigma felt by Muslims, that Muslims like violence, terrorists, and other negative labels. So Islamic education must improve or be unproductive among Muslims.

Communities that continue to change, with conditions that lead to things that are sometimes paradoxical to Islamic teachings and even far from deviating from Islamic teachings, are conditions that must be addressed wisely. But it is undeniable that Islamic education must also be attractive and populist, not public, and continue to give color to the rapidly changing society. This means that Islamic teaching has a social-historical background that forces people to continue to innovate so that they are not abandoned even by the ummah.

The next multicultural education strategy needs to be elaborated in the implications at school. In some experts and empirical reality, seven implications of

educational strategies can be drawn up with a multicultural approach. The seven implications can be explained as follows.

1. Building the Paradigm of Inclusive Religion in the School Environment
2. Appreciating Language Diversity in Schools
3. Building a Sensitive Gender Attitude in Schools
4. Building Critical Understanding and Empathy Against Injustice and Social Differences
5. Building Ethical Discrimination Attitudes
6. Appreciating Differences in Capabilities
7. Appreciating Age Differences.

Responding to the condition of the school as a multicultural "world", policymakers and school citizens must change the paradigm and school system into a multicultural paradigm and school system. Simultaneously or gradually, the design, regulations, curriculum, learning tools, and the physical environment must be rearranged, or the multicultural-based school infrastructure based on the agreement of the school community. Furthermore, the most important thing is to continually orient students to the school, especially new residents, socialization, teacher, and senior role models, habituating multicultural attitudes and behaviors, and reward and punishment about the consistent implementation of school culture.

Multiculturalism approaches closely with values and habituation, so that it needs deep insight and understanding to be applied in learning, modeling, and daily behavior. The process is expected to develop sensitivity, positive appreciation, and creative power. Teacher competency becomes very important as a motor of education with a multicultural approach.

Before discussing the role of PAI in building multiculturalism in Indonesia, it would be better for us to know the views of Islam on the principle of multiculturalism. Islam as a religion is revealed to bring peace and peace. Thus, all

forms of terrorism, brutality, destruction, and acts of violence perpetrated by radical Muslim groups in the name of Islam conflict with the essential character and peaceful mission of Islam itself. There is no doctrine in Islam and other religions that teach terrorism, brutality, destruction, burning, or other acts of violence¹⁷.

As a set of teachings and values, Islam puts the concepts and doctrines that give mercy to *al- 'alamin*. As teaching that contains normative values, Islam is full of teachings that respect the pluralist-multicultural dimension in viewing and placing human dignity and dignity, both as individual beings and social members. For example, in the Qur'an, it is explained about the obligation of a Muslim to become a peacemaker, namely, always to maintain peace and harmony in his environment. Allah says in the letter An-Nisa: 114, which means: *"There is no good in most of their whispers, except to tell (people) to give alms, do good (good), or do islah (peace) among humans"*. This obligation is not only addressed to brothers and sisters of the same religion because Allah SWT, expressly states that humans come from a man (Adam) and a woman (Eve), so that they are all brothers.

Furthermore, Islamic teachings also oblige his followers to prevent all forms of persecution their "brothers" want to do to their "brothers". As stated in the hadith of the Prophet, which means: *"Help your brother, whether he is persecuting or persecuted. A friend asks, O Messenger of Allah, we will help him if he is persecuted, but how do we help him if he applies persecution? The Prophet answered: Block and prevent him from doing wrong. That is the help for him "*. (HR Bukhori).

So great are the teachings of Islam, so, if a Muslim wants to be serious in studying and practicing it in its entirety (*kaffah*), then the existence of Muslims will

¹⁷ Yulia Riswanti, *Urgensi Pendidikan Islam dalam Membangun Multikulturalisme* ditulis dalam Jurnal Kependidikan Islam. (Yogyakarta:Jurusan Kependidikan Islam Fakultas Tarbiyah dan Keguruan UIN Sunan Kalijaga,2008), 31.

truly be a blessing for their environment (*rahmatan lil 'alamin*)¹⁸. Among Islamic values that value multicultural pluralism are:

1. The concept of equality (*as-sawiyah*) which views humans as essentially equal. The only qualitative differentiation in the view of Islam is piety. During the last pilgrimage, the Prophet Muhammad made a statement with global ethics: "*O mankind, everyone comes from Adam while Adam from the extract of the land. Arabs are no more noble than non-Arabs, white people are no more noble than black people, except for the excess of their devotion*" (Abu Hurairah). This proves that Islam does not discriminate against treatment based on race, religion, ethnicity, ethnicity, or nationality. It is only one's devotion distinguishes it before the Creator.
2. The concept of justice (*al-'adalah*) dismantles the culture of nepotism and corrupt attitudes, both in politics, economics, law, rights and obligations, and even religious practices. Al-Qur'an instructs us to be fair to anyone (An-Nisa ': 58), not to let hatred towards one party encourage us not to be fair (Al-Maidah: 8). The fair must be done to oneself, family, group, and opponents.
3. The concept of freedom or independence (*al-hurriyah*), which views all human beings as essential servants of God, is not a servant. Rooted from this concept, humans in the view of Islam have independence in choosing professions, choosing areas of life, even in determining the choice of religion, they cannot be forced as stated in the Qur'an Al-Baqoroh: 256.
4. The concept of tolerance (*tasamuh*) which is the attitude of allowing and respecting the beliefs of others without the need for approval. Thus, tolerance can be interpreted as giving independence to small groups to adhere to and express

¹⁸ Muhammad Yusri FM, *Prinsip Pendidikan Multikulturalisme dalam ajaran agama-agama di Indonesia*, ditulis dalam Jurnal Kependidikan Islam. (Yogyakarta: Jurusan Kependidikan Islam Fakultas Tarbiyah dan Keguruan UIN Sunan Kalijaga, 2008), 8.

their political and religious views, to give special rights as obtained by large groups.

Tolerance in the association of life among religious people is not tolerance in spiritual matters, but rather the manifestation of the religious attitude of followers of a religion in social life between people who are not religious, in social issues, or general welfare.

The fact that people have differences is a challenge for Islamic religious education that carries the mandate to convey Islamic teachings to arrive at the right target. In this context, the problem is not only a matter of rejection from people who disagree with Islamic teachings conveyed through Islamic religious education but also misinterpretation of people who accept Islamic teachings, giving rise to actions or meanings of Islamic teachings that are not following the teachings of Islam itself.

The issue of violence in the name of religion that occurs at this time often uses alibis to carry out the teachings of Islam (jihad), as according to Imron (2009), terrorist bombers that arise in various regions in Indonesia are on behalf of religion to establish an Islamic State. However, this certainly does not mean that the perpetrators of violence do not understand and understand religion but can, on the contrary, understand and understand the teachings of religion.

The potential for the difference in understanding and interpreting teaching is legitimate and inevitable. The problem is that the emergence of truth claims by denying the truth of people (claim truth) will lead to excesses in the humiliation of other groups, who have different thoughts and meanings. This is the same as claiming that our religion is the truest, which means the religion of others is wrong.

So Islamic religious education is a place to transfer Islamic values, at least placed in a wise position on the community's condition (local wisdom). It guides the people who are still considered wrong in religion because their religion is necessary.

But giving up blindly everything that is not in line with the religious point of view requires a more profound discussion and understanding.

Because differences inherent in someone who raises identity is inevitable, every human being is born by carrying a diverse personal identity, be it ethnic, language, race, religion, social class, social identity, or social status. Personal identity inherent in someone is given, but social constructs are also results. So that diversity causes a different pattern of view of one problem. Adverse problems cause this or because there is no intention but because of the limited personal existence of receiving and interpreting something.

Muslims will be divided into 73 groups, occurring because it is indeed a person's point of view in understanding teaching that is influenced by personal background, both historical and interpretation of the teachings that make it possible to differ. And that difference should be eaten as grace rather than a disaster. Because if it is not addressed by tolerance, it will bring about a tense, mutually exclusive social relationship, efforts to eliminate a particular identity by force. And these coercive efforts often cause ongoing tensions and conflicts.

Islamic education provides provisions to improve the ability of religious rituals and monotheistic beliefs, but should Islamic education provide requirements to enhance social and human morality. Islamic education is oriented not only vertically but also horizontally. It teaches how to worship God and how to respect other people. Even so, the person has different beliefs. Although this is a challenge for Islamic education, at least the pattern of Islamic education has a multicultural paradigm. So that all who tend to be exclusive become inclusive. At least the reflection on all components of urgent Islamic Education is carried out to improve the pattern of Islamic education so that the goals of Islamic education are in line with the aim of Islam as a religion of *rahmatan lil alamin*.

Islamic education as a concrete manifestation in maintaining religious values that are sacred to the truth as Azra revealed that Islamic education is attached to the basics of Islamic teachings and all its cultural instruments. So that education is seen as a tool to achieve goals for the community. Islamic religious education functions as an agent of culture and certainly has benefits for Muslims. By prioritizing understanding of the values and culture of others.

As is often seen in some literature on differences, fiqh schools have said "*Madzhabi shawab wa yahtamilu khata ' , wa madzhabu ghairi khatha' wa yahtamilu shawab*" (Muhammad Abu Al-Fath Al-Bayunni, 1983). Universal-transcendental Islamic values are a necessity that cannot be denied maintaining their existence and becoming a benchmark in concrete life. The values of honesty, discipline, hard work, life in peace with peace, simplicity, and others are owned by all religions and possessed by the religion of Islam, which is certainly a charge that must be maintained by Islamic religious education.

So that the understanding of education that is "critical" about the social conditions of society is the provision of multicultural-based Islamic education. Because critical understanding will make a positive contribution to the understanding of other groups beyond the understanding they have. So that the understanding that is expected to be obtained by Islamic education is accompanied by an awareness of being fair, just, respectful and most importantly understanding the social conditions that are different from the lives of the social community.

Concept of Multicultural Islamic Education Learning System in a Digital Era

To develop and implement multicultural-minded religious education, it is better to start from planning and then continue with the learning process in school. The following will explain aspects of planning and several essential components in learning multicultural-minded PAI.

Planning

Planning has an important role in determining the success or failure of an education. The wise say, "no plan-no future", without planning there is no future. With good planning, the quality of education cannot be guaranteed without the implementation of a good education. In contrast, poor performance will hinder the achievement of quality education.

There are at least two parties involved in planning the development of multicultural-minded religious education, namely the principal as the top leader and PAI teacher. The principal must understand the importance of multicultural education to support its implementation through religious education. It would be better if the headmaster formulates the school's vision and mission concerned with the style of multicultural education. When multicultural education becomes part of the school's vision, and mission, the school activity program will also lead to multicultural development.

PAI teachers are also required to understand the concept of multicultural education completely. Because specifically, they were not prepared to become multicultural-minded religious teachers when they attended education/lectures in teacher training. In this case, the teachers should be given training, workshops, and multicultural-minded religious education. Therefore, the role of school leaders or local governments is very much needed. If the PAI teacher in question has understood the concept of multicultural education, it is expected that PAI teachers will become professional in developing multicultural learning tools¹⁹.

Learning process

¹⁹ Muhammad Kosim, *PAI dalam Perspektif Multikulturalisme*. (Jakarta: Balai Litbang Agama, 2009), 235.

At least four essential components in the learning process must be considered: goals, material, methods and approaches, and evaluation. The four components need to be developed in multicultural education.

1. Aim

In general, there are five objectives of Islamic education, namely, to realize students who:

- a. Worship to Allah SWT
- b. Able to carry out their duties as *Khalifah fi al-Ardh*
- c. Strengthening *habl min Allah* and *habl min al-nas well*
- d. Obtain happiness in the world and the hereafter, and
- e. Become perfect human (*insan kamil*).²⁰

The third objective, which is to strengthen *habl min Allah* and *habl min al-nas well*, is a goal that is relevant to the concept of multicultural education. While in Law Number 23 of 2003 concerning the National Education System, article 3 explains that the objectives of national education are: *To develop the potential of students to become human beings who believe and fear the Almighty God, are noble, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible country*. Therefore, apart from faith, piety, and noble character, "being a democratic citizen" is the keyword of multicultural education.

From the above objectives, multicultural-minded religious education becomes relevant to be applied. In operationalizing these objectives, spiritual teachers can also develop them into the purposes of each of the essential competencies of the established competency standards.

2. Curriculum and material

²⁰ Ramayulis, *Ilmu Pendidikan Islam*. (Jakarta: Kalam Mulia, 2002), 134-136.

Ministerial Regulation No.22 of 2006 concerning the Content standard is indeed regulated and stipulated regarding competency standards (SK) and basic Competencies (KD) of all subjects of each type and level of education, including religious matters. This means that the learning material has been determined based on the SK and KD. It also needs to be emphasized that the scope of the PAI is five²¹, namely:

a. Al-Qur'an

When learning how to read Al-Qur'an (tajwid), students will understand that the diversity of languages is *sunnatullah*. Then cultivate an understanding for students to recognize and respect language differences that will give birth to different cultures.

b. Aqeedah

Aspects of *aqeedah* can also be packaged with insights into multicultural education. A person who believes/has strong faith in Allah SWT will respect other groups with different beliefs. This award does not mean following or acknowledging their beliefs but living in harmony and not hurting each other.

c. Aspects of worship

The aspect of worship can also be developed by raising awareness to students that each religion has a different ritual or worship. As a Muslim, you must carry out the rituals of worship that are ordered. They also must respect if other religions carry out worship, but they may not follow or oppose the rituals of other religions.

d. Moral aspects

²¹ Muhammad Kosim, *PAI dalam Perspektif* (Jakarta: Balai Litbang Agama, 2009), . 237.

While the moral aspect is also an ample opportunity to be integrated with multicultural insight, morals in Islam not only regulate good relations with *al-khaliq* and fellow Muslims alike, but more broadly than that Islamic morals that relate to humans include parents, family, neighbors, brothers, and sisters, to brothers of different religions.

e. Historical aspects

Students are expected to understand Islam as dogmatic and Islam historically through this aspect. Not always between the two have a positive correlation. There may be cases that deviate from the religious dogma itself. But the historical aspects taught in PAI learning, in essence, want to know the history of the past to take lessons to actualize in the present context.

With efforts like this, the development of multicultural insightful religious education through material components can be applied. In terms of curriculum, this kind of effort is part of an integrated curriculum, namely multicultural education integrated into PAI learning.

3. Method

One of the problems that are often considered to be the failure of Islamic education in realizing students who believe and fear Allah SWT and morality is that learning Islamic Education still seems more verbalised. As a result, PAI learning is only "known" not "imbued" by students so that their personalities are less reflective of being an educated Muslim. In response to this, PAI learning is expected to apply various methods.²² Reforming PAI learning should be done from teaching to education, from teacher-centered learning to learner-centered

²² Kurniati, K., Nurdin, N., & Nurasmawati, N. (2020). Improving Students' Cognitive and Affective Domains Students through Fostering Teacher Development *International Journal of Contemporary Islamic Education*, 2(2), 56-70.

learning. The methods that need to be used to instill faith and devotion, and morality to students, according to Abdurrahman An-Nahlawi are as follows:

- a. The dialogue method of the *Qur'ani* and *Nabawi* includes descriptive, narrative, and argumentative dialogue
- b. Educate through the stories of the Qur'an and *Nabawi*
- c. Educate through parables
- d. Educating through exemplary
- e. Educating through application and example
- f. Educating through lessons and advice
- g. Educating through making fun and making fear.²³

According to Muchtar in his book Educational Jurisprudence, Islamic education methods generally consist of five, namely: exemplary methods, habituation, advice, attention, and punishment.²⁴

Multicultural-based religious development can use the method above, which is tailored to the material and conditions of the students. But the most important thing is through the exemplary method of the teacher and the surrounding environment. Then this method is also developed with varied learning models, so students do not only learn to understand the concepts or theories of knowledge but are able to socialize with their friends in forming a team. This is possible considering that experts have developed some learning models.

4. Evaluation

²³ Abdurrahman an-Nahlawi, *Pendidikan di Rumah, Sekolah, dan Masyarakat*, (Jakarta: Gema Insani Press, 1995), 204.

²⁴ Heri Jauhari Muchtar, *Fikih Pendidikan*. (Bandung: PT. Remaja Rosdakarya, 2008), 19.

To achieve educational goals, learning evaluation must be done. At least there are two evaluation functions in education: a. the process of activities for the advancement of education, compared to the objectives that have been received (feedback) for improving education; b. efforts to obtain information in the form of feedback²⁵.

The evaluation process must be carried out objectively and fairly in multicultural learning. When the assessment process is not carried out fairly, it will arouse suspicion from students towards other students who are different in race, ethnicity, or customs.

Self-Development Activities

Regarding self-development activities to internalize multicultural values in students, we need to refer to the theory of the dimensions of multicultural education from James A. Bank. James said there are five dimensions in implementing multicultural education as follows:

1. Content Integration (integration of multicultural education in the curriculum). This is how an educator in learning can bring and fill pedagogical content with material on cultural diversity
2. The process of knowledge construction, how an educator can help students understand and carry out and determine cultural assumptions, cultural sources or history, and cultural points of view, which affect the construction of students' knowledge
3. Reduction of prejudice, this dimension refers to students, especially in basic behavior and how this focus can be done in learning methods and materials

²⁵ Ali Muhdi Amnur, *Konfigurasi Politik Pendidikan Nasional*. (Yogyakarta: Pustaka Fahima, 2007), 186.

4. Equality pedagogy (Pedagogy of equality between people) is how equality between humans in the teacher's learning objectives from students with backgrounds ethnicity and ethnicity, culture, and social groups.
5. An empowering school culture and social structure (differentiating school culture and social structures) is a form of grouping and labeling where students in schools can participate in school activities, such as sports, and there is good communication that introduces a sense of ethnicity from teachers to students which must be tested properly. So that it can empower and strengthen relationships between racial, ethnic and gender groups.²⁶

In harmony with these five dimensions to create a conducive atmosphere for students of different religions, ethnicities, races, tribes, or customs, self-development becomes the most appropriate means. When there are students of other religions in a school, religious teachers can work together to do extracurricular activities in the form of a dialogue between students. Interfaith dialogue has become an alternative solution proposed by many parties.

Therefore, interfaith dialogue should be instilled early, including in elementary schools. But the material for discussion is not related to the creed or the concept of Godhead. Instead, the dialogue material is more emphasized on the views of religions on social problems—for example, the views of religions on poverty alleviation in Indonesia.

Aside from dialogue forums, multicultural insight through religious education can also be applied in cooperation in social activities, such as visiting orphanages, seeking donations for victims of natural disasters, and so on. In this activity, religious teachers must play an active role and organize their students regardless of their

²⁶ Mufiqur Rahman, *Multikulturalisasi Pendidikan Islam Sejak Dini di Era Digital*. Fikrotuna: Jurnal Pendidikan dan Manajemen Islam, Volume 7, Nomor 1, Juli 2018.

religion. Therefore, each religion has the same view of universal human values, but not in terms of faith.

Especially in the digital era like today, many methods can be used to improve multicultural education. Some of the methods that can be applied are organizing online seminars and discussions and diversity content that students can access through interactive digital books²⁷ and online student exchanges.

Concluding Remarks

Islamic education is a forum to provide a religious understanding that is inclusive of the community, which is ultimately expected to contribute to the formation of a multicultural society with a harmonious life. Islamic education that is carried out correctly will not clash with the community even though it is different. Because differences are not contested, but a solution is found to understand each other. Religion is no longer only for the individual's good, but faith must be able to realize grace for all nature.

Multicultural education involves at least three things: a) ideas and awareness of the importance of cultural diversity, b) educational reform movement and c) process. First, Islamic education needs to be reformed towards enlightened people. Second, this kind of education will function as a transfer of values and contribute to forming an Islamic civilization towards a society that is *baladun thayibatun warabbun ghafur*. Third, education can also lay ethics to build individuals, families and communities, and nations by basing on religiosity and normative values that apply in society.

²⁷ Nindita Karina Sastya Wardhan, Raditya Eka Rizkiantono. *Perancangan Buku Digital Interaktif sebagai Media Penunjang Pendidikan Multikultural untuk Anak-Anak Usia 7-10 Tahun*. Idea: Jurnal Desain, Volume 16 Nomor 2, 2017.

The PAI learning system that has multicultural insight should be done by integrating multicultural insights with existing PAI material. Principals and the government are also needed to provide training and multicultural education to PAI teachers. The learning of multicultural PAI must be based on the principles of Islamic teaching. The method used must also be packaged in such a way as to condition students to interact with each other in harmony. Likewise, the evaluation process must feel the principle of justice, objectively not subject to specific groups. Dialogue has always been an offer. Both Muslim and western scientists can also be applied in self-development or extracurricular activities, but only regarding social issues rather than faith and worship.

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