

## THE INTEGRATION OF ISLAMIC EDUCATION AND MULTICULTURAL EDUCATION IN INDONESIA

**Ali Miftakhu Rosyad**  
 Universitas Wiralodra Indramayu  
 E-mail: miftakhuRosyad@gmail.com

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### Abstract

The article aims to analyze an overview of Islamic education and multicultural education in Indonesian country. Multicultural education is not new concept in Indonesia, but it has been run as long as national education system. Both Islamic education and multicultural education are the way to prepare students to become good Muslim and good citizen. Teacher today must socialize and inculcate Islamic values and multicultural values as early as possible from elementary school, Junior high school, and senior high school. Indonesia is the largest Muslim people country in the world. In modern era, some scholars have studied on Islamic education and multicultural education in the terms of philosophy, methodology and objective to be achieved. This study addressed multicultural phenomenon and Islamic education curriculum today in Indonesia. It provides for reader, researcher, and those who are involved in future studies of Indonesian country.

**Keywords:** Islamic education, multicultural education, globalization challenge, and disruption era.

### Introduction

Islamic education in Indonesia has long history and do not stand from isolation space. Based on Islamic experiences describe about our prophet Muhammad from Arab community when built morality of Arab community to be noble human (civil society) that has taken long time. The This construction has been started to build their beliefs for more than thirteen years, when the Prophet was living in Makkah. Furthermore, for more than ten years of Prophet continued formation of their character by teaching shariah (Islamic law) to equip worship and their daily muamalah. With the capital and the Islamic Aqedah and supported by exemplary attitude and behavior of the Prophet, the civil society (which is noble)

successfully built the Prophet who then continue in the next period after the Prophet<sup>1</sup>. The implication from Islamic history showed that Islamic education and multicultural education have begun as long as Islam born.

In basic definition, Islamic education is the deliberation effort to socialize, internalize, and actualize the Islamic values through learning activities which guided by teacher. Epistemologically, Halstead described about The objective of education is laid down by revealed religion and therefore have an objective quality; they do not vary according to individual opinion or experience<sup>2</sup>. It follows, therefore, that the curriculum should be designed in accordance with the Islamic understanding of the nature of knowledge and the nature of human beings, especially their spiritual nature. Such an approach also has important pedagogical consequences, as we shall see below

Philosophically, the root Islamic education started from three related aspects: a) *tarbiya* came from the Arabic root *raba* (to grow, increase) and it refers to the development of individual potential and to the process of nurturing and guiding the child to a state of completeness or maturity, b) *Ta'dib* came from the root *aduba* (to be refined, disciplined, cultured) and refers to the process of character development and learning a sound basis for moral and social behaviour within the community and society at large. It includes coming to understand and accept the most fundamental social principles, such as justice, and c) The third term, *ta'lim*, comes from the root *'alima* (to know, be informed, perceive, discern) and refers to the imparting and receiving of knowledge, usually through training, instruction or other form of teaching<sup>3</sup>.

In other sides, cultures are naturally dynamic and adaptive. The idea of multicultural education is the recognition of individual values and the development of individual's potentials so that individuals are able to cherish their own ethnic culture as well as to appreciate the cultures of other ethnic groups worldwide. Under the basic rule of pursuing social justice, it is necessary to consider various education needs in terms of gender, minority groups and disables and to assist the development of individual with special needs<sup>4</sup>. Here, we specially propose the two themes of contemporary multicultural education: one is Indigenous education; the other is gender equality education

The most effective method to teach multicultural competence may be to get personal. Race, sexual orientation, class, and exceptionality are all very personal issues. It's not enough to know statistics and information about the topics. Students need to think critically about how these topics impact their life and how they as individuals affect the topics and other people. Teaching information is just the

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<sup>1</sup> Syamsu A Kamaruddin, "Character Education and Students Social Behavior," *Journal of Education and Learning* 6, no. 4 (2012): 223–30.

<sup>2</sup> Mark Halstead, "An Islamic Concept of Education," *Comparative Education* 40, no. 4 (2004): 517–29.

<sup>3</sup> Syed Muhammad Naquib Al-Attas, "The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education," *International Institute of Islamic Thought and Civilization (ISTAC)*. m/S 22 (1980).

<sup>4</sup> Carl A Grant and Agostino Portera, *Intercultural and Multicultural Education: Enhancing Global Interconnectedness*, vol. 39 (Routledge, 2010).

beginning of effective multicultural education. Students then need to use that information to make decisions and choices that support multicultural competency. This is especially important for students seeking a career in public education, since the population is becoming more diverse. This article will discuss how students' self-awareness of multicultural topics changed while taking a multicultural education course that emphasized personal feelings, perspectives, and reflections on multicultural topics<sup>5</sup>.

The research was conducted by Arif showed that Islam is the universal religion, religion for humanity (all mankind), and a religion for the entire world because of his mission as rahmatan lil 'alamin. To realie its' mission in Indonesian context, education activity aims to raise up a multicultural wisdom and global awareness of the pupils, so in next time they will be able to contribute in preservation of heterogenity and to develop it for attaining a prosperous life, besides to face globalization current appropriately<sup>6</sup>. In this case, islamic education has a duty in transferring inclusive-multiculturalism Islamic teachings to students so that they are able to appreciate global values of Islam, like inclusivism, humanism, tolerance, and democracy.

In Indonesia, to prevent students from the negative influence of ICT and globalisation, general education was developed comprising of religious education that aims to instill good values in students. This course was created to perform two major functions: first, to develop professionals and religious experts, and second, to develop knowledge and skills of students and teachers equally in respect to the varying religions found in Indonesia (Majid, 2004). Islamic education is regarded as a subject whose function is to develop and instill positive values in students through appropriate instruction process (in this case Islamic education seminar course)<sup>7</sup>. The objective of this course is to develop God fearing communities with good character and not to create professionals.

Based on several theories and results research, it's very urgent to conduct research and discussion about paradigm of the integration of multicultural education and Islamic education in Indonesian context. Educational law about national education system mandates to all Indonesian citizen and owner of education wisdom to hold education system democratically, responsibly, accountability. Both Islamic education and multicultural education have good relationship and purpose to shape someone attitude through several process.

Other phenomenon, since reformation era in 1997 which started by people power in Indonesian country. Democratic demand occurs up to now and it's becoming daily conversation in all aspect of nation life (politic, economic, education, culture, etc). if their paradigm (multicultural education and democratic education)

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<sup>5</sup> Pamela M. Lobb, "Making Multicultural Education Personal," *Multicultural Perspectives* 14, no. 4 (2012): 229–33, <https://doi.org/10.1080/15210960.2012.725336>.

<sup>6</sup> Mahmud Arif, "Pendidikan Agama Islam Inklusifmultikultural," *Jurnal Pendidikan Islam* 1, no. 1 (2011): 1–18.

<sup>7</sup> Abas Asyafah, "Research Based Instruction in the Teaching of Islamic Education," *SpringerPlus* 3, no. 1 (2014): 1–5, <https://doi.org/10.1186/2193-1801-3-755>.

are conducted sustainably, the citizen noble character will be owned. Some mono-cultural case in Indonesian archipelago must be reduced through national education system.

Multiple interpretations and praxis of education can come into existence as people have different perceptions and interests toward education. Likewise, Islamic education can create two different kind of individuals; individuals who promote and respect plurality, diversity, and multiculturalism, or individuals who are intolerant and against plurality, diversity, and multiculturalism. At this point, Islamic education contributes to either maintaining or to threatening plurality, ethnic and religious diversity, and culture in Indonesia. The question is: How to construct an Islamic education that possibly contributes to strengthening pluralism and multiculturalism in Indonesia? How to promote a culture of tolerance in school education?

Based on some previous evidence and research, it's very important to investigate relationship about Islamic education and multicultural education in disruption era. Both multicultural education and Islamic education have different paradigm which can be integrated to build social system. The research will focus an overview of Islamic education and multicultural education in Indonesian context to overcome social conflicts.

### **Research Method**

This article was qualitative approach with the kind of library research. In this study will investigate an overview of integration of Islamic education and multicultural education in Indonesia. The data obtained through several relevant journals and books following by the title.

### **Literature Review**

#### **Islamic Education**

Normatively, Islam has an extraordinary spirit for pluralism and multiculturalism. The Qur'an explicitly commands Muslims to appreciate and respect diversity and differences. "O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is Knowing, Aware."<sup>12</sup> "And of His Signs is the creation of the heavens and the earth and the diversity of your tongues and colours. Indeed there are Signs in this for the wise. (Al-Hujuran: 13, dan Ar-Rum: 22)

Historically, Islam was introduced to Southeast Asia around the 14<sup>th</sup> Century by Arab and Indian traders. Through multi methods and multi approach conducted by traders to spread Islam to Indonesian community, a Muslim community was formed in Indonesia at the beginning of 19<sup>th</sup> century<sup>8</sup>. Islamic education is the guiding and training process which attempted by young people to introduce the

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<sup>8</sup> Charlene Tan, "Islam and Citizenship Education in Singapore: Challenges and Implications," *Education, Citizenship and Social Justice* 2, no. 1 (2007): 23–39, <https://doi.org/10.1177/1746197907072124>.

Islamic values (faith, piety, and other spirituality values) through any activities and habituations.

The aim of teaching Islamic education is to develop and promote moral character. Studies in Islamic education have established that teaching good behaviour is an important component which enhances the development of individual potential in a holistic, balanced and integrated manner, encompassing the intellectual, spiritual, and physical aspects<sup>9</sup>. Teaching the level of moral and good personality requires a process. This process can be facilitated through teaching and learning. Learning takes place only if the instructor considers students as partners, and is ready to build on what they already know and what they think

Based on the Education Ordinance of 1957 (Malaya. Federation of Malaya, 1957), the system of education was intended to fulfil the needs of the nation and to initiate cultural, social and political development. An important exception to the common content principle was Islamic Education which was made a compulsory and examinable subject for Muslim students. Schools were allowed the flexibility to teach other religions or ethics according to their own arrangements which were not part of the state-approved curriculum provisions.

In this way, Islamic hegemony became more obvious and non-Islamic practices were left to minority religious authorities to conduct religious lessons in their places of worship<sup>10</sup>. ME only came into the Malaysian education system in 1983, but Islamic Education had been firmly rooted for more than four decades. In the early stages when ME was being implemented, there was hardly anyone trained to teach it. So, the teachers and teacher trainers who taught Islamic Education also taught ME. Until now fewer than half of ME teachers have been trained in the field of ME.

In an educational context, Islamic education as a consciousness medium for the people is faced with the problem to develop religious patterns based on inclusivism, pluralist, and multicultural, until the ending of society life grows religious insight that is tolerant, inclusive and multicultural. It is important because of embedding awareness for producing Hanif religious paradigm. This all must be done at the level to bring Islamic education in a tolerant and inclusive paradigm.<sup>11</sup>

The content of the subject of Islamic religion has been divided into several pedagogical units. The second unit is called: 'Human sanctity, dignity and liberty'. The main objective of this unit is to promote and respond to social needs. It must provide students with the means to become aware of, predict, detect and prevent all types of violence, especially terrorist violence. The content related to terrorism is

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<sup>9</sup> Asyafah, "Research Based Instruction in the Teaching of Islamic Education."

<sup>10</sup> Vishalache Balakrishnan, "Making Moral Education Work in a Multicultural Society with Islamic Hegemony," *Journal of Moral Education* 46, no. 1 (2017): 79–87, <https://doi.org/10.1080/03057240.2016.1268111>.

<sup>11</sup> Andik Wahyun Muqoyyidin, "Membangun Kesadaran Inklusifmultikultural Untuk Deradikalisasi Pendidikan Islam," *Jurnal Pendidikan Islam* 2, no. 1 (2013): 131–51.



dealt with in detail in the fourth year of secondary school<sup>12</sup>. According to its' concept about Islamic education purpose to shape human attitude to be noble character which actualized in daily behavioral. Islamic values should be socialized as early as possible.

Based on the evidence, the Islamic law in a broad sense, is an important feature that Muslims have in common. Sharia includes the Islamic doctrine and social practice of the law which regulates all aspects of Muslim life and covers rituals as well as political and legal rules. It differs from secular law, mainly in that it covers all spheres of private and social life. The classical doctrine of Sharia is based on a number of primary sources or principles: (1) the Quran, (2) Sunna, (3) consensus (ijma) and (4) analogy (qiyas). The ability to reason ('aql) is seen by some Islamic scholars as one additional feature. To study these principles, *usul al-fiqh* (literally: principles of jurisprudence) is a discipline required of every student in Islamic jurisprudence<sup>13</sup>. The Islamic science of ascertaining the precise terms of the Sharia is known as *fiqh* (literally: understanding), which is used in opposition to knowledge (ilm) and applied to the "independent exercise of the intelligence, the decision of legal points by one's own judgment in the absence or ignorance of a traditional ruling bearing on the case in question.

The challenges of educational reform and modernization facing Indonesia's *pesantren* coincide with difficulties confronted by Muslim educational institutions worldwide. Since the advent of colonial rule in many Muslim countries, indigenous systems of education have either collapsed or been marginalized. The complex legacy of indigenous reform, colonial rule, postindependence nationalism and socialism, and more recent expressions of Islamic revival further complicates attempts at educational reform<sup>14</sup>. The resurgence of Islamic educational institutions in countries such as Pakistan and Iran, as well as the growth of Muslim schools in Western countries, has been viewed with concern as a move toward exclusivism and intolerance.

In the current debate about religion in the public sphere, the secularization thesis is the master paradigm. To put it simply, the idea of secularization supposes that in industrialized, highly educated, professionally specialized, and technologically advanced societies, religion will inevitably and progressively decline. However, while the process of modernization has undoubtedly had many secularizing consequences around the world, it has also triggered a myriad of countertrends as evidenced by the movements of religious revival worldwide<sup>15</sup>.

It follows from my definition of "Islamic education" that an "Islamic school" is any educational institution that emphasises the transmission of Islamic

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<sup>12</sup> Jose Antonio Rodríguez García, "Islamic Religious Education and the Plan against Violent Radicalization in Spain," *British Journal of Religious Education* 41, no. 4 (2019): 412–21, <https://doi.org/10.1080/01416200.2018.1484693>.

<sup>13</sup> Holger Daun and Reza Arjmand, "Globalisation and Islamic Education," in *Second International Handbook on Globalisation, Education and Policy Research* (Springer, 2015), 453–65.

<sup>14</sup> Florian Pohl, "Islamic Education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia," *Comparative Education Review* 50, no. 3 (2006): 389–409.

<sup>15</sup> Pohl.

knowledge, and inculcation of Islamic values and ethos. Instead of teaching Islam as a discrete subject, such a school seeks to develop “along the lines of Qur’anic scriptures, with a strong nurturing of an Islamic ethos, which permeates the school curricula both formal and hidden<sup>16</sup>”.

Indonesian curriculum today such as Curriculum 2013 is implemented to cultivate character values within students, shown through vertical and horizontal integration between subjects<sup>17</sup>. Therefore, Curriculum 2013 is expected to improve students’ competitiveness in responding to global issues. In curriculum 2013, teachers need fair good understanding about concept and learning process with various forms of activity to participate in principles and curriculum development<sup>18</sup>.

In the Islamic education tradition, there are three core material, namely faith, worship and morality<sup>19</sup>. The three subject matter is then elaborated into 7 (seven) aspects of the scope of Islamic learning which consist of: Qur’an and Hadith Faith, Morals, Fiqh, Islamic History and Culture. Integration of de-radicalization into Islamic religious learning can be done by linking de-radicalization with standard of competence and basic competencies to each of the scope of learning. Books as learning material are one of the focuss in de-radicalization implementation<sup>20</sup>. Through review or teaching material that is in the textbook, educators and students gain an understanding of something that can provide reinforcement of the understanding that they already had. In order to achieve optimal results, the integration of course must be supported by strategies, approaches, methods and learning techniques that are in accordance with Islamic religious subject and the conditions of students.

The strategy to instill the character or learners at least three things namely: (1) use principles of example from all parties, both parents, teachers, communities, and leaders; (2) use the principle of continuity/ routine (habituation in all aspects of life); (3) use the principle of awareness to act in line with the values of characters being taught<sup>21</sup>. The stages of character development according to Maksudin can follow the Taxonomy Bloom education value model include: (1) receieving/attending, prepared and willingness to accept (2) respond, hold actions on stimulus, readiness to respond, respond to willingness (3) assess, posses and appreciate the stimulus faced. (4) organization, set the value in the system based on

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<sup>16</sup> Charlene Tan, *Islamic Education and Indoctrination: The Case in Indonesia* (Routledge, 2012).

<sup>17</sup> Kaimuddin Kaimuddin, “Implementasi Pendidikan Karakter Dalam Kurikulum 2013,” *Dinamika Ilmu* 14, no. 1 (2014): 47–64.

<sup>18</sup> Enco Mulyasa, *Pengembangan Dan Implementasi Kurikulum 2013* (PT Remaja Rosdakarya, 2013).

<sup>19</sup> Abdul Rahman, “Pendidikan Agama Islam Dan Pendidikan Islam-Tinjauan Epistemologi Dan Isi-Materi.”, *Jurnal Eksis* 8, no. 1 (2012): 2053–59.

<sup>20</sup> Tobias Ide, “Terrorism in the Textbook: A Comparative Analysis of Terrorism Discourses in Germany, India, Kenya and the United States Based on School Textbooks,” *Cambridge Review of International Affairs* 30, no. 1 (2017): 44–66.

<sup>21</sup> M Zubaedi, “Desain Pendidikan Karakter: Konsepsi Dan Dan Aplikasinya Dalam Lembaga Pendidikan,” *Jakarta. Pranada Media Grup*, 2011.

the level of preference; (5) characterization, namely the ability to use value system in daily life<sup>22</sup>.

National system education today, the subject of Islamic education has urgent role to achieve education purpose in cultivating attitude, knowledge, and skill within students behavioral. In learning context, to teach is to make someone to learn with designing learning atmosphere.

### **Multicultural Education In Indonesia**

In the Indonesian context, multicultural education becomes a necessity, because the social and cultural conditions of the nation and state of Indonesia is very diverse. Today, Indonesia is the biggest country with a large population and diversity cultures. Approximately 250 million people spread across more than 13,000 islands. Indonesian territory is composed of 33 provinces, 440 districts / municipalities, 5,263 sub-districts, and 62 806 villages. There are dozens of ethnic groups with different customs, and more than 660 local languages used by the Indonesian population. A number of 293 419 institution of education (SD / MI, SMP / MTs, SMA / MA) in Indonesia spread in various regions, recognized that to build a nation with diverse customs and culture spread over a vast territory and scattered, requires a strategy and effort systematic to do so<sup>23</sup>.

The objective of democratic education (multicultural education) according to educational law No. 20 Tahun 2003 that the improve the distribution of learning occasions on all channels, types, and levels of education for all citizens in a fair, non-discriminatory, and democratic regardless of residence, socio-economic status, gender, religion, ethnic group, and the physical, emotional, mental and intellectual; significantly reduce the number of illiterate adults; expanding access to non-formal education population of males and females who have school, never went to school, illiteracy, school drop within and between levels as well as other residents who want to improve their knowledge, abilities, and skills consideration. That consideration that perhaps needs to be studied and pondered over the subject of education in Indonesia. one with develop a model of multicultural education<sup>24</sup>. Education that is able to accommodate the many differences within a container that is harmonious, tolerant, and respectful.

The objective of democratic education in Indonesia expected to be one of the pillars of peace, well-being, happiness, and harmony of life of the people of Indonesia. With a multicultural learning that graduates will be able to have an attitude of self-reliance to resolve all the problems of life, through a variety of ways and strategies that have the education and implementation the vision and mission are always uphold and respect pluralism, democracy and humanism. It is expected

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<sup>22</sup> Maksudin Maksudin, "Pendidikan Karakter Nondikotomik (Upaya Membangun Bangsa Indonesia Seutuhnya)," *Jurnal Pendidikan Karakter*, no. 2 (2013).

<sup>23</sup> Muhammad Fahmi, "Pendidikan Islam, Demokratisasi Dan Kewarganegaraan," *JOIES: Journal of Islamic Education Studies* 1, no. 1 (2016): 87–110.

<sup>24</sup> James A. Banks, "Multicultural Education," in *International Encyclopedia of the Social & Behavioral Sciences: Second Edition*, 2015, <https://doi.org/10.1016/B978-0-08-097086-8.92097-X>.



that the next generation to become "Multicultural Generation" who appreciate the difference, always upholding the values of democracy, justice and humanity.

In the context of education, that all the problems in society would be improved through the education process. This means that the failure of the education community. Thus, to overcome all the problems of society, should be started from the arrangement of the systemic and methodological in education. One component in learning is the learning process (learning)<sup>25</sup>. In order to improve the reality of society, need to start from the learning process. Multicultural be formed through a process of learning, using learning-based multicultural. That learning process is more directed to appreciate the differences among human beings to realize the serenity and tranquility of the life society.

Multicultural education is also very effective as a tool to accommodate domination due to the acculturation process of the inter-ethnic conflict can be minimized. The purpose of multicultural education can be identified based on:

- a. To enable the role of schools in view of the existence of students diversity,
- b. To assist students in building a positive treatment towards cultural differences, racial, ethnic, religious groups,
- c. Provide resistance students by teaching them to make decisions and social skills, and
- d. To assist the students in building cross-cultural dependency and give them a positive image of the group differences<sup>26</sup>.

The success aspect in implementing multicultural education in Indonesian as made up of much cultures, implementation of multicultural learning is very important to minimize and prevent the occurrence of conflicts in some areas. Multicultural learning can instill well change the thinking of learners to truly appreciate the genuine diversity of ethnicity, religion, race, and intergroup. Rational about the importance of learning/multicultural education, because education strategy is seen to have virtues, especially in:

- a. Give a capable of learning new breakthrough empathy and reduce prejudice the student or students so as to create human beings (citizens) were able to resolve intercultural conflict without violence,
- b. Applying the approach and the potential of learning strategies in promoting social interaction processes and contain a strong affection,
- c. The model multicultural learning support teachers in managing the learning process becomes more efficient and effective, especially giving learners the ability to build collaborative and commitment value in the high-paced life of a pluralistic society, and
- d. Give contribution to the Indonesian nation in resolving and managing conflicts arising in the community by increasing empathy and reducing prejudice.<sup>27</sup>

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<sup>25</sup> Kambali Kambali, "PERTUMBUHAN DAN PERKEMBANGAN EMOSIONAL SERTA INTELEKTUAL DI MASA PRENATAL," *Risalah, Jurnal Pendidikan Dan Studi Islam* 4, no. 2, Sept (2018): 129–48.

<sup>26</sup> Dede Rosyada, *Paradigma Pendidikan Demokratis: Sebuah Model Pelibatan Masyarakat Dalam Penyelenggaraan Pendidikan* (Prenada Media, 2004).

Through multicultural-based learning, attitudes and mindset (thinking) will be open for students to understand and appreciate diversity. This is important because it can eliminate discrimination.

There are several things that can be gained from the presence of multicultural learning:

- a. Multicultural education is very important to minimize and prevent the occurrence of conflicts in some areas. Through-based multicultural education, attitude and mindset (thinking) students will be more open to understanding and appreciate diversity.
- b. Methodology and multicultural learning strategy by audio-visual was enough to attract the students and great fun for students and teachers. Because, as well as students can hear, see, and practice during the learning process takes place. It is clear that multicultural learning is very good to be applied in order to increase student interest higher.
- c. Teachers are required creative and innovative, to cultivate and create an appropriate learning design. Including providing and raise students' motivation, as well as introduce and develop the values and tolerance, solidarity, empathy, deliberation, and egalitarian to others. Students can become more understanding of local knowledge that is part of the culture of the nation.
- d. Multicultural education help students to recognize the accuracy of the views of culture diversity, helping students to develop pride in their cultural heritage, which brings students that value conflicts are often the cause of conflicts between communities.
- e. Multicultural education held in an effort to develop students ability to see life from different perspectives of different cultures with their own culture, and positive attitudes towards cultural differences, race, and ethnicity.

Banks identified five dimensions of multicultural education: content integration, knowledge construction, equity pedagogy, prejudice reduction, and school and social structure empowerment<sup>28</sup>. These dimensions indicate how multicultural education textbooks and teachers integrate multicultural content and help students to understand prejudice construction, authentic culture, social discrimination, and equity among ethnic groups, and thus develop positive racial attitudes.

As author describe above, in our community multiculturalism considers protection and development cultural diversity and basing values. Multicultural society consist of potential conflicts. Much of conflicts always occur because multicultural society related various of interest, institutions, organizations and social classes.

Now let we analyze multicultural situation in Indonesia according to the factors. To investigate multicultural situation ought to open minds and ayes to understand and realize it. Indonesia is a island state which has cultural diversity, wealth, races,

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<sup>27</sup> Ainul Yakin, "Pendidikan Multikultural," *Yogyakarta: Pilar Media*, 2005.

<sup>28</sup> J A Banks, "Multicultural Education: Historical Development, Dimensions, and Practice. In J. A Banks & CA McGee-Banks (Eds.), *Handbook of Research on Multicultural Education* (Pp. 39-29)," 2004.

ethics, faith, religious, local language and others. Familiarly, Indonesian slogan as we know “Bhineka Tunggal Ika” that it the meaning unity in diversity. Diversity related meaning with a condition in society life<sup>29</sup>. Besides, Indonesia nation has severlal language and motherland. Accordingly, red-white national flag is a national identity symbolol it is integrated under philosophy of Pancasila (five principles).

Challenge in Indonesian educationa world today is so heavy and complex. The effort to avoid must be serious with following concrete solution. In educational context, multiculturalism values can be developed through hidden curriculum following some habituating and training. Multicultural education as basis to develop curriculum becomes very important if, in giving a number of materials and contents of learning, must be mastered by students in certain measure and level.

Extracurricular activities should also multi value. Respect for different people from other cultures will be developed when students practice and experience for themselves. Thus, the model of live-in, live in the midst of other cultured people, can help students appreciate "other cultures". For example, students from Bali joined the live-in one week in the middle of the Sundanese. If they had that in there well received, they will be helped more appreciate Sundanese culture. Projects and committees at both schools also arranged with more variety and diverse. Each committee consists of a wide variety of students from various ethnic, racial, religious, cultural, and gender. It will be fostering the spirit of unity in diversity that exists<sup>30</sup>.

Required curriculum in multicultural education has three main components; the contents, methods, and humans. Contents include science, theories, concepts, facts, contributions, and perspectives of different ethnic groups, ethnicity, gender, language, social class, religion, disability and no disability, political beliefs, and so on that are historically not unrepresentable in the realm of education. Method, which includes learning strategies and teaching styles to accommodate different learning, policy-academic policies that support the recruitment, mentoring, memory multicultural students, faculty, staff population, and the curriculum that encourages exploration, development, and implementation of multicultural curriculum. multicultural concerns to the students, teachers, and staff that support and develop the implementation of a multicultural curriculum through methode that has been used.

In the implementation, not all teachers are able to implement the K-13. The hot issues related to the implementation of K-13 are because the school is not ready to implement the curriculum, and the school facilities are inadequate. Its unpreparedness is because the teachers at the school have not had the adequate

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<sup>29</sup> Habib Zarbaliyev, “MULTICULTURALISM IN GLOBALIZATION ERA: HISTORY AND CHALLENGE FOR INDONESIA,” *INTERNATIONAL (JSS)* 13, no. 1 (2017).

<sup>30</sup> Ali Miftakhu Rosyad, “The IMPLEMENTASI NILAI-NILAI MULTIKULTURALISME MELALUI PEMBELAJARAN PENDIDIKAN AGAMA ISLAM (THE IMPLEMENTATION OF MULTICULTURALISM VALUES THROUGH LEARNING OF ISLAMIC RELIGION EDUCATION),” *Risâlah, Jurnal Pendidikan Dan Studi Islam* 5, no. 1 (2019): 1–18.

competence in integrating the KD and the KI<sup>31</sup>. To integrate the KD and the KI, they should be creative and innovative. they are demanded to have wide insights. Therefore, learning process, they should not depend on materials or guides in the books.

### **Varieties of Islamic Education**

For the better part of a century, Islamic education in Indonesia has had three primary institutional channels: 1) *pengajian Qur'an*, basic instruction in learning to read and recite but not literally understand the Qur'an; 2) study at a pesantren or *pondok*, an Islamic boarding school for students aspiring to intermediate or advanced facility in Islamic traditions of knowledge; and 3) enrollment in a madrasa, a (in Indonesia) modern day school that uses graded classes, textbooks, and salaried instructors to provide a mix of religious and general education.

Commonly, *pengajian Qur'an* is the oldest and most elementary form of Islamic schooling, and for most students it remains the foundation on which their religious education is built still today. Often only lightly institutionalized, Qur'anic study usually takes place, not in a free-standing school building, but in village mosques, prayers houses (*langgar, musholla*), and the private homes of community religious teachers.

Classes are usually held in the late afternoon or evening, at a time when young children of six to eleven years of age are not otherwise busy attending a regular school. As this staggered schedule suggests, Qur'anic study is not a substitute for general education but a complement. This was not always the case. In the nineteenth century, when only a few children of native aristocrats and employees of Dutch estates were provided with a formal education<sup>32</sup>, *pengajian Qur'an* was the only schooling available for most native youths.

For many of these children, *pengajian* provided a complementary benefit: it introduced students to the modified Arabic script, known as *jawi*, once used across Muslim Southeast Asia<sup>33</sup>. Although Qur'anic recitation did not teach students to understand Arabic, then, it did provide some with an alphabetic facility that, with some additional training, might be applied to other literacy tasks. Qur'anic recitation provides does not familiarize students with any of the other traditions of Islamic knowledge, such as those associated with the study of the classical commentaries known as *kitab*<sup>34</sup>. For youths who wish to go further in their religious studies, then, today there are three institutional options: enrollment in a pesantren boarding school; attendance at a modern madrasa day-school; or residence in a pesantren while simultaneously taking classes at a madrasa.

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<sup>31</sup> Irham Irham, "Islamic Education at Multicultural Schools," *Jurnal Pendidikan Islam UIN Sunan Gunung Djati* 3, no. 2 (2017): 141–54.

<sup>32</sup> Gavin W Jones, "Religion and Education in Indonesia," *Indonesia*, no. 22 (1976): 19–56.

<sup>33</sup> Anna M Gade, *Perfection Makes Practice: Learning, Emotion, and the Recited Qur'?? N in Indonesia* (University of Hawaii Press, 2004).

<sup>34</sup> Mukhamad Saekan, "Islamic Education Unifying Nation," *QIJS (Qudus International Journal of Islamic Studies)* 5, no. 2 (2017), <https://doi.org/10.21043/qijis.v5i2.2484>.

In the nineteenth and early twentieth century, there were other, more localized avenues for formal Islamic education, like the West Sumatran institution known as a *surau*<sup>35</sup>. Older Islamic schools like the *surau* provided basic instruction in Arabic beyond the minimum obtained in *pengajian* Qur'an. In addition to offering more Arabic, the *surau* also provided students with the opportunity to read and memorize a few classical religious texts (*kitab*)<sup>36</sup>. Most *kitab*s were commentaries (Ind., *syarah*; Ar., *sharh*) in the local dialect and/or Arabic on an Arabic text which was itself a commentary or gloss on some older Arabic text. In the first half of the twentieth century, local Islamic schools like the *surau* gave way to more modern and standardized institutions, modeled on Western and newer Muslim prototypes. The spread of these reformed Muslim schools was part of the great "recentering" of Islamic knowledge and practice that took place across Southeast Asia in the late nineteenth and early twentieth centuries.

Today, as in the late nineteenth century, many students interested in advanced Islamic learning choose the first of the above educational options: enrolling in an Islamic boarding school (*pesantren*, Jav., lit., a place of residence for Islamic students or *santri*; also known as a *pondok* or *pondok pesantren*, from *pondok*, Jav., Malay, "hut, cottage"). A Malayo-Indonesian variation on the classical Middle Eastern madrasa, the *pesantren* is dedicated to the study and transmission of the Islamic sciences, including knowledge of the Qur'an and *hadith*, jurisprudence (*fiqh*), Arabic grammar, principles of religion (*usul ad-din*), the sources of the law (*usul al-fiqh*), didactic theology (*kalam*), and mysticism (*tasawwuf*). Today the majority of *santri* students devote just a few years to their religious study, usually after first completing elementary or middle school. This relatively brief period of study is sufficient to provide a student with the skills required to serve as a mosque leader (*imam*, a role reserved for males) or village religious teacher (*ustadz*; open to both sexes). This short a period of study, however, is not sufficient to qualify as a religious scholar (*'alim*; pl., *'ulama*)<sup>37</sup>.

Youths aspiring to the latter status typically have to devote six, eight, or even more years to religious study. As with madrasas in the medieval Middle East, it was once common for advanced students to wander from one teacher to another, staying long enough in one place to master a *kitab* under the guidance of a scholar renowned for his expertise in that text. When a teacher deemed a student proficient in the text, he made a ritualized statement or, less commonly, provided a certificate known as the *ijaza*. As in the classical Middle East, the *ijaza* is not so much a degree as a sign that the master has authorized the student to teach the text to others<sup>38</sup>.

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<sup>35</sup> Azyumardi Azra, *Surau: Pendidikan Islam Tradisi Dalam Transisi Dan Modernisasi* (Kencana, 2017).

<sup>36</sup> Rodríguez García, "Islamic Religious Education and the Plan against Violent Radicalization in Spain."

<sup>37</sup> Lc Zaenudin, "PEMBAHARUAN SISTEM PENDIDIKAN ISLAM," *Risâlah, Jurnal Pendidikan Dan Studi Islam* 2, no. 1 (2015): 1–16.

<sup>38</sup> Jonathan Porter Berkey, *The Transmission of Knowledge in Medieval Cairo: A Social History of Islamic Education* (Princeton University Press, 2014).

Currently, some traditional pesantrens still provide instruction in this loosely structured manner, and in this sense the tradition of the peripatetic religious student is not entirely dead. In the early twentieth century, however, many pesantrens introduced graded classes and formal certification into parts of their curriculum. This formalization dealt a blow to the tradition of the wandering student. Henceforth most students were required to take several courses simultaneously, and were also obliged to spend long periods of time at one school rather than enjoy serial residence at several<sup>39</sup>.

With the expansion of travel to the Middle East in the final decades of the nineteenth century, Indonesia's Muslims were also exposed to an educational institution which came to serve as the largest leg of Islamic schooling in today's Indonesia, the madrasa. Contrary to its usage in the classical Middle East, in Indonesia the term madrasa refers, not to an institution of advanced religious learning, but to a primary or secondary Islamic school that combines graded instruction in general ("secular") subjects with religious instruction.<sup>13</sup> Beginning in the 1910s and the 1920s, Islamic reformers in West Sumatra and south-central Java, commonly known as the "New Group" (*Kaum Muda*), began to build madrasas as an alternative to the pesantrenstyle education offered by "Old Group" (*Kaum Tua*) traditionalists<sup>40</sup>.

Not all among the old-group traditionalists opposed the new educational form. In the late nineteenth century, many traditionalist scholars from Java had been introduced to madrasa education while studying in Mecca. After returning to Java, some introduced elements of madrasa pedagogy into their pesantrens, including graded classes and the simultaneous study of several subjects rather than the sequential study of individual *kitab*s.

The quiet borrowing of madrasa instructional methods into the pesantren curriculum was but one of the reforms that were to reshape Indonesia's traditionalist schools. Although criticized by New Group scholars as backward-looking and unchanging, over the course of the century the traditionalists re-evaluated and reformed their schools, thereby securing the schools' central position in Islamic learning.

### **Reformulation of Essence and Urgency of Islamic Education in the Era of Globalization**

The developing era of information transformation currently not possible to be denied, because that era is a necessity that must be faced by all parties, including Islamic education. Seeing reality as written above, it takes a constructive solution in order to organize or to reconstruct the entire component of Islamic education. Reformulated or in other words the realignment of Islamic education is not just a modification or patchy, but it requires a reconceptualization and reorientation, so

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<sup>39</sup> Zamakhsyari Dhofier, *The Pesantren Tradition: The Role of the Kyai in the Maintenance of Traditional Islam in Java* (Monograph Series Press, Program for Southeast Asian Studies, Arizona State ..., 1999).

<sup>40</sup> Taufik Abdullah, *Schools and Politics: The Kaum Muda Movement in West Sumatra (1927-1933)* (Equinox Publishing, 2009).



that Islamic education can provide a major contribution to achieving the take-off stage<sup>41</sup>.

An overview of Islamic education today, there are some constructive offer which can be used as the best alternative in the formulation of Islamic education in order to have the inclination and ability to compete in the era of information transformation. The constructivism of argumentative-solution-which can be used as the future agenda for Islamic education in an effort to develop education and care are aware of the transformation of information from the aspect of the essence and urgency can be begun from:

*First*, the demand to study the future of Islamic education system that is currently running to continue to promote the spirit of the teachings of Islam. The spirit that should be realized in the form of efforts to re articulate religious holy texts of any reality that happens in the spirit of globalization of information transformation. The concept of Islamic education or also called multi-cultural education has begun and should be oriented towards the implementation of Islamic education that has worldwide view. Taking the view that the effort to inculcate the view and understanding of the world to all the components involved in it, with emphasis on the interdependence of culture, humanity and the planet.

*Second*, Islamic Education must start to socialize and actualize the importance of critical thinking with a substantive focus on things worldwide is increasingly characterized by interdependence, and aims to develop the knowledge, skills, and attitudes needed to live in a world whose resources increasingly depleted, characterized ethnic diversity, cultural pluralism and interdependence.

*Third*, to provide human resources more mature and armed with a quality comprehensive ability.

*Fourth*, strengthen the role of all elements of Islamic education is, individuals, families, communities, educational institutions and state Islam.

sustainable development within Islamic education must formulate the essence of Islamic education to become modern paradigm which can overcome several problem of life that faced by the moeslim, the effort of reformulating the beginning of reviewing or even change the essence of Islamic education and the urgency of a "look"<sup>42</sup> of traditional face-conventional into Islamic education with a more modernist performance and can solve various problems faced by Muslims.

Reformulation of the essence and the urgency must be oriented to building a global vision of Islamic education, modern, flexible and dynamic. It was not an easy matter to do this reformulation, especially regarding the essence and spirit of urgency as Islamic education itself. Because at the same time anyway, Islamic education has an obligation to preserve and instill the values of Islam, while on the other side of Islamic education is essential and urgent also expected to have a strong character-based modernity as the impact of the transformation of information that

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<sup>41</sup> Buyung Syukron, "The Contextualization of Islamic Education: Reformulation the Essence and Urgency in the Islamic Educators in Information Transformation Era," *Jurnal Pendidikan Islam* 6, no. 1 (2017): 123–46.

<sup>42</sup> Yusef Waghid, "Islamic Education and Cosmopolitanism: A Philosophical Interlude," *Studies in Philosophy and Education* 33, no. 3 (2014): 329–42.

inevitably must be integrated and implemented in systems, structures, processes, and procedures for Islamic education itself. And of course, must be a culture.

Accordingly, people and education are two aspects that can not be separated. People carry out education throughout their life. If education aims to foster a whole human being in all aspects of humanity, then all aspects of human life should intersect with the spiritual dimension (theological), morality, sociability, emotionality, rationality (intellect), aesthetically and physically. But in reality, we are still a lot of education process in terms of cognitive itself, so that learners do not develop into a complete human being. The next result will occur a variety of actions that are not good as lately happened: brawl, war, ethnic removal, injustice, economic inequality, corruption, dishonesty, and so on.

### **Conclusion**

Both Islamic education and multicultural education can't be separated each other. Islamic education or familiar by PAI has primary role as moral activator within student. Based on reality, democracy value practice should be internalize in Islamic education world through learning process in formal education.

Multicultural education has been prominent since reformation era in 1997 when marked the Orde Baru downing fall. Multicultural education is very important for Education in Indonesia in general and especially for Gifted Education. In the recent time, we strongly realize that to help all students with different tribes, traditions, religions, social-economic status, and mental abilities, it is needed multicultural education, so that they can grow and develop optimally.

The Curriculum 2013 in national system education of Indonesia, Islamic education (PAI) as a main subject in High School along with the purpose of national education that is aimed at the development of potential learners in order to become a man of faith and piety to God almighty, precious, healthy, have learned, accomplished, creative, independent, and become a democratic citizens and responsible.

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