

University of Nebraska - Lincoln

DigitalCommons@University of Nebraska - Lincoln

Library Philosophy and Practice (e-journal)

Libraries at University of Nebraska-Lincoln

Winter 12-10-2019

Internalization of Multicultural Values in Learning Islamic Education

triyo supriyatno

UIN Maulana Malik Ibrahim Malang, Indonesia, triyo@pai.uin-malang.ac.id

Ubabuddin ubabuddin

Institut Agama Islam Sultan M. Syafiuddin Sambas. Indonesia, ubabuddin@gmail.com

Follow this and additional works at: <https://digitalcommons.unl.edu/libphilprac>



Part of the [Junior High, Intermediate, Middle School Education and Teaching Commons](#), [Library and Information Science Commons](#), and the [Social and Philosophical Foundations of Education Commons](#)

supriyatno, triyo and ubabuddin, Ubabuddin, "Internalization of Multicultural Values in Learning Islamic Education" (2019). *Library Philosophy and Practice (e-journal)*. 3742.

<https://digitalcommons.unl.edu/libphilprac/3742>

Internalization of Multicultural Values in Learning Islamic Education

Triyo Supriyatno

UIN Maulana Malik Ibrahim Malang, Indonesia

triyo@pai.uin-malang.ac.id

Ubabuddin

Institut Agama Islam Sultan M. Syafiuddin Sambas. Indonesia

ubabuddin@gmail.com

Email

Abstract

Education in Indonesia is still reaping problems, including the loss of morality and character that engages students in respecting differences. As a pluralistic nation, respect for diversity is very important to maintain unity and peace. Internalization of multicultural values is carried out as an effort to introduce cultural diversity and appreciate the differences within it. Because the difference is a necessity that must be accepted by anyone. This study aims to determine the multicultural values contained in Islamic religious education learning and planting methods that have been carried out in Learning Islamic Education. The results showed that: 1) multicultural values contained in the learning of Islamic religious education in Learning Islamic Education is; inclusive values, humanism, peace, tolerance, solidarity, forgiveness, justice, help, trust, and democracy; 2) the method of investing in multicultural values is teaching, example, guidance, and habituation.

Keywords: internalization, multicultural values, learning

Introduction

The spirit of mutual respect for differences is starting to erode. This shows that the formation of multicultural and characterized Indonesian people is still far from expectations. In this context multicultural-based education is an inevitability that is urgently needed to be developed in an integrative, comprehensive and conceptual way. One effort to understand and accept differences is through education that can accommodate all differences or better known as multicultural education. James A. Bank (1993) stated that the understanding of multicultural education as education for people of colour. The series of words of education and multiculturalism means that the process of developing all the potentials of humans who value their plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and religious diversity. (Vicki Lawal, 2019).

The presence of educational institutions with a multicultural approach is expected to play a role in reducing dis-interactions that occur amid the diversity of this nation. Multicultural education is very important as an alternative education that gives room for the existence, recognition and respect of other cultures. (Sulalah, 2012) Education with a multicultural approach is a process of instilling a way of life that respects, is sincere, inclusive, and tolerant of the diversity of cultures that live in the midst of society. Basically, educational institutions or Islamic educational institutions as social institutions of education and religion, make it possible to carry out the process of growth and development of multicultural society. Religious education institutions have the potential to carry out social engineering processes that are oriented towards inclusive, fair, democratic and multicultural education. This is where an education with a pluralist-multicultural paradigm is needed as an effort

to build a multicultural society that has broad horizons, can accept differences, is full of tolerance, and respects all differences.

Literature Review

In general, multicultural education is specifically designed to create equality of educational opportunities for all students who have racial, ethnic, social class, and cultural group differences. Multicultural education can also be understood as an educational process or strategy that involves more than one culture demonstrated through nationality, ethnicity, language, race, or racial activities. Multicultural education is directed to realize awareness, tolerance, understanding, and knowledge that takes into account cultural differences, as well as differences and similarities between cultures and their relation to worldviews, concepts, values, beliefs and attitudes. (Lawrence. J. Saha, 1997)

Wilson believes that multicultural education is a set of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in shaping the lifestyle, social experience, personal identity, educational opportunities of individuals, groups and countries. He defines multicultural education as an idea, movement, educational renewal and educational process whose main purpose is to change the structure of educational institutions so that students with a variety of backgrounds will have the same opportunity to achieve academic achievement in schools as well as the development of talent, and interests. (Farida Hanum, Sisca Rahmadonna, 2009) The educational environment is a system that consists of many main factors and variables, such as school culture, school policy, politics, and the formalization of curriculum and fields of study. If in that case there is a change, the change should focus on creating and maintaining a school / madrasah environment in an effective multicultural condition.

Juridical Basis for Multicultural Education

- a. Law No. 2 of 1989 Chapter III article 7 of the National Education System (Sisdiknas) that accepts a person as a student in an education unit is carried out by not distinguishing types of gender, religion, ethnicity, race, social position, and level of economic ability.
- b. Law No. 22 of 1999 Chapter IV concerning Regional Government, that regions are given the authority to take care of themselves.
- c. Law No 20 of 2003 concerning the National Education System (Sisdiknas) Chapter III Article IV paragraph 1 which reads, Education is held in a democratic and fair manner and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism.
- d. TAP MPR No. 7 of 2001 concerning the ethics of national life and also about the vision of Indonesia for the future includes 2 things namely; building democratic societies and building morally intelligent intelligent people.

Method

Based on the focus and purpose of the study, this research is an in-depth study of multicultural-based Islamic religious education learning. Aspects that want to be explored more deeply, namely developing multicultural values, the concept of planting multicultural values, learning models, and evaluating multicultural-based Islamic religious education learning. The approach used in this study is a qualitative approach, which seeks to construct reality and

understand what is hidden behind a phenomenon that is sometimes difficult to understand satisfactorily. (Ansem Strauss & Juliet Corbin, 2003).

Retrieval of data in this study by snowball sampling is key informants will appoint people who know the problem to be investigated to complete their information and those who are appointed will appoint others if the information is inadequate, and so on.

As for this study, participatory observation and non-participatory observation. Therefore, the facts and phenomena observed were related to the multicultural Islamic religious education learning model in the two research loci recorded, observed, and collected through field observations.

Result and Discussion

1. inclusive value

Implementation of education in learning Islamic education tries to accommodate all the interests of students. As an educational institution that has diverse students, this institution continues to in still inclusive values in learning such as inviting students to foster sportsmanship in socializing and living together with other people or groups, familiarizing communication or deliberation in each common interest, recognizes that there are universal aspects that may be of positive value to other people or groups with different views, realizing that everyone has the potential for truth or has the same rights.

Inclusive theology contained in Islamic teachings adheres to moderate principles. Enforcement of the truth should be done by way of truth as well, not by way of violence. Willingness to respect other people / groups is a manifestation of moderate values. He also conveyed the moderate characteristics in Islam as Zainuddin's notes included (1) tawassuth (taking the middle way); (2) i'tidal (straight and firm); (3) tasamuh (tolerance); (4) tawazun (balanced); (5) greetings (peace). (Zainuddin, 2010)

2. Peace Value

Peace is building togetherness, harmony, brotherhood, maintaining unity and peace. Peace can be achieved depending on the extent to which each individual has an awareness of the importance of mutual respect, respect, tolerance, and care for ukhuwah. To realize the peace of this Islamic educational institution has taught how to overcome or resolve conflicts and hostilities that arise in MTs. Yasti Bengkayang. The value of peace (peace) is the ideal of all people who live in a heterogeneous society, mentioned that peace has three meanings, namely: *peace as an absence of war, peace as a selfless acts of love dan peace as an absence of violence os evil, presence of justice*. (Segun Michael Omole Dr, (2019)

3. Humanist Values

Human values are basically a recognition of the plurality, heterogeneity, and diversity of humans themselves. The diversity can be in the form of ideology, mindset, religion, paradigm, ethnicity, needs, economic level and so on. Humans are social creatures who always need cooperation or help from others in meeting their needs. Thus everyone must respect the rights of others and must not impose personal interests on other people or groups such as putting the common interests first, considering the feelings of others, must not insult, help each other, acknowledge and respect human rights, develop mutual

love on the basis of humanity, giving encouragement in bringing about tolerance, and others. (Anis Ibnatul, 2013)

4. Fairness Value

Planting a fair attitude in learning Islamic Education has been exemplified by the teacher through good service without distinguishing cultural background, race, ethnicity, social status, economic status of students, providing equal opportunities to all students, promoting the truth, not discriminating, teaching honesty, sharing, not choose friends, respect oneself and others, increase discipline, learn responsibility, understand the dignity and worth of each individual, be sensitive to the feelings of others, immediately apologize if guilty, think of the effects of evil deeds before acting rashly and so forth.

Islamic doctrine on the value of equality, and justice has been practiced by the Messenger of Allah in managing diversity in Medina society. When he first entered the city of Medina, the Prophet Muhammad made a written agreement popularly known as the Medina Charter. This Charter stipulates that all residents of Medina have the same status or equality in life. The value of equality and justice is contained in the Medina Charter in articles 16 and 46 "that the Jews who follow us will obtain the right of protection and equality without persecution and no one helps their enemies" (article 16). "That al-Aus Jews are their allies and themselves (souls) get what rights are available to the owner of this shahifat and get good treatment from the owner of this shahifat" (article 46). (Alwi Shihab, 2005)

5. Mutual helping

In several studies it is mentioned that the values of humanity, togetherness, help, and peace are universal values that are needed by everyone in a plural society. As a dignified human being, Nimrod Aloni mentioned three principles in humanity, namely: (1) autonomy, rationality, and respect for all people; (2) equality, confusion, and togetherness; and (3) commitment to help everyone in developing their potential.

In getting used to helping and helping students, in learning Islamic education starts from the smallest things such as lending school equipment to friends for those who need it, cleaning the class in turn, sharing food, participating in mutual assistance, donating friends who are affected by disaster through infaq Friday and other donation activities, helping friends who have difficulties learn or understand lessons, scholarships from institutions to students who cannot afford, students converts, and students achievement.

6. Value of Solidarity

The form of solidarity has implications for the cohesiveness and attachment of the parts that exist. As stated by the head of Islamic school attitude of solidarity is very important because essentially human beings are social beings who live side by side and need others. The role of Islamic educational institutions above in fostering students' solidarity is through joint activities such as extracurricular activities, religious activities (commemoration of big days), prayer in congregation, arts and cultural activities, fostering concerns such as visiting and helping the needy or the poor. people who need, following national activities and others.

7. The Value of Affection

Diversity and difference must be framed with affection so that harmony and peace emerge. Compassion must be an external mechanism, especially in Muslim relations. As a universal teaching,

Islam teaches compassion to anyone, *ukhuwah Islamiah* (brotherhood of fellow Muslims) *ukhuwah Wathoniyah* (fellow brotherhoods and fellow citizens of the water), *ukhuwah 'ubudiyah* (brotherhood in worship), *ukhuwah insaniyah* and *ukhuwah basyariyah* (brotherhood of fellow countrymen and water compatriots), *ukhuwah' ubudiyah* (brotherhood in worship), *ukhuwah insaniyah* and *ukhuwah basyariyah* (brotherhood of fellow countrymen and countrymen), *ukhuwah 'ubudiyah* (brotherhood in worship), *ukhuwah insaniyah* and *ukhuwah basyariyah* (brotherhood of fellow countrymen).

8. forgiving

The contents of multicultural values in the learning of Islamic religious education as explained above should be entrenched and become multicultural attitudes of students in respecting diversity. To maintain harmony as conveyed by Umi Sumbulah (2013) must build a pattern of harmony through 1) dialogue and cooperation, 2) repaying crime with kindness, 3) increasing regional approach, 4) social cooperation and health services, 5) performing arts, 6) respecting people's beliefs others, 7) prayer together.

Conclusion

Internalization of multicultural values in the learning of Islamic education in learning Islamic education is teaching the basics of religious knowledge and multicultural values in shaping good character or social interaction attitudes as a predictor of the teachings of Islam "*rahmatan lil alamin*" by: 1) upholding the principles of democracy, equality and justice; 2) oriented to humanity, togetherness, and peace; 3) have an attitude of acknowledging and accepting and valuing diversity. Method of planting multicultural values in learning Islamic education is to teach, example, guidance and habituation. While the values that develop in learning Islamic education is: inclusive values, humanism, peace, tolerance, help, solidarity, compassion, forgiveness, justice, and others.

Bibliography

- Alwi Shihab, (2005). *Nilai-nilai Pluralisme dalam Islam: Bingkai Gagasan yang Berserak, Sebuah Pengantar*. (Bandung: Nuansa,)
- Anis Ibtatul. (2013). *Pendidikan Nasionalisme Melalui Pembiasaan*. Jurnal. UNES.
- Bambang Rustanto. (2015). *Masyarakat Multikultur di Indonesia*. (Bandung: Remaja Rosda Karya.
- Choirul Mahfud, (2009). *Pendidikan Multikultural*, (Yogyakarta: Pustaka Pelajar,
- Doni Koesoema, (2010). *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*. (Jakarta: Gramedia,
- Encyclopedia of Wikipedia*, (1986), New York: The Macmillan Company,
- Farida Hanum, Sisca Rahmadonna, (2009), *Implementasi Model Pembelajaran Multikultural di Sekolah Dasar Propinsi Daerah Istimewa Yogyakarta*. (Yogyakarta: Stranas,).
- James A. Bank, (1993). *Multicultural education: Historical Development, Dimensions, and Practice, Review of Research in education*.
- Lawrence. J. Saha, (1997). *International Encyclopedia of the Sociology of Education*. New York: Pergaman.
- Muhaimin, (2006). *Nuansa baru pendidikan Agama Islam*, (Jakarta: Raja Grafindo persada.

- Muthoharoh, Anis Iknatul, dkk. (2013). *Pendidikan Nasionalisme Melalui Pembiasaan*. Jurnal. UNES.
- Nimrod Aloni, (1991). *Beyond Bystanders, Educational Leadership for a Humane Culture in a Globalizing Reality*. Tel Aviv: Sense Publishers,
- Ramayulis, (2004), *Ilmu pendidikan Islam*. (Jakarta: Kalam Mulia,
- Segun Michael Omole Dr, (2019), *Cultural Influence on Health Information Seeking Behavior among Rural Dwellers in Atakumosa West Local Government Area of Osun-State*. Library Philosophy and Practice (e-journal). 2354. Retrieved from: <https://digitalcommons.unl.edu/libphilprac/2354>.
- Sulalah, (2012). *Pendidikan Multikultural: Didaktika Nilai-nilai Universalitas Kebangsaan*. (Malang: UIN-Maliki Press.
- Umi Sumbuah dan Nurjanah.(2013), *Pluralisme Agama*. UIN-Maliki Press.
- Vicki Lawal, (2019). *Critical information literacy and participatory democracy: An analysis of the role of libraries in Jos Metropolis, Plateau State*, .Library Philosophy and Practice (e-journal). 2637. Retrieved from: <https://digitalcommons.unl.edu/libphilprac/2637>.
- Zain Abidin, (2013). *Islam Inklusif. Telaah Atas Doktrin dan Sejarah*. Jurnal Humaniora.
- Zainuddin. (2010). *Pluralisme Agama*. Malang: UIN Maliki Press.
- Zubedi, (2005). *Pendidikan Berbasis Masyarakat: Upaya Menawarkan Solusi terhadap Berbagai Problem Sosial*. Yogyakarta: Pustaka Pelajar.