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Vision of Multicultural Islamic Education Paradigm in Indonesia

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ABSTRACT: Islamic education in Indonesia has become a pillar of nationality. When the Proclamation has not been realized, Islamic education has become part of the dynamics of nationality. For this reason, this article specifically examines how Islamic education is in an effort to realize multicultural education as part of learning practices. With a multicultural based education process, it will provide opportunities for education staff, students, and the community to always accept differences. In this term, the opportunity to respect, appreciate and provide support to parties who different, will always be the value of education. Therefore, the idea of multicultural Islamic education is actually a demand and necessity of society. Hence, it takes practical steps to realize in the learning process that starts from curriculum development to learning techniques. This issue cannot be done by changing the curriculum structure, only a comprehensive effort is needed that integrates the principles of multicultural education in educational activities.

KEYWORD: *Islamic Education, Multicultural Education, Diversity*

I.   INTRODUCTION

Indonesia is a nation that has various tribes, religions, races and languages. There are more than 300 ethnic or ethnic groups in Indonesia (East, 1999, p. 88) or the Central Bureau of Statistics (BPS) declaring 1,340 ethnic groups (Gunawan & Rante, 2011, p. 212-224). With such diverse conditions, Indonesia's national fabric is also very diverse. The word Indonesia itself has succeeded in uniting 1340 tribes spread among 17,000 islands that have different religions, customs and languages, which then unite themselves under the auspices of one name.

This condition causes Indonesia to have a different and unique cultural structure in each region. This difference can be seen from numerous language, customs, religion, types of art, etc. Basically, a society which is called multicultural if the community has diversity and differences. The diversity and differences in question are including; diversity of cultural structures rooted in different values standards, racial, ethnic and religious diversity, diversity of physical characteristics such as skin color, hair, facial features, body posture, etc., and the diversity of social groups in society. Cultural resilience is the identity of a nation. The pride of the Indonesian people for a diverse culture at the same time derives challenges for all people to maintain local culture to synergize with the latest dynamics and developments (Bandel, 2011, p. 7-8).

Indonesian people have lived peacefully amid a diversity of cultures, languages and religions. This peaceful life was established because of a sense of brotherhood and kinship that was created due to all the inhabitants of Indonesia having experienced the same suffering caused by colonialism. As the strong brotherhood in the Fakfak of West Papua, or better known as the slogan *Satu Tungku Tiga Batu* (one stove, three stones), the Raja Ampat islands also have the slogan *Satu Rumah Empat Pintu* (One House, four doors). These two slogans mean that Islam, Protestantism, Catholicism and indigenous beliefs in Papua are the pillars of the unity and development of the Land of Papua. Besides Islam, Catholicism and Protestantism, animism is also given the same respect as part of the family. They have a diversity of religions each other (Suardi, 2016, p. 299-300).

Like the Papuan people, we can also find the same character of the community in the life of people in Kolam Kanan Village, Barambai District, Barito Kuala Regency. With members of the village community consisting of Balinese, Banjar and Javanese, and having a diversity of religions, namely Islam, Hinduism and Christianity, the people of Desa Kanan Kanan live in harmony and peace. For the villagers of Kanan Kanan, friendship and deliberation are the principles that are firmly held to create a peaceful life amid the cultural and religious differences that exist in the community (Akhyar, 2015, pp. 726-731)

Society is a system that as a whole consists of interdependent parts. This causes all members of the community to be related and need each other. Parts of society must be understood in their relevance to the function of the overall system balance. Therefore, these parts show symptoms of interdependence and support each other to maintain the integrity of the system (Muqoyyidin, 2012, p. 325). Hence, all elements in society must unite to create a peaceful life and achieve common goals.

The peace and tolerance in Papua and Kanan Kanan village prove that in the trajectory of history the Indonesian people have succeeded in creating a peaceful life amid a multicultural society. However, it is not realized that the plurality also saves potential conflicts that can threaten the life of the nation and state. This has been proven in several regions of Indonesia that there have been conflicts that began in the 1990s such as in Sampit (between Madurese and Dayaks), in Poso (between Christians and Muslims), in Aceh (between GAM and RI), or conflict that often occur between villages in several regions of Java and among students (Arifudin, 2007, p. 1). Inter-group violence which exploded sporadically in the late 1990s in various regions of Indonesia showed the vulnerability about the sense of togetherness that was built in the nation-state, how thick the prejudice between groups was, and how low mutual understanding between groups.

Based on reports from research institutes regarding to the tolerance and violence in the name of religion in Indonesia that occurred after the reformation, the number of violence that occurred was calculated to be very high. The Moderate Muslim Society report in 2010 noted 81 cases of religious violence. This report is certainly not a perfect picture because not all regions of Indonesia are included in the survey range(Bagir, 2010; Penyusun, 2010). Apart from that, in East Java, there were 56 cases included in the category of violations of freedom of religion and belief (Studies, 2010).

The results of the study show that there are two main issues that often become the main problem, namely blasphemy or religious deviation and houses of worship (Bagir, 2011). Both of these are the main issues because in recent years, conflicts around the issue have often turned into violence that has not been handled properly. Furthermore, there are two main problems, specifically: (1) violations of religious freedom, the perpetrators which are state institutions (including ministry offices, state agencies, police, court offices, soldiers, as well as local, village, sub-district governments) , regency/city and province; and (2) intolerance on the basis of religion and belief, the perpetrators of which can get the state, but also community groups (mass organizations, especially religious organizations, individuals and unidentified masses (Penyusun, 2011).

To minimize conflicts that often occur among diverse communities, the school must instill values of togetherness and tolerance. Therefore, students are able to adjust to various differences. The educational process in this way can be pursued with multicultural education. The process of multicultural education is a process of cultivating a way of life that is respectful, sincere, and tolerant of the diversity of cultures that live in the midst of a pluralistic society. With multicultural education, it is expected that the mental flexibility of the nation will face the clash of social conflicts.

In the reality of the lives of people who have diverse understandings, multicultural Islamic education must be presented to broaden the discourse of human religious thought which has still maintained religious "*egoism*" and cultural "*ethnocentrism*". Therefore, multicultural can also be interpreted as a plurality of cultures and religions. Thus, if culture is already plural, then humans are required to maintain plurality in order to create a friendly and peaceful life. Cultural plurality is social and political interaction between people who have different ways of life and thinking in a society. In Theory, cultural pluralism means rejection of bigotry, prejudice, racism, tribalism and accepting inclusive diversity that exists (Haviland, 1988, pp. 289-290).

The attitude of accepting, respecting values, culture, different beliefs will not be automatically developed on its own. Furthermore, there are people who have tendency to expect others to be like him. The attitude of mutual acceptance and respect will be quickly developed if it is trained and educated in the younger generation in the national education system (Ibrahim, 2008, p. 117). With education, an attitude of respect for well-planned differences, the younger generation is trained and made aware of the importance of respect for others and other cultures and even trains them in life. Hence, when they are adults, they already have that attitude.

If the ideal of education like that can be realized in the heart and behavior of the people, then that is what is called multicultural education that leads to multiculturalism. Multiculturalism is an undeniable aspect for all Indonesian people whether it is realized or not. In a multicultural world, there must be a variety of differences between one another and maintaining social interaction between them. Citizens need to focus on understanding and living together in different socio-cultural contexts (Fay, 1998, p. 3-4).

II.   METHODOLOGY

The research method used in this study is qualitative (qualitative method), with descriptive explanatory approach. This approach is seen as relevant to the problem under study. Then, to analyze the facts found in the field, steps are carried out as follows: *First*, data reduction, which is compiling the data obtained, then determining the data in accordance with this study with classification. While less relevant data is ruled out. *Second*, from the complexity of the important and relevant data above, the classification of data is carried out in several problem points that are in accordance with the research. Third, data processing is done qualitatively. In

this stage, each data is given an understanding so that it is easy to understand. This definition is intended to analyze the core reasoning in the data.

III.　　　MULTICULTURALISM AS A PARADIGM OF ISLAMIC EDUCATION

Relativism adherents argue that all religions are equally true "*every religion is true and equally valid as every other*", where truth is not a monopoly of a particular religion. It is not justified that adherents of the religious community blame or deem other religions. This view is the mother of essentialism, syncretism and religious pluralism. Therefore, the third mistake of this notion is not much different and cannot be separated from relativism (Arif, 2008)

The paradigm of pluralism departs from the desire to find common ground between different religions. In this case, pluralism does not equate all religions. If pluralism equates all religions, then plurality itself is gone. Religious pluralism is the compound of three prepositions; *First*, all the major religious traditions are the same, all referring to and pointing to a single transcendent and holy reality. *Second*, all together offer a way of salvation. And third, all are not final, meaning that all religions must always be open to criticism and revision (Byrne, 1995).

There are at least three models of multicultural policies that can be implemented by a country to address the state of a religious nation, for example: first, a model that promotes nationality. Nationality is a new thing that is built together without regard to various ethnic groups, religions and languages. Nationality serves as an adhesive for the integration of the nation and state. In this model, everyone has the right to be protected by the state. This policy model is seen as a model that can destroy the roots of ethnic culture and wisdom which are the basis of the formation of the state and make it only a matter of time.

Secondly, the ethnic-nationality model which is based on strong ethnic collective consciousness is a relationship of blood and kinship with the national founders. Apart from that the unity of language is also a feature of this ethnicity. This model is considered a closed model because outsiders who have no connection with the founding fathers of ethnicity will be eliminated and treated as foreigners. Third, a multicultural-ethnic model recognizes and protects the rights of ethnic citizens. In this model diversity is a reality that must be protected and recognized by the state. The issue that will arise in the application of this model is the minority and majority issue or who is dominant and not dominant. Problems can be more complex because the majority is not always the dominant group (Maksum, 2011, p. Xviii).

But plural Islamic education does not aim to instill the values of syncretism, relativism and essentialism. Because if this becomes the goal of pluralistic and multicultural Islamic education, it will produce Religion Patchwork or the gadgets of religion resulting from the combination of the same teachings of all religions and discarding debates that are still debated. Examples are Sikhism in India, *Baha'isme* in Iran, *Cuadaism* in Vietnam or *kebathinan* like *Sumarah*, *Pangestu, Darmo, Gandul* in Indonesia.

Therefore, in this case, pluralistic and multicultural Islamic education aims to provide students with an understanding of multiple realities, and provide education about how to behave in response to different realities. In Indonesia, pluralism is often connected with inclusiveness which is defined as religious ideology which recognizes and accepts that other religions have the potential of truth and have the right to carry out religious activities in order to realize togetherness and harmony between religious people without reducing the love of absolute truth in the embraced religion

Islamic education has been regarded as an intellectual factory that is able to produce development actor who are intelligent and personable. Furthermore, it has the ability to preserve the culture of "*transmission od culture*" and be able to predict the future or have insight into the "*infunture*". As for the process of implementing multicultural education, it does not have to change the curriculum. Multicultural education material can be integrated in other subjects. It does not need to be a separate subject (Wekke, 2015, p. 20-38). It is the skills that are needed for teachers to implement them. The main thing for students is to be taught about tolerance, togetherness, human rights, democratization, and mutual respect. It will be an opportunity for the provision of their lives in the future and it is very important for upholding human values.

In the process of implementing, the school plays an important role to instill multicultural values in students early on. If they have had values of togetherness, tolerance, peace of mind, and respect for differences from the beginning, then these values will be reflected in their daily behavior because they are formed in their personality. If this is successfully owned by our young generation, the future life can be predicted to be relatively peaceful and full of respect among others can be realized.

This paradigm means that there should be appreciation for other people's cultures, differences and diversities were the wealth and treasures of the Indonesian people. Based on this view, it is expected that an exclusive attitude that has been residing in the brain and attitudes to justify the truth claim by blaming the views and choices of others can be eliminated or at least minimized.

In this context, the paradigm of multicultural education teaches us to have an appreciation of respect for other people's cultures and religions. On this basis, the application of multiculturalism requires awareness of each local culture to recognize and respect each other's cultural diversity which is wrapped in the spirit of

democratization, harmony and peace. The multicultural paradigm requires education to be held in a democratic and just manner without discrimination by upholding human rights, religious values, cultural values and national plurality (Indonesia R., 2013, p. 7).

The educational process as a medium for the development of religious patterns based on inclusiveness, pluralism and multiculturalism, so that eventually in the life of the community grows a religious understanding that is tolerant, inclusive and multicultural, because with such an awareness, *hanief* will have a religious paradigm. This must all be done at the level of how to bring religious education into a tolerant and inclusive paradigm.

The education philosophy that only justifies one particular religion, without wanting to accept the truth of other religions, needs to be criticized for further improvement and reorientation. The concept of faith-infidelity, non-Muslim and Muslim, and truth claims that have a profound influence on the views of society on other religions, should be "*dismantled*" its derivatives, in other words social attitudes that are exclusive and apologetic.

Therefore, by taking the philosophy of education developed by Paolo Freire which emphasizes that education must function for liberation and not domination. Education must be a process of independence, not domestication and not taming social culture (social and cultural domestication). Education aims to work on the human reality so that methodologically rests on the principle of total action and reflection, namely the principle of acting to change oppressive realities simultaneously and constantly trying to foster awareness of the reality and desire to change the oppressive reality (Freire, 1986).

With this perspective, we must now liberate religious education that has been carried out so far, by giving colors that emphasize the inclusiveness dimension. In such conditions, what needs to be done is to reorient the vision of exclusively monolithic-based religious education towards strengthening the vision of inclusive multiculturalism. It must be performed because there has been a failure in developing a spirit of tolerance and plurality in religious education, which in turn has fostered the religious radicalism movement. This is what we must reflect on so that our religious education does not contribute to the seeds of inter-religious conflict.

Therefore, education policies that eliminate the significant meaning of diversity and religious plurality need to be anticipated. Hence, in designing the education system, it not only relies on the basis of cognition, but also how to shape religious awareness in the social and peaceful community. Designing a religious education system actually accommodates the noble values that underlie people's lives more substantially. With the logic of religious education like that, we can hope to create a system of life that respects plurality, tolerance and strives for a peaceful life in the midst of society.

IV. VISION OF MULTICULTURAL ISLAMIC EDUCATION PARADIGM IN INDONESIA

Ideally, the function of Islamic education actually has a cultural function to preserve and pass on the ideals of the people it favored. In this ideal function, an Islamic education institution has the task of directing and controlling the development of society (Drajat & Muchtarom, p. 123-124). Educational institutions as knowledge engines that will direct the development and style of civilization to be built. Therefore, education must be oriented to develop and maintain local cultural values by constantly innovating to be better.

Islam as a universal religion that is recognized by its adherents as a view of life in daily activities aligns the "position" of education in a very strategic position. Education is assumed to be a determinant of everything for the vested interest of humans in the world. Islamic education is not seen as functional as a means of satisfying human needs for a moment in the world. More than that education reaches the final and essential human needs in the hereafter.

The terms of Islamic education include all the values in it. The first understanding is that Islamic education is an educational process organized by Islamic institutions (An-nahlawi, 1992, p. 32). The second definition is all institutions that contribute to the spreading process of Islamic teachings. Both educational institutions that explicitly stand on the label of Islamic education and general education institutions are implicitly dimensioned or characterized by religious characteristics (Steenbrink, 1986).

Educational words that are distinctively religious are used to mention two things: (1) All institutions that base all educational activities on religious views and values on their students, and (2) All activities carried out by a person or institution to teach religious knowledge to students encompassing structural or functional dimensions (Ali & Arsyraf, 1986, p. 1). The third definition, Islamic education instills Islamic teachings with students, which will not be carried out without relying on the organic foundation of Islam, specifically the Qur'an, As-sunnah and Nabawiyah Sirah (Marimba, 1986, pp. 23-24).

Universality and eternity of Islam lies in its doctrine and teachings which are in accordance with and in line with human nature. Clearly, there is no doubt for those who have believed and in the religion. It is different for other religions, for example Christianity, where doctrines and teachings and the beliefs contained in it, between each other there are contradictions that do not make the adherents calm and steady, on the contrary make them hesitant and doubtful about what they believe. Even with the teachings of other religions, either divine religion

or the religion of *ardy* apart from Islam at the present time, they have illiteracy or irregularities in teachings that are not in accordance with human nature (Madjid, 1994).

There are two facts that need to be raised in connection with the protracted spread of conflict in the community. First, in the history of religious meetings and collisions are sometimes inevitable, because the problem of religion is more sensitive than others. In the relationship between Islam and other religions, Islamic teachings firmly say that "for you is your religion and for me is my religion" (al-Kafirun: 6) and Christian recognition in the decision of Vatican II "the church views Muslims with respect". Second, if we observe in the past three decades at the end of the twentieth century and the beginning of the XXI century, there are two social phenomena that come to the surface, that are sociocultural phenomena that behave in postmodern society (postmodernity), and the global transmission phenomenon of "awareness and institutions" modern (social, economic and cultural) to touch a society that is not yet modern, which is also called "globalization" (Baidhawi & Toyibi, 2005, p. 232-233).

The values included in multicultural education can lead individuals to be tolerant, respect human values and love peace. These values are required for the creation of civil society because civil society has characteristics such as; universality, rule of law, respect for differences, goodness of for all, achieving general virtue, and upholding human dignity. Therefore, the orientation of multicultural education in Islam is embedded in the attitude of sympathy, respect, appreciation (respect), and empathy for adherents of different religions and cultures to increase the level of *taqwa* beside Allah SWT because God does not see where he came from, how handsome or beautiful, how rich, how high the rank / position, how strong his body is, but what is seen is how much the level of devotion.

Thus, multicultural education in Islam is used as a conscious effort to develop personalities inside and outside the school that learn about various social status, race, ethnicity, religion in order to create a smart personality in dealing with problems of adjusted cultural diversity with the breath of Islam as a means of getting closer to Allah towards a noble being with *taqwa*. Therefore, the formulation of the ultimate goal of multicultural Islamic education is understood as a way to foster students so that they are not only able to understand and master the subject matter they learn, but it is also hoped that students will have a strong character to always be democratic, pluralist and humanist. These three things are the spirit of multicultural education (Qaimuddin, p. 126).

The characteristics of multicultural Islamic education include: first, education which has a principle of democracy, equality and justice. Second, the principles of democracy, equality and justice are the principles that underlie multicultural education, both at the level of ideas, processes, and movements. Education is oriented to humanity, togetherness and peace to develop the principles of democracy, equality and justice in social life, especially in heterogeneous societies, requires a universal life orientation. Among the universal orientation of life are humanity, togetherness, and peace.

Education that develops an attitude of acknowledging, accepting and appreciating diversity to develop a life orientation to humanity, togetherness and peace in the midst of a pluralistic society requires positive social attitudes. This positive social attitude among others is a form of willingness to acknowledge, accept and appreciate diversity. Multicultural education has a strong concern for the development of positive social attitudes. Thus, multicultural education rejects social attitudes that tend to be racial, stereotyping (mocking certain objects) and prejudice to other people or groups of different ethnicities, races, languages, cultures and religions.

Implementation of multicultural education in schools may experience obstacles or obstacles in its implementation. There are a number of things that must get attention and from the outset need to be anticipated, among others, as follows: (1) Differences in the Meaning of Multicultural Education. (2) Symptoms of Discontinuity. (3) Low Commitment of Various Parties. (4) Policies that Like Uniformity (Arifudin, 2007, pp. 225-226).

Finally, multicultural education aims to enable students to respect the cultural diversity that exists and encourage them to be able to recognize and eliminate suspicion and frequent discrimination in society. If we look at the formulation of the objectives of the multicultural-minded educational paradigm, then becoming a necessity this paradigm is applied in the learning process in all Islamic education institutions in Indonesia.

V.   CONCLUSION

Multicultural Islamic Education As an educational process has principles on democracy, equality and justice; oriented to humanity, togetherness, and peace; and develop an attitude of acknowledging, accepting and appreciating diversity based on the Qur'an and hadith. Normatively, the Qur'an itself has affirmed that humans are indeed created with diverse backgrounds. Islamic education is not just a transfer of knowledge, but rather a system that is organized on the foundation of faith and piety, a system that is directly related to God. Thus, Islamic education is an activity that intentionally directs a person's development according to or in line with Islamic values. The figure of Islamic education can be described as a system that brings people towards the happiness of the world and the hereafter through knowledge and worship.

The main purpose of multicultural Islamic education is to emphasize the whole environment or educational atmosphere. Therefore, multicultural Islamic education can increase respect or attention to broad or different cultural groups to get the same education. Multicultural Islamic education is an educational paradigm oriented to humanity, togetherness and peace to develop the principles of democracy, equality and justice in social life, especially in heterogeneous societies, which require a universal life orientation. Among the universal orientation of life are humanity, togetherness, and peace. This universal life orientation is an orientation point for multicultural education. Hence, multicultural education opposes the existence of living practices that tarnish human values, togetherness, and peace.

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