Islamic Religious Education And Multiculturalism

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ABSTRACT
Indonesia as an archipelagic country has diversity. Be it ethnicity, culture, customs, race, religion, or belief. The diversity of the Indonesian nation shows that society is colored with various kinds of differences. This condition has the potential for conflict among the community regarding religious diversity. is a very sensitive issue and can quickly lead to conflict within the community. Therefore, this article was written to offer the concept of Islamic religious education in the nuances of multiculturalism. And provide solutions and enlightenment towards a significant change in Islamic religious education in its various aspects, so that Islamic religious education becomes an inclusive and dynamic education and provides benefits for the development and progress of the nation in diversity.
Keywords: Islamic Religious Education, Multiculturalism.

INTRODUCTION

Islamic Religious Education (PAI) is a series of conscious and planned efforts carried out by an educator towards the physical, spiritual, and intellectual development of students towards the formation of human beings. This makes PAI one of the right places to direct the growth and development of human life as personal and social beings.

Islamic Religious Education aims at realizing a human being who is religious and has noble character, knowledge, diligent worship, intelligence, honesty, fairness, uphold tolerance (At-tasaamuh), maintains harmony in social relations.

Multiculturalism, etymologically, is formed from the word multi (many), culture (culture), and ism (flow/understanding). This term (Multiculturalism) contains recognition of the dignity of humans who live in their communities with their respective unique and diverse cultures. Islamic Religious Education (PAI) with the concept of multiculturalism is an education that opens a broader vision and horizons.

This article will discuss Islamic Religious Education (PAI) and multiculturalism. The discussion is a description of the position of PAI in the reality of multiculturalism, aspects of PAI that are relevant to diversity, and an explanation of how to implement PAI in existing diversity.

The Indonesian nation is a religious nation, this religious attitude is proven from the aspects of education, culture, and the integrity of the nation's values and morals. Authentic evidence of the religious nature of the Indonesian people is the legalization that Indonesia is a godly country. On August 18, 1945, Ir. Soekarno said how important it is for every Indonesian people to be godly and to carry out their religious teachings according to their respective beliefs. Therefore, the Supreme Lordship was established as the first precept of Pancasila (Asfiatin, 2015).

Law Number 20 of 2003 concerning the National Education System in Article 12 paragraph (1) letter mandates that "Every student in every education unit has the right to receive religious education according to his or her religion and is taught by educators of the same faith." From this article, it means that every school, both public and private, must provide religious teachers according to the religion of their students. The application of religious learning in schools in Indonesia has been running so far. Religious subjects are included in the curriculum and are one of the "compulsory" subjects that students must have and accept. However, the reality that has occurred in the field of application of religious subjects in public and private schools has raised dialectics or even caused problems.

Therefore, referring to the case above, the author offers the need to develop policies and concepts of religious education that are managed with a multicultural spirit, and avoid the doctrine of spreading hatred and/or antipathy towards followers of other religions.

To understand how the position of Islamic Religious Education in the reality of Multiculturalism, the authors will describe the following: (1) Islamic religious education is a conscious and planned effort carried out by an educator towards the physical, spiritual, and intellectual development of students towards the formation of a good Muslim personality. This causes that PAI is a tool that can direct the growth and development of human life to achieve happiness in this world and the hereafter. According to Zakiah Drajat, Islamic education is education that is oriented towards efforts to improve mental attitudes that are manifested in deeds, both for the needs of oneself and others, both theoretical and practical. The purpose of Islamic Religious Education itself is to form students to become servants of Allah who serve Him, guided by the Koran and Hadith to achieve the happiness of life in the world and the hereafter; and (2) The Position of Islamic Religious Education (PAI) in the Reality of Multiculturalism. The root of the word multiculturalism is culture. Etymologically, multiculturalism is formed from the word multi (many), culture (culture), and ism (understanding). And in terminology, multiculturalism can be understood as the recognition that a country or society is diverse and pluralistic (Mahfud, 2013). Multicultural education is an approach to teaching and learning that is based on values and sees social diversity as part of cultural plurality.

METHODS

Islamic Religious Education (PAI) is an integral part of religious education in Indonesia which has so many roles in creating multicultural-minded behavior for students. In other words, religious education with a multicultural perspective is a learning process that takes into account all kinds of diversity within Islam itself. As for understanding how the position of PAI in the reality of multiculturalism can be seen as follows (Balitbang Jakarta, 2009): (1) In Islam, there are various schools of thought in fiqh to theological thought. This requires a smart new way of managing Religious Education to create an inclusive student output, not an exclusive one who is fanatical towards the schools and schools that he believes in. Thus, we can understand that in Islamic Religious Education there is a reality of multiculturalism. Islamic religious education needs to be directed so that people understand Islamic doctrines as a whole and comprehensively, not only dealing with the problems of the pillars, not only with a fiqhiyah approach with only one school of thought, but it must be globally; and (2) several aspects need to be considered in PAI, namely the relationship between humans and God, human relations with themselves, human relations with fellow humans, and human relations with other creatures (natural environment). In connection

with the reality of multiculturalism, that human relations with fellow humans are horizontal relationships in social life. This is based on the fact that, in essence, humans need each other. Islam strongly recommends an attitude of mutual help and mutual advice. The elevation of rank in Islam is not determined by his ancestors, skin color, and language, but is determined by his piety and benefits for mankind.

RESULTS AND DISCUSSION
Aspects of Islamic Religious Education (PAI) Relevant to Diversity.

Indonesia is not a religious state; however, it must be admitted that Indonesia is a country and nation that adheres to a religion. Religious principles are even found in Pancasila, namely the first precept: God Almighty. Thus, the discussion of multicultural-based Islamic Religious Education is very relevant. (Balitbang Jakarta, 2009). The relevance of religion to multiculturalism can be seen from the four dimensions of Islamic teachings, namely as follows:

1. The Dimension of Divinity. In this connection, religion contains teachings regarding the highest and multiplicity of truths about human existence and instructions for living safely in the world and in the hereafter, namely as humans who are obedient to God Almighty, civilized and human, which is different from the method. - the way of life of other beings. Religion as a belief can become part and core of value systems that exist in the culture of the community concerned and become a driving force or driving force for the actions of community members to continue to run under cultural values and religious teachings. Abdul Majid said, as quoted in the book Model Development of Islamic Education Based on Multiculturalism, that what is relevant in human life is how religion is understood and lived-in real life, with various impacts that may not be entirely positive for humans (Balitbang Pendidikan Agama Jakarta, 2009). There are two dimensions of diversity that are relevant in the lives of religious adherents, namely: (1) Religion by its adherents is used as a view of life that explains human existence in the world, explains the direction and purpose of human life; (2) Religion not only regulates the relationship between humans and God but also regulates life between fellow humans and also with other creatures. Thus, religion is also related to aspects of community life.

2. Dimensions of Religious Teachings on Tolerance. Tolerance can be defined as an attitude of tolerance (respect) and respect for other people of different religions, beliefs, and beliefs, including differences in opinion and opinion. The indicators are as follows: (a) Tolerance, namely respecting the choices and ways of expression of others in carrying out worship under their religion and belief; and (b) Awareness, namely the individual's self-conscious attitude in understanding, appreciating, and practicing the religion he believes in as well as a conscious attitude in acknowledging the diversity of beliefs that other people believe.

3. Dimensions of Religious Teachings on the Importance of Deliberation to Reach Consensus. Deliberation forms a democratic attitude, is open to differences of opinion and views, respects the aspirations of each other, and upholds the values of truth in realizing a peaceful and dignified pluralist society. The aspects are: (a) Prioritizing common interests, namely an attitude that prioritizes common interests without being limited by elements of groups, groups, races, or cultures; (b) Prioritizing deliberation and consensus, which is an attitude that prioritizes deliberation for consensus in resolving problems for

the common interest; and (c) Kinship, which is an attitude of friendship, a kinship that is born from a sense of brotherhood and becomes part of the group and society.

4. Dimensions of Religious Teachings on Justice. Multicultural education helps students to be able to understand, understand, and accept, and respect other people of different ethnicities, cultures, and customs. Therefore, students need to be invited to see other cultural values, so that they understand deeply and ultimately can appreciate. The model is not by hiding other cultures. Recognition of cultural pluralism is a condition to reduce boundaries or barriers, but the goal is to create an atmosphere full of friendship and peace.

This teaching of justice is intended to form an empathetic attitude towards others and to have social sensitivity towards fellow humans, to feel equal in social relations, and to be anti-discrimination. (Balitbang Religious Development Jakarta, 2009). Abd. Rachman Assegraf (2014) said that in Islam the core teachings to affirm Allah SWT are known, namely monotheism. The implementation of tauhid is that in the realm of life in the human world, unity and brotherhood among religions must be prioritized (*ukhuwwah Islamiyah*), brotherhood among nations (*ukhuwwah wathaniyah*), brotherhood among humans (*ukhuwwah basyariyah*). More fully, the content of multicultural values in Islamic Education is listed as follows:

Main values: (1) Tawheed. Conveying God. Tawhid is a very principal thing in the life of a Muslim, both individually and socially. A person who understands the meaning of tawhid must have a good character. Namely people who have positive characteristics in carrying out their social activities (ukhuwwah basyariyah); (2) Ummah. Living together. Everyone has equal access to live in this universe, side by side, and bind social relationships in a group, society, or nation; (3) Rahmah. Affection. Namely the embodiment of the attributes of God, the most loving, the most merciful to humans, which was created by God to interact and communicate with each other based on the spirit of loving and caring; and (4) Al-musaawah, taqwa: that all humans are brothers and receive the same treatment before Allah even though they are of different sex, gender, race, skin color, and religion.

Application: (1) Ta'aruf, Ihsan: know each other and do good: awareness and desire to live together, side by side with others from different cultures, ethnicities, and religions to achieve broad social insight, cooperate, give and receive; (2) Tafaahum: understanding each other. Awareness that their values and ours are different. That we can complement each other and contribute to dynamic relationships with others. True friends are dialogue partners who always demonstrate their commitment to achieving the same platform, understanding each other's differences and uniqueness; (3) Takrim: mutual respect. Mutual respect and respect in social interactions must always be maintained and preserved so that there are no divisions in society, and overcome problems by deliberation to reach consensus; (4) Fastabiqul Khairat, competing in goodness: equality in differences can support communication and competition between individuals and groups to obtain higher self-esteem and quality in all aspects of social life; (5) Trust. Mutual trust: to maintain mutual trust in human relationships; (6) Husnuzzhan, positive thinking: to have a positive thinking attitude one must be careful in judging someone and try to seek clarification from the first source; (7) Tasaamuh, tolerance: accepting freedom of religion and expression and respecting differences and diversity of religions and cultures; (8) Al'afwu, maghfirah, giving / apologizing: to forgive means to forget all forms of mistakes, crimes, and bad or unpleasant deeds committed by someone either intentionally or unintentionally. Forgiveness means two things: forgive when we have the power to take revenge and apologize when we don't have the strength

to retaliate; (9) As-Sulhu, peace or reconciliation: namely the path taken to gather the concepts of truth, forgiveness, and justice; and (10) Ishlah, conflict resolution: means 'the process of restoring or restoring a state ¬ to be like the original state' to resolve the conflict that occurred.

Aim: (1) Ishlah, salam or peace: namely building peace, maintaining peace, and making peace; (2) Layyin, namely gentle or anti-violence culture. Namely behavior, words, attitudes, actions, as well as various structures and systems that maintain and maintain physical, mental, social, and environmental safety and peace; (3) 'adl or justice: social balance which contains a sense of care, the principle of equality in responding to differences, honesty, and openness in all points of view or actions.

From the description above, it can be said that there are aspects of Islamic Religious Education (PAI) that are relevant to the existing diversity. Therefore, Islamic Religious Education does not deny the existence of diversity.

Implementation of Islamic Religious Education (PAI) in Diversity.

The implementation of religious education has so far emphasized the cognitive aspects (transfer of knowledge) rather than affective and psychomotor. To carry out religious education with a multicultural perspective, it is necessary to pay attention to the following aspects:

1. Planning. In planning the implementation of multicultural based religious education, Islamic Education teachers are required to have a complete understanding of the concept of multicultural education. If PAI teachers have understood the multicultural concept, it is hoped that PAI teachers will become professionals in compiling learning tools with multicultural insight (Balitbang Religious Education Jakarta, 2009). This is also very possible considering that PAI is now being developed using the 2013 curriculum which contains Core Competencies that students must achieve, one of which is the core competence of social attitudes (KI 2), thus PAI must produce students who are not only pious individually but also social piety.

2. Curriculum. Multicultural education does not mean the compilation of multicultural education subjects. As a cultural center, all the souls and activities of educational institutions are illuminated by the values of multiculturalism (Tilaar, 2004). The curriculum changes that occur in education are improvements from the previous curriculum. It seems that multicultural reality is very relevant to the current 2013 curriculum. In PAI, which contains the 2013 curriculum, it is clear that the curriculum does not deny the existence of diversity. With the background of the core competencies that are designed, one of which is KI-2 for social attitudes, meaning that PAI here is not only a transfer of knowledge, but PAI must be able to apply social attitudes (Asfiati, 2015).

3. Material. The scope of PAI is Alquran & Hadith, Akidah, Morals, Worship / Sharia, and history has a close relationship with the development of multicultural education:

   a. When learning how to read the Koran (tajwid), students will understand that language diversity is sunnatullah. Then instill understanding in students to recognize and respect differences in language that will give birth to different cultures;

   b. Aspects of faith can be packed with multicultural insights. A believer who has a strong belief or faith in Allah will respect and respect other groups who have different beliefs. This appreciation does not mean following or acknowledging their beliefs, but living in harmony and not hurting each other;

c. The aspect of worship is developed with the awareness of students that each religion has different rituals or worship. As a Muslim, he must carry out the ordered rituals of worship. They also have to respect other religions to carry out their worship, but they must not participate in the worship of other religions (Balitbang Religious Education Jakarta, 2009). This is called tasamuh, which means tolerance/freedom of religion. As contained in Q.S al-An'am: 108 as follows: Meaning: And don't curse the gods they worship besides Allah, because they will later curse Allah by transcending limits without knowledge. Thus We make every people think their work is good. Then to God, they returned them, and He told them what they had done before. According to Ghazali (2005), there is no reason for a Muslim to hate other people because he is not a Muslim. For example, Hindus should not be angry with Muslims when slaughtering bulls, on the other hand, Muslims should not ridicule Hindus who respect oxen.

d. Moral aspects have a great opportunity to be integrated with multicultural insights. Morals in Islam do not only regulate good relations with al-Khaliq and fellow Muslims but more broadly. Morals in Islam include morals towards parents, family, neighbors, domestic brothers and sisters, to brothers of different religions.

e. History. Through this aspect, students are expected to be able to take i'tibar or lessons to be actualized (Balitbang Religious Education Jakarta, 2009). Islamic Cultural History (SKI) material which is based on historical facts and realities can be exemplified in the social practices applied by the Prophet Muhammad. For the understanding of pluralism and tolerance to be well embedded in students, it is necessary to add a description of the development process of the Medina community after the migration, in this case, it can be traced from the Medina Charter. The Medina Charter is proof that the Prophet Muhammad succeeded in enforcing the values of justice, the principle of equality, law enforcement, guarantee of welfare for all citizens, and protection of minority groups (Suryana, 2015)

The application of multicultural education in Islamic Education is increasingly urgent to be implemented in schools. With multicultural education, schools are a vehicle to eradicate prejudice, as well as to train and build student character to be able to be democratic, humanist, and pluralist. According to Zakiuddin Baidhawi (2005), there are seven assumptions of multicultural based PAI, namely educating students to:

1) **Learn to Live in a Difference.** The difference in values requires that PAI not only be based on the paradigm of learning to know, learning to do, learning to be, but also learning to live together. The latter paradigm in the context of PAI will develop an attitude of tolerance, empathy, and sympathy.

2) **Building Mutual Trust.** Multicultural based Islamic education must carry out norms of goodness which are social capital for the growth of mutual trust among community members. Multicultural Islamic education needs to instill mutual trust or mutual understanding between religions, cultures, and ethnicities.

3) **Maintaining Mutual Understanding.** Multicultural based Islamic Education must also encourage students with various ethnicities and backgrounds to be able to maintain a sense of mutual understanding with both colleagues and other members of the community with different backgrounds. In addition to mutual respect, multicultural PAI also encourages students to be ready to accept the

differences between the various religious understandings and cultures of the religious community.

4) **Upholding an Attitude of Mutual Respect.** Multicultural-based Islamic religious education must direct students to have mutual respect for all people, regardless of their background. PAI does teach Muslims to respect and respect their fellow human beings.

5) **Open in Thinking.** Islamic religious education with a multicultural perspective encourages students to open themselves to various realities of life, especially in terms of understanding religion. Students need to be prepared to deal with models of religious understanding that are different from what has been taught so far.

6) **Appreciation and Interdependence.** Multicultural PAI also needs to present an attitude of appreciation for diversity and make them aware of the interdependence or interdependence of one another.

7) **Non-violent Conflict Resolution and Reconciliation.** Conflict with various backgrounds (whether due to religion, ethnicity, etc.) is a fact of life that is difficult to deny. Multicultural PAI contributes to efforts to anticipate the emergence of this conflict by providing spiritual strength and offering conflict resolution. The resolution is then continued with reconciliation, which is an effort to make peace through forgiveness or use. PAI needs to direct students to become human beings who easily forgive the mistakes of others, even though they know that a legal approach can also be done. Because to forgive will be far more noble and noble.

CONCLUSION

The position of Islamic Religious Education (PAI) in the reality of multiculturalism is very real. Seeing that PAI with a multicultural perspective is a learning process that takes into account all kinds of diversity within Islam itself. Therefore, PAI does not deny the reality of multiculturalism.

Aspects of PAI that are relevant to diversity can be seen through the dimension of divinity, dimensions of religious teachings on tolerance, dimensions of religious teachings on the importance of deliberation to reach consensus, and dimensions of religious teachings on justice.

The implementation of Islamic Education in diversity can be done through planning carried out by Islamic Education teachers who understand multiculturalism education, the curriculum must be designed and implemented under the concept of multiculturalism, as well as the delivery of material to students must be given multiculturalism insights.

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