LEARNING ISLAMIC EDUCATION MATERIAL WITH

INSIGHTS MULTICULTURAL

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Abstract: *Biodiversity and flora in this country is a reflection of the variety and variety of natural potentials which in turn also reflect the multicultural potential of each region, ethnicity, custom, language, geography, and many more. Then coupled with the current digital era or what is called the era of disruption, the problem of social conflict that was in the realm of its initial reality, until now has also shifted to the virtual world (both social media, internet and so on). Therefore, Islamic religious education which is identical with religious dogma should also include the multicultural values of the digital era so that people who are dialogical, inclusive, democratic, pluralist, and multiculturalist are born. The purpose of this study is to obtain an acceptable formulation of Islamic religious education learning in a multicultural perspective in the era of the industrial revolution 4.0 or digital era. The research method used in this research is a qualitative research method with a grounded theory approach. Further analysis was carried out using qualitative data analysis by John W. Creswell. The research results and conclusions state that the concept of learning Islamic religious education has a multicultural perspective in the digital era, both from the aspects of educators, students, teaching materials, strategies and methods, evaluation, and learning media must prioritize dialogical, inclusive, democratic, pluralist, and multiculturalist principles.*

Keywords: Learning, Material, Islamic Religious Education, Multicultural

Introduction

As an ideology, multiculturalism is that view every culture has the same values and position as every other culture, so that every culture has the right to a place like any other culture (Baidhawy, 2005). Clarifying the previous opinion of Paul Suparno in Maksum & Ruhendi (2004) argues that multiculturalism is the willingness to accept other groups as a unity, regardless of differences in culture, ethnicity, gender, language, or religion.

In the context of Islamic education, the concept of multiculturalism based on the fact that humans were created by God with different gender, ethnicity, skin color, culture, and so on.

One of the functions of Islamic religious education is as a vehicle to understand Islam in a *kaffah*, meaning that Islamic religious education should not only focus on increasing the ability of rituals and monotheistic beliefs, but also improve human social morals and be able to foster critical and creative power. Therefore the reality of diversity is a challenge for Islamic Religious Education to develop learning that is able to make students as human beings who respect and respect the differences in differences that exist in society.

One of the preventive measures in developing public awareness and understanding of the importance of mutual respect, upholding the values of justice, democracy, humanity and pluralism in social life that has a heterogeneous cultural background is the application of learning material on Islamic Education with a multicultural perspective. If there is already discriminatory treatment, the first step that must be taken is deliberation in a friendly manner in order to find a good common ground so that it benefits one another.

Learning Islamic religious education material with a multicultural perspective is learning that seeks to develop children's competencies in order to accept differences (which are vulnerable to discriminatory treatment) that exist in humans (Yakin, 2005). So that students are able to learn to live in differences, build mutual trust among multicultural communities, maintain mutual understanding, uphold mutual respect, open thinking, appreciation and interdependence, resolving conflicts and reconciliation without violence.

Method

In writing this article, the research method used is the type of comparison of literature that comes from primary sources such as journal articles, phenomenological studies related to the hottest issues in the world of multicultural Islamic education. In addition, it also compares with previous theories about Islamic Education and compared with the present.

Results and Discussion

As a new discourse, the notion of multicultural education is still being debated by education experts. Even so, multicultural education does not mean that it is unclear, because it is basically the same as the definition of education which contains many interpretations also from education experts.

"Multicultural education is a field of study and discipline

science which has the aim of creating equality and educational opportunities for students who have differences in race, ethnicity, social class, and cultural groups ". One of the main goals is to help all students to acquire the knowledge, attitudes and abilities needed to accept the function as a plurastic democracy society and to interact, communicate with people who have different backgrounds so as to create a moral society that is able to work for mutual interests and good (Akbarjono, 2018; Mustamin & Ulum, 2018).

The wave of democracy demands recognition of differences in a pluralistic nation, so multicultural education is one solution to the problem of plurality. And multicultural education is a form of awareness about cultural diversity, human rights and the reduction or elimination of various types of prejudice or prejudice to build a just and advanced community life. Multicultural education can also be interpreted as a strategy to develop awareness of one's pride in one's nation (Mughni, 2009).

Complementing the previous understanding, Baidhawy (2005) explained that multicultural education is a way to teach diversity. Multicultural education requires ethical, intellectual, social and pragmatic rationalization interrelatively: namely teaching the ideals of inclusivism, pluralism, and mutual respect for all people and cultures which are humanistic imperatives which are prerequisites for ethical life and a diverse human world; integrating the study of facts, history, culture, values, structures, perspectives, and the contributions of all groups into the curriculum so as to build richer knowledge. Complex, accurate, about the human condition within and across certain contexts, time, space and culture (Baidhawy, 2005).

The Scope of Islamic Religious Education has a broad scope, this is based on the fact that Islamic teachings are universal so that they can be a blessing for all nature, meaning that Islamic teachings cover all aspects of human life. Islamic religious education is the teaching of life system which contains the main guidelines used by humans in living their lives in the world and to prepare for a prosperous life in the hereafter.

There are several aspects that need to be considered in education Islam, these aspects include: (1) the relationship between humans and Allah; (2) the relationship between man and himself; (3) human relations with fellow humans; (4) human relations with other creatures (natural environment) (Mashadi, yy)

Man's relationship with Allah is a vertical relationship between the creature and the khalik which is the first priority in Islam. In doing this relationship one understands about *tauhid tububiyah* and *tauhid uluhiyah*. One who understands monotheism *rububiyah* will always believe that God is in control of everything, God who organizes, organizes, maintains, and balances the existence of this universe. When a person is convinced that this will lead to submission in himself, one will feel weak and in need of God, so that with all sincerity one will enslave himself only to God. The belief that only Allah should be worshiped, asked for help, this is the essence of *tauhid uluhiyah*.

Meanwhile, the relationship between humans and themselves is the relationship between humans as individual beings who need needs for themselves, such as clothing, food, shelter, health and a sense of security. The need for health, for example, in order to fulfill one's needs, one must maintain health by adjusting diet, exercising, maintaining a state of mind, not staying up too much and so on.

Meanwhile, relationships with fellow humans are horizontal in social life. This is based on the fact that humans cannot live alone, humans will always need the help and assistance of others. Islam always invites harmonious relationships, mutual respect, mutual assistance, mutual support and assistance in fulfilling all the needs of fellow human beings regardless of differences in religion, ethnicity, culture, race, ethnicity and others.

In relation to human relations with each other, Abudin Nata stated that Islam actually emphasized matters of muamalah rather than matters of worship. Islam actually pays more attention to the social aspect than the ritual aspect. Islam is a religion that makes the entire earth a mosque, a place to serve Allah. *Muamalah* is broader than worship (in a special sense). This can be seen, for example, if religious matters coincide with important social matters, then worship can be shortened or suspended (plural or diqashar, and not abandoned). In a hadith, the Prophet reminded the imam to shorten the reading of his prayers if in the midst of his congregation there are sick, weak, or sick people (Nata, 2016).

The relationship between humans and nature and the surrounding environment refers to humans as the caliph of Allah on earth with the task of regulating, utilizing, cultivating or managing the natural surroundings properly. In other words, how can humans be able to properly preserve nature according to the mandate of Allah, so that this nature can function in accordance with the purpose of nature's creation. This means that good humans will not cut down forests carelessly, do not exploit natural resources blindly, which in turn will destroy nature itself. And when nature is damaged, it will eventually destroy human life itself.

From these statements, in the context of Islamic Religious Education as a subject, according to Ministerial Regulation No. 22 of 2006 regarding content standards it is also stated that the scope of Islamic Religious Education includes the following aspects: (1) Al-Qur'an and Hadith; (2) Aqidah; (3) Morals; (4) Fiqh; (5) Islamic

Date and Culture. From this scope of leisure, Islamic Religious Education emphasizes balance, harmony, and harmony between human relations with Allah SWT, human relations with fellow humans, human relations with oneself and human relations with the surrounding environment.

Religious Education is education that provides knowledge and shapes the attitudes, personalities and skills of students in practicing their religious teachings, which is carried out at least through subjects / courses in all paths, levels, and types of education. Meanwhile, the function of religious education is to form Indonesian people who believe and fear God Almighty and have noble character and are able to maintain peace and harmony in inter and inter-religious relations. The goals to be achieved in religious education are to develop the ability of students to understand, appreciate, and practice religious values that harmonize their mastery in science, technology and art.

In the context of Islam, Islamic education is one of the vehicles for understanding Islam comprehensively, meaning that Islamic Religious Education should not only focus on increasing the ability of rituals and *tauhid* beliefs, but also improve human social morals and be able to foster critical and creative power. Therefore, the reality of diversity that exists in society is a challenge for Islamic Religious Education to develop Islamic Education learning that has a multicultural perspective. This is required to reflect, including if necessary, refarm all or part of the curriculum components that previously tended to be exclusive an inclusive curriculum so that the function of religious education can be achieved.

There are several theological attitudes regarding multiculturalism. According to Cecelia Lynch (2000) as quoted by Muhammad Ali, there are at least five categories of religious attitudes of a person or group that have implications for their cultural attitudes: exclusive, inclusive, pluralist, apologetic, and syncretic. First, exclusivity glorifies the superiority of the belief system itself and emphasizes the right to propagate the system as widely as possible. They are generally the most afraid and feel threatened that their right to life is being violated. Exclusiveness, for example, has given birth to a crusade, the conquest of the American nation, the Arab-Israeli conflict, and finally the conflict between America (and its allies) and Afghanistan. It has been proven that an exclusive attitude hinders the development of multiculturalism.

The second is an apologetic attitude both in the sense of defensive attitude when challenged from the outside and in the sense of trying to show that the doctrine itself is consistent and superior to other doctrines. When an apologetic attitude slips into exclusive reactions and violence against other belief systems, then that would threaten multiculturalism.

Third, a syncretic attitude, recognizing the diversity of religious traditions that exist not only in multicultural societies, but also in individuals. Although for some people, syncretism is a historical fact, for some, if syncretism means trying to create a new religion that contains elements from different religions, then it can be dangerous. Syncretism can go too far and compromise the authenticity of certain faiths and religious beliefs and interpret a living faith not within the framework of the faith system itself, but in the framework of other faiths and ideologies. Although synchicretism necessitates multiculturalism, the theological truth values of each religion experience a reduction in inconsistencies that are almost impossible for its adherents to accept.

The fourth attitude, inclusiveness, accepts the validity or right of other belief systems to exist, even though other belief systems are considered less perfect or incorrect. Inclusiveism in its cultural manifestation gives birth to a kind of liberal tolerance. That is, while believing in the

truth of religion itself, inclusive people see other religions as containing only partial truth, for example when adhering to a certain religion believes in the divine truth of its theological system, but believes that other religions are human rather than divine. Another example of an inclusive attitude is the classification of heavenly religions (*samawi*) and earth religions (*ardhi*). This inclusive attitude allows multiculturalism within the boundaries of religious truth claims.

Fifth, a pluralist attitude, acknowledging that truth is diverse and having a positive attitude towards the common goals and functions of all religions. Pluralism, as said by Chung, (1997), is the most enlightened position when dealing with other religions, respecting differences and living side by side in those differences. Pluralism takes the position that religion alone cannot represent the fulfillment or improvement of other religions (Ali, 2003).

Islamic religious education with a multicultural perspective is important to be given to students from elementary, middle, to college levels. This is more due to the condition of students at that time which was still very unstable. This means that by being given Islamic religious education with a multicultural perspective, it is hoped that their understanding in responding to the differences that exist in society will be stable and more tolerant, and inclusive.

In the context of religious life, a multiculturalist is absolutely not religious. That is, when the truth claim that it holds is seen from the outside, it becomes not absolute. This can be called relatively absolute religious attitude - by saying, "what I believe is true and I struggle to defend it, but it is still relative when it comes to what other people believe, because other people see what I believe through the perspective of a role model. other people it "(Ali, 2003).

Sharpen the previous opinion, Ngainun Naim (2008) revealed several aspects that can be developed from the concept of multicultural pluralist Islamic education. First, pluralist-multicultural Islamic education is education that respects and embraces all forms of diversity. Second, pluralist - multicultural Islamic education is a systematic effort to build understanding, understanding, and awareness of students towards pluralist-multicultural reality. Third, pluralist - multicultural Islamic education does not force or reject students because of ethnic, religious, racial, or class identity issues. Fourth, pluralist - multicultural Islamic education provides opportunities for growth and development of self-confidence for every student (Naim & Sauqi, 2008).

From these characteristics, it can be explained that the material of Islamic Education with a multicultural perspective is an effort of how Islamic Religious Education is able to develop the competence of students in order to accept the differences that exist in humans, so that students are able to learn to live in differences, build mutual trust in between multicultural communities, maintaining mutual understanding, upholding mutual respect, open thinking, appreciation and interdependence, resolving conflicts and reconciliation without violence based on divine values

In relation to the learning of Islamic Religious Education material with a multicultural perspective, an organizing strategy is a method for organizing the contents of the chosen field of Islamic Education for learning. Organizing the contents of the field of study refers to the activities of selecting content, structuring content, making diagrams, schemes, formats, and so on. This strategy is important for a teacher to choose material that is important to convey first, and to choose a diagram, scheme, or material delivery format that is suitable for students (Ansarin & Khatibi, 2018; Rosari, 2019).

The strategy for delivering learning material on Islamic Religious Education with a multicultural perspective is a method of delivering learning material for Islamic

Religious Education which is developed to enable students to respond to and receive Islamic Education lessons with a multicultural perspective easily, quickly, and fun. Therefore, the determination of the delivery strategy needs to receive and respond to input from students.

Regarding the delivery strategy, in general a religion teacher must try to change his teaching paradigm, from the origin that teacher-oriented towards being student-oriented or in other languages, learning must change from teaching to learning. In terms of learning PAI material with a multicultural perspective, a teacher must provide opportunities for students to explore and elaborate on the material presented. For example, when learning about tolerance material, a teacher gives freedom to students to look for cases that occur in their environment related to this tolerance material.

Adding to his previous opinion, Ramayulis suggested thirteen methods that can be used in the teaching process, namely: lecture methods, question and answer, demonstrations, experiments, discussions, socio-drama and role playing, drill (practice), team teaching, solving problems, giving learning assignments and recitation, group work, *Imla* ', and simulation (Ramayulis, 2001).

More specifically, Zubaedi citing Rohidi et al's statement, emphasized that the multicultural education process is advised to use anthropological methods to identify socio-cultural groups, values and practices that influence the work process. This approach also suggests the importance of identifying the use of culturally responsive education, which can more explicitly show ethnic and socio-cultural differences in class, society, and nationality (Zubaedi, 2008).

So one of the strategies that is suitable in learning multicultural insight material is a cooperative learning strategy, because the strategy is believed to be able to foster a spirit of togetherness and an ethos of cooperation among students. A learning process is said to use cooperative learning if it is characterized by five elements, namely: (1) positive interdependence; (2) face-to-face promotive interaction; (3) Individual accountability; (4) social skills (Social Skills); (5) each group discusses their progress and provides input, so that each participant is able to improve (group process their effectiveness).

Conclusion

In understanding multicultural core values ranging from an inclusive attitude towards differences, respect, democracy, tolerance, respect for the work of others, an attitude of prioritizing unity and integrity in a community or society with different ethnic backgrounds, religions, cultures, economic status etc., so that in the end students are expected to be able to practice these attitudes in everyday life. The learning method in question consists of three things, namely the strategy of organizing learning material with a multicultural insight, a strategy for delivering multicultural material learning, and a strategy for managing learning materials with a multicultural perspective

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