

Cultural education In the concept of the philosophy of islamic education

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Abstract

This paper aims to analyze multicultural education in the philosophical conception of Islamic education. This study uses a literature review (Library research). The results of the research show that the essence of multicultural education is an education system that emphasizes an approach by respecting cultures that are different from our own. The principle and purpose of multicultural education is to develop the skills of students to see life from various cultural points of view that are different from the culture they have, and are positive towards racial, cultural, and ethnic differences. The philosophy of education can essentially be seen from various points of view, where each point of view has a certain typology. The implication of this research is that scientists, especially those who are engaged in education, can understand various kinds of cultural characters in this life.

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Introduction

A. Background

Understanding of multiculturalism (Understanding of multiculturalism) is actually a view that seeks to access the existence of a plurality of religions, cultures, languages, ethnicities, social systems, and other diversity. This view originally emerged as a counter to discriminatory behavior and other forms of injustice, whether in the form of individual discrimination, namely being unfair to others for personal reasons, or institutional discrimination, namely unfair treatment of a person or group of people who come from a certain class. , especially from minority groups in government or private institutions or organizations. Even though institutional discrimination is carried out by a group of people, considering that they are the majority in the institution, it is as if that institution is the one who practices discrimination. Lately, the understanding of multiculturalism has become so influential and has become a paradigm in almost all aspects of human life, including the world of Islamic education.

The multicultural educational paradigm is a follow-up to the multicultural education strategy and the development of intercultural studies and multiculturalism which have long been developed in America, Europe, and other developed countries that seek to eliminate various discriminatory behaviors. In its development, this view has become a special study on multicultural education, which aims to build a tolerant, pluralist, and humanist attitude towards each human entity. For rulers, this paradigm sometimes has a double standard with political goals as a means of social control over its citizens, so that the condition of the country remains safe and stable. For example, what happened in the world of education in Indonesia in the New Order era which tended to be politically-structural oriented. Because almost all the policies of the authorities in the field of education at that time were politically motivated, whether with the aim of realizing political stability, state security or others.

In its development, the deviation of the goals of multicultural education in the political aspect, slowly but surely, finally disappeared as the spirit and breath of the

educational of multiculturalism became clearer, namely democratization, humanism, and pluralism which were counter to the control and pressure that limited and eliminated human freedom. Furthermore, this multicultural education has actually become a driving force in upholding democratization, humanism, and pluralism which is enforced through schools, campuses, and other educational institutions.¹

Especially in the current global era, where discourses of democratization, humanism, inclusiveness and pluralism, along with their derivations, are increasingly being discussed as global-central issues, studies that raise the theme of multicultural education in multiple perspectives, such as philosophical, sociological, psychological, political, anthropological, theological and so on, become very interesting and urgent to criticize. There are at least four reasons why this issue has become so interesting to discuss, namely: First, the global trend that has given birth to the posmo culture tends to bring up mindsets, views, attitudes and behaviors that do not want to be controlled by a certain value system, but everyone will seek and combines a value system that he thinks is in line with expectations. Second, most people are fed up with the disputes and conflicts that occur today, as a result of the attitude of primordialism, status quo, authoritarianism, exclusivity, and other arrogance. Third, the social reality, culture, religion, race, ethnicity, language, and so on are so plural, it is impossible to rule out. Fourth, the rapid advancement of information technology has made the world increasingly narrow and borderless.

Indeed, multicultural education is an educational strategy that is applied to all types of subjects by accessing the cultural differences that exist in students, such as differences in ethnicity, religion, language, gender, social class, race, ability, and age so that the teaching and learning process be effective and easier. Multicultural education also aims to train and build the character of students to be able to be democratic,

¹ M. AinulYaqin, *Pendidikan Multikultural: Cross-Cultural Understanding untuk Demokrasi dan Keadilan*, Yogyakarta, NuansaAksara, 2005.h.25

humanist, inclusive, and pluralistic in their environment, of course, by not forgetting the religious values of each student's religion.²

With regard to the problems mentioned above, this paper intends to raise the theme of multicultural Islamic education in the perspective of Islamic education. Although practically the effort to dichotomize religious education with general education is no longer appropriate, with the emergence of the paradigm of integration of knowledge, but on the basis of methodological demands and facilitating discussion, in this paper, the term multicultural Islamic education is still used.

I. RESEARCH METHODOLOGY

The author in this study uses a type of qualitative research by conducting a literature review, namely an analysis of journals and books related to the research theme.

Data collection in this study was carried out by using documentation techniques, namely an effort to find out research data by analyzing documents related to the subject that the researcher examined.

The author in processing research data through several procedures, namely starting with data collection, then doing data reduction, then displaying the data and the last step is to verify the data. These four procedures are expected to make the writing of the results of this research useful for anyone who reads it.

II. DISCUSSION RESULT

A. The essence of multicultural education

Multicultural education comes from the word 'culture', in Dutch it is called *cultur*, in English it is called *culture*. Whereas in Arabic it is called *tsaqāfah*, besides that in the sense that it comes from the Latin word, it means to cultivate, work, fertilize and develop, especially cultivating land or farming. From this meaning developed the

²Derman, James L.-Sparks, *Multicultural Curriculum*, Washington, NAEYC Publisher 1998

meaning of culture as "all human resources and activities to cultivate and change nature".³

Multicultural education is an approach that emphasizes the introduction of students and respect for cultures that are different from their native cultures. In a broader scope, the national education system is one solution for the cultural diversity of the Indonesian nation which consists of various ethnicities, languages and religions.⁴

Azyumardi Azra, defines multiculturalism as education about cultural diversity in responding to changes in the demographics and culture of a particular community or even the world as a whole. *Hariansyah*, from a psychological point of view, explained that multicultural education views humans as having several dimensions that must be accommodated and developed as a whole that human humanity is basically an acknowledgment of the plurality, heterogeneity, and diversity of humans themselves. This diversity can be in the form of ideology, religion, paradigm, mindset, needs, desires, and intellectual level.⁵

According to *Tilaar*, broadly speaking, multiculturalism has two meanings. First, the meaning of the origin of the word, namely "multi" which means plural (plural), "culturalism" which means culture or culture. The term multi (plural) contains various meanings, because pluralism does not mean merely an acknowledgment of the existence of various things, but this acknowledgment has political, social and economic implications.⁶

According to *James A. Banks*, multicultural education is a concept, idea, or philosophy as a set of beliefs and explanations that recognize and assess the

³Joko Tri Prasetya, *Ilmu Budaya Dasar*, (Jakarta: PT. RinekaCipta, 2009), h. 28.

⁴SuparlanParsudi, *Multikulturalisme Sebagai Modal Dasar Bagi Aktualisasi Kesejahteraan*, (Jakarta: PT. RinekaCipta, 2009), h. 14.

⁵Suwitno&Fauzan, *Sejarah Sosial Pendidikan Islam*, (Jakarta: KencanaPersada Media, 2005), h. 26

⁶Tilaar, H.A.R, *Multikulturalisme: Tantangan-Tantangan Global Masa Depan Dalam Transformasi Pendidikan Nasional*. Jakarta: Gramedia.2004. h.4

importance of cultural and ethnic diversity in shaping lifestyles, social experiences, personal identities, educational opportunities. of individuals, groups and countries.⁷For Banks, multicultural education has at least three basic things: ideas or concepts, educational reform movements, and processes. Multicultural education incorporates the idea that all learners (regardless of their gender, social class, and ethnic, racial, or cultural characteristics) should have equal opportunities to learn in school. Another important idea in multicultural education is that some students, because of these characteristics, have a better chance of learning in school because they are currently structured than students who come from other groups or who have different cultural characteristics. Multicultural education is also a reform movement that tries to transform schools and other educational institutions so that students of all social classes, genders, races, languages and cultural groups will have equal opportunities to learn. Multicultural education involves a complete change in the school or educational environment. It is not limited to curricular changes.⁸

From the explanation of multicultural education, there are two points of view, first, the general understanding, and second, the specific understanding which emphasizes the diversity and equality aspects of students in the educational process.

Taking into account the description of multicultural education above, the authors argue that multicultural education is very urgent to be implemented in educational practice. On this opinion, the author argues that both in the global and regional contexts, and even in the Indonesian national context, a multicultural view is very important to maintain the integrity, strength, togetherness and progress of the nation and the world, because a multicultural view guarantees the rights of each individual, as well as respect for the uniqueness of each individual. On the other hand, education that does not accommodate multicultural views will almost

⁷ James A Banks, *Handbook on Muticultural Education*, San Fransisco: Jossey Bass, 2001, h.28

⁸ James A Banks, *Handbook on Muticultural Education*, San Fransisco: Jossey Bass, 2001.h.3-4

certainly produce human persons who cannot make peace with others, and will eventually lead to conflicts that disrupt and destroy the peace and unity of the nation and the world.

B. Principles, objectives, functions and perspectives of Islamic education

According to Groski, the principles of multicultural education are as follows:

- a. The contents of the selected subject matter must have differences and similarities across groups.*
- b. The selection of subject matter must be culturally open based on students. This openness must unite conflicting opinions/opinions and different interpretations.*
- c. Education should contain an interactive teaching and learning model so that it is easy to understand.*
- d. The selected subject matter must be in accordance with the context of time and place.*
- e. The teaching of all subjects must describe and be shaped based on the experience and knowledge that students bring to the classroom.⁹*

Multicultural education seeks to help students to increase respect for people of different cultures, provide opportunities to work with people or groups of people of different ethnicities or races directly, help students to recognize the accuracy of diverse cultural views, help students increase pride in their cultural heritage, make students aware that conflicts/value issues often trigger conflicts between community groups.

Farris & Cooper stated that the purpose of multicultural education is to develop students' skills to see life from various cultural perspectives that are different from their own, and are positive towards racial, cultural, and ethnic

⁹Indrawan,I,Wijoyo,H.,Winditya,H.,Utama,I.W.B.,Siregar,C.,&Suherman.*FILSAFAT PENDIDIKANMULTIKULTURAL*. 2020.h.23

differences. Banks mentions that the goals of multicultural education include:

- a. To utilize the role of schools in seeing the existence of various kinds of students.
- b. To help students in building positive attitudes towards differences in race, culture, ethnicity, religious groups.
- c. To help students build cross-cultural interdependence and give them a positive picture of group differences.
- d. Provide resilience of students with their teaching methods in making decisions and social skills.¹⁰

Conceptually, Groski argues that multicultural education has several objectives including:

- a. Learners learn how to learn and think critically.
- b. Every student has the opportunity to improve their achievement.
- c. Encourage students to take an active role in learning, by introducing their experiences in the context of learning.
- d. Accommodate all learning styles of students.
- e. Increase positive attitude towards groups with different backgrounds.
- f. Appreciate contributions from different groups.
- g. To be a good citizen, both at school and in the community.
- h. Learn how to estimate knowledge from multiple points of view.
- i. To develop ethnic, national and global identities.
- j. Improve decision-making and critical analysis skills so that students can make better choices in everyday life.¹¹

¹⁰Indrawan,I,Wijoyo,H,Winditya,H,Utama,I.W.B.,Siregar,C.,&Suherman.*FILSAFAT PENDIDIKANMULTIKULTURAL*. 2020.h.30

¹¹Indrawan,H,Wijoyo,H,Winditya,I,Utama,I.W.B.,Siregar,C.,&Suherman..*FILSAFAT PENDIDIKANMULTIKULTURA*.h.43

Nasikun said that there are three perspectives of multiculturalism in the education system:

1. The perspective of "*cultural assimilation*"

The cultural assimilation perspective is a transitional model in the education system that shows the process of assimilation of children or students from various cultures, or sub-national communities into a "*core society*".

2. The perspective of "*cultural pluralism*"

The perspective of cultural pluralism is an education system that emphasizes the importance of the right for all sub-national cultures and communities to maintain and maintain their respective cultural identities.

3. perspective of "*cultural synthesis*".

The cultural synthesis perspective is a synthesis from the fascilationist and pluralist perspective, which emphasizes the importance of the process of eclecticism and synthesis in children or students and society, and changes in various cultures and sub-national societies.¹²

The choice of educational perspective "multicultural synthesis" has the most basic rationale in the essence of the purpose of a multicultural education, which can be identified through three goals, namely "attitudinal" goals, "cognitive" goals, and "instructional" goals. At the attitudinal level, multicultural education has a function to sow and develop cultural sensitivity, cultural tolerance, respect for cultural identity, development of culturally responsive attitudes and skills to resist and resolve conflicts. At the cognitive level, multicultural education has goals for achieving academic abilities, developing knowledge about cultural pluralism, competence to analyze and

¹²IjrusIndrawan,HadionWijoyo, HermawanWinditya, I Wayan Budi Utama,CristianSeregar,Suherman, Filsafat Pendidikan Multukultural, Penerbit CV Pena Persada: Cet I Jawa Tengah, 2020.h.57

interpret cultural behavior, and the ability to build critical awareness about one's own culture. At the instructional level, multicultural education has the aim of developing the ability to correct distortions, stereotypes, omissions, and misinformation about ethnic and cultural groups contained in books and learning media, providing strategies for to live in a multicultural society, develop interpersonal communication skills, provide techniques for evaluating and form providing clarification and explanations of the dynamics of cultural development.

C. Islamic Philosophy Perspective Multicultural Education

The philosophical thought of Islamic basic education in Indonesia can essentially be seen from various points of view, where each point of view has a certain typology: First, in terms of the source of thought, apart from that it comes from pure religious teachings contained in the Qur'an, al-Qur'an and al-Qur'an. Sunnah, as well as the opinion of the scholars, as well as from the view of life of the nation and state, the socio-cultural that grows and develops in society (both in the past and in the present), as well as the urge to experience modernity. Second, in terms of the basics of thought, not only using the basis of Islamic philosophy, but also allowing the use of the basis of Greek philosophy or Western philosophy which in the end leads to schools of educational philosophy, such as Perennialism, Essentialism, Existentialism, Progressivism, and Reconstructionism. Third, in terms of thinking approach, it does not only use doctrinal, normative, and idealistic approaches, but also allows adopting, adaptive-accommodative, or pragmatic approaches. Fourth, in terms of thought patterns, apart from displaying speculative-rationalistic thoughts, it also allows for speculative-intuitive thoughts to emerge. Fifth, in terms of its scope, it is not only philosophical thought that has a general character that can be applied to all places, conditions, and times, but also allows it to be local which is specific to certain places, conditions, and times. Sixth, in terms of the discourse of his developing thought,

which is related to a philosophical review of the core components of Islamic education activities (such as goals, curriculum, students, teachers, environment, and methods), and there may be many other points of view. .¹³

In this bond, various opinions of experts who seek to formulate the interpretation of Islamic education philosophy are found. As Muzayyin Arifin, said that the philosophy of Islamic education is basically a plan of thinking about education that originates or is based on Islamic religious teachings about the nature of human expertise to be trained and developed, and guided to become Muslim human beings whose all personalities are imbued with Islamic teachings.¹⁴

This understanding gives the impression that the philosophy of education in general. In the sense that the philosophy of Islamic education examines various problems related to education, such as humans as subjects and objects of education, methods, curriculum, teachers, environment, and so on. The difference with the philosophy of education in general is that in the philosophy of Islamic education all educational problems are always based on Islamic teachings which are sourced from the Qur'an and al-Hadith. Just as the word Islam that accompanies the word philosophy of education becomes a trait, is the nature of the philosophy of education. (Zakiah, 2018).

*Among the religious ideals of Islam as written in the Qur'an, is to understand each other and respect various cultures, races, and religions as a reality of humanity. (Zakiah, 2018) As the word of Allah SWT in QS. Al-Hujurat: 13:
Translate : O mankind! Surely We have created you from a male and a female, and made you nations and tribes, that you may get acquainted with one another (your lineage). Surely the most honorable of you in the Presence of Allah is he who*

¹³ Latifah abdiyah, M. Arif, Filsafatpendidikan Islam : Pendidikan Multikultural, Jurnalpendidikan Islam : Tarbawy, Vol.8. No.2, 2021. h.24-31

¹⁴Muzayyin Arifin, KapitaSelekta Pendidikan Islam, Jakarta : BumiAksara, 2003, h.

*is the most pious of you (not by your race or lineage). Surely Allah is All-Knowing, All-Aware.. (Surat al-Hujurat: 13).*¹⁵

*Multicultural education is a progressive approach to carry out the transformation of education and culture of the community evenly, in line with the principles of implementing education as enshrined in Law no. 20/2003 concerning the National Education System article 4 paragraph 1 which reads, if national education is carried out democratically and upholds justice and is not discriminatory by upholding the values of human rights (HAM), religious values, cultural values, and national pluralism.*¹⁶

In the application of multicultural education, there are five "Ps" needed to support success in the process of implementing multicultural education itself, including:

- a. Perspective (paradigm, perspective, vision or mission of the school)*
- b. Policy (policies, rules issued by school leaders)*
- c. Program (planned package of activities organized to achieve certain goals)*
- d. Personal (executors, especially teachers who spearhead)*
- e. Practice (implementation, implementation in class/school).*

Every society has a very important role and moral responsibility related to the implementation of the educational process. This is because there is a reciprocal relationship between society and education. In an effort to empower the community in the world of education, it is an important thing to improve the progress of education.

¹⁵Kementerian Agama, Al-Qur'an dan Terjemahnya, Jakarta : Lajnah Pentashih Mushaf, 2006. H.64

¹⁶Departemen Pendidikan Nasional, Undang-undang republik Indonesia nomor 20 tahun 2003 tentang sistem pendidikan nasional. *Language*, 188.2003

CONCLUSIONS

Based on the explanation above, it can be concluded that:

1. Multicultural education is a form of effort in realizing a harmonious relationship, namely educational activities with the aim of developing the wisdom of understanding, attitudes, awareness, and behavior of students towards cultural, community, and religious diversity.
2. The principles of multicultural education are as follows: 1) the content of the selected subject matter must have differences and similarities across groups, 2) the selection of subject matter must be culturally open based on students. This openness must unite conflicting opinions/opinions and different interpretations, 3) education should contain an interactive teaching and learning model so that it is easy to understand, 4) selected subject matter must be in accordance with the context of time and place, 5) teaching all compulsory subjects describe and are formed based on the experience and knowledge that students bring to the classroom.
3. Thought on the philosophy of education can essentially be seen from various points of view, where each point of view has a certain typology: First, in terms of the source of thought. Second, in terms of the rationale, Third, in terms of approach to thought, Fourth, in terms of thought patterns, Fifth, in terms of the area of its reach. Sixth, in terms of the discourse of his developing thoughts.

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