

Multicultural Education In The Perspective of National And Islamic Education

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ABSTRACT

This writing is backgrounded by the urgency of multicultural education implementation in Indonesia as the plural nation having the slogan of Bhineka Tunggal Ika (Unity in Diversity). The multicultural education discourse in Indonesia has been introduced since 1999 in the beginning of reformation era which has emerged the new paradigm in education from centralization to be decentralization. Various phenomena of tribes disputes, feeling and religion that happened, has strengthened the importance of multicultural education implementation at schools. This matter was aimed to educate the students with the sensitivity and care of their environment of multi-ethnic, culture, language even the religion. So that they have capability of facing various social problems in their environment rooted from the difference. This matter can be implemented in the learning intergrally or showing up a new learning model which respect the people heterogeneity. How is the concept of multicultural education in the perspective of national and Islamic education? The theme becomes the focus of this writing. It is necessary to find the correct and specific formulation on how the relevant multicultural education in the context of Indonesian society, as the society which has the high respect to the religious, morale, and eastern culture values. This condition is important so that the multicultural education resounded before in the western countries like America, Canada, and Australia do not “destroy” and “take” the Indonesian culture root.

Keywords: *Education, Multicultural, Plural, Globalization*

A. INTRODUCTION

Multicultural education becomes one of the interesting topics to talk and discuss. Moreover, it tends to be more actual and contextual especially after the Reformation Order began though in the beginning the concept of multicultural education was initiated by the West like America, Canada, and Australia.

Multicultural Education becomes an approach and a solution for various problems faced by diverse Indonesian society. If the diversity is not founded and framed well, it is not impossible that it will lead to the national disintegrity.

The question that may come to us is how the National Education System, in this context the Bill Number 20 Year 2003, see the reality of Indonesian Multiculture and whether the national education system give a wide space for the implementation of multicultural education in Indonesia and become a strong system or a weak one. This writing tried to observe and propose a basic question “How is the concept of multicultural education in the national education system?

As a nation whose the major society is Moeslim, the implementation of multicultiral education will surely attach and connect to the Islamic lesson. Thus, this writing also ask how the Al-Qur'an and the Hadith as the basic source of the Islamic education system see the multicultural education. Is the concept of multicultural education new and contradicted to the Islamic values or even Islam supportive to the presence of multicultural education? Therefore, there is another question proposed in this writing which is how the concept of multicultural education in the perpective of Islamic education?

Those two questions above are the focus of the discussion in this writing. This writing tried to examine and discuss the concept of multicultural education in the national education system in Indonesia and the Islamic education system based on Al-Qur'an and the hadith as the main source of Islamic education.

B. METHOD

The research used qualitative approach. The research is a descriptive research as it tried to describe by words and sentences which divided by category to achieve a conclusion. The research method used was comparative-descriptive analysis method. The method used because the research Will do a comparison and description on the found data about multicultural education in the national education system as referred in Bill no. 20 year 2003 as well as multicultural education in Islamic education as referred in Al-Qur'an and Hadith. An analysis is done to know how the concept of multicultural education in both systems is.

C. RESULT AND DISCUSSION

1. Tracking the Meaning of Multicultural

The term of multicultural ethimologically was formed from two words; multi and cultural. Multi means many or various, meanwhile cultural means custom. Thus the term of multicultural literally translated into many cultures/customs or various cultures. The term is often used to show a condition of society that consisted of various cultures, races, or even religions (Hanafi, 2016:172).

2. The Core of Multicultural Education

There are several definitions of multicultural education defined by some experts. Andersen and Cusher (1994:320) defined multicultural education as an education on the variety of culture. Sunarto (2004:47) in Rosyada (2014:13) stated that multicultural education is education of culture variety in society or education to teach the students to respect the society variety culture. Based on two definitions, it can be understood that multicultural education is an education on the culture variety.

Muhaimin El-Mahady said that multicultural education is a progressive approach to do a comprehensive transformation education to unload the lackness, the failure and the discrimination practices in the education process. Musa Asy'arie was on the same line by saying that multicultural education is a life learning to respect sincerely and tolerant to the culture variety found in the middle of plural society (Iis Arifudin, 2007:223).

The multicultural education as stated by Azra in Rusdiana (2015:197) hoped to be able to grow and develop care and tolerance or political admittance to the presence of

society cultures like tolerance, religion differences, democracy and plurality, humanity, other relevant subjects.

Multicultural education is also expected to give a multicultural competence (Howard, 1993). Thus, through multicultural education the student is taught the ability to accept and understand the cultural difference affecting the individual behavior in society and the custom of a community.

By implementing the multicultural education, the student is expected to be able to accept the difference, critique, as well as has the empathy, the tolerance among the people without seeing the custom, group, statue, gender, religion, and academic ability owned by other people. That kind of attitude that should be obligatory owned by the student since he studies at school.

Based on several explanation above, then the purpose of multicultural education are as follows: (1) helping the student to understand his background and community in the society, (2) respecting and appreciating the cultural diversity and ethnic socio-historic, (3) solving the ethnocentric attitudes and prejudices, (4) understanding the historical, physiological, economical, and social factors causing the ethnical polarisation, the alliance and lag of ethnic, (5) increasing the critical analysis ability for the daily problems and issues through the democracy process by a better, fair, and free society vision, (6) developing the meaningful self for others.

3. The Multicultural Education in National Education System

The multicultural education was known since the 90s, and assumed that it was more proper to the condition of Indonesia which is multi culture, tribes, and religions. As an approach in the national education system, the multicultural education is on the line with the system of educational decentralization and regional autonomy in which the regional government is given authority to manage its region according to its regional characteristic.

However, if the regional autonomy is not managed well, then it is not impossible that it will trigger what we call “primordialism” or “provincialism” in which “the little kings” are so familiar with their *ashabiyah*, tribal and the like. If it keeps on happening it will lead to the nation disintegration. Mahfud (2008:216) said that the implementation of multicultural education is believed a real solution for the conflicts and disharmonies happening in pluralistic society like Indonesian.

The pluralistic condition of Indonesia becomes a challenge for the education system to solve the disintegration and horizontal conflicts. Thus, multicultural education has two main responsibilities, they are preparing the Indonesian to face the cultural streams in the globalization era, and “integrating” the nation which is heterogeneous. Therefore, the multicultural education is taught in order to make the student have the tolerant personality (*tasamuh*), as a consequence of the differences of tribe, language, custom, and even religions.

As known that education is an essential need for people without differing or discrimination. The educational transformation is always in effort to give a significant contribution to educate the nation. Therefore, education can not be separated from the social change and people life with all various aspects. Thus, the education in the context of multicultural according to Suryana and Rusdiana (2015:206) tended to be oriented to:

Firstly, humanity. It is a true value becoming the foundation and goal of education. The humanity is universal, global, beyond all the tribes, races, groups, and religion. *Secondly*, unity. The true unity will bring peace which is limitless. *Thirdly*, prosperity. It is an expected social condition by all the people. *Fourthly*, professional. It is a value which has the precision in many aspects like foundation, process, agents, space, time, budget, qualitative, quantitative, and goal. *Fifthly*, admitting the plurality and heterogeneity. It is an unavoidable reality and it can not be omitted by showing the fanaticism to the truth which believed by many people. *Sixthly*, anti-hegemony and domination, moreover in the era of freedom in which there is no more excessive control from the government.

In the national education system, the multicultural education is positioned as an approach or paradigm (Asmuri 2014:34). It is as noted in the preamble of the Basic Bill 1945 which stated that the goal of national education is “educating the nation life” without distinguishing the cultures, languages, customs, and even religions in society. What is noted in the preamble of the Basic Bill 1945 becomes the foundation of the implementation of multicultural education in Indonesia.

It is also noted in the bill Number 20 Year 2003 on the National Education System in the article 3 stating that “The national education has a function to develop the ability and to form the characteristic and the high national civilization in the term of educating

the nation life, aimed to the potency development of student to become a faithful person, well-behaviour, healthy, educated, skilful, creative, as well as to become a democratic and responsible civilian”.

The concept of multicultural education then stated in the national education system as noted in the article 4 verse 1 stating “The education is implemented democratically and fairly as well as respecting the human right, the religious values, the cultural values, and the national diversity”. Then in the article 11 verse 1 noted that “The government and the regional government are obligatory to give service and easiness as well as guarantee the implementation of qualified education for all the civilians without any discrimination”.

Therefore, based on two verses above it is clear that the national education system has implied on the importance of multicultural education and accommodate it. The government as the party in charge for the implementation of multicultural education nationally is obligatory to give education for all the civilians without any discrimination.

4. The Multicultural Education in the Islamic Education System

The Islamic education is education having the Islamic values (A. Tafsir, 2006). It means that the Islamic values become the core value which become the main in the educational process. Those Islamic values are from the Al-Qur'an and the Hadith.

Since the sources of Islamic education are Al-Qur'an and Hadith, it is surely very actual and contextual in all the time and space. Thus, the concept of multicultural education that resounded by the West like America, Canada, and Australia has been resounded and suggested in the Al-Qur'an and the prophet hadith.

The Islamic lesson principles introduced by the Al-Qur'an fourteen centuries ago like Islam Rahmatan lil'alamin, the tolerance (*tasamuh*), the justice ('*adalah*), no enforcement in religious life, the diversity in the natural life of human, and the role model and behaviour of the prophet in educating and guiding the people in Mecca and Medina are the real forms of the multicultural education offered by Islam.

The basic principles of Islamic lesson mentioned above are the concrete and authentic reference in discussing the multicultural education in the Islamic education perspective. Thus, based on the true belief, Islam has given the freedom to its followers to live openly, no to differ the culture, races, tribes, and even religions.

To be clearer, the multicultural values in the islamic education perspective can be found in several verses of al-Qur'an and the hadith which become the main sources of the islamich education itself, as follow:

Firstly, man was created in different sex, then created into tribes and races. The main purpose of the creation is to know each other (Q.S. Al-Hujrat [49] : 13). Then the purpose of the man creation is not to humiliate aech other and not show off one to another. However, the purpose of man creation is to know, to respect, to help, to communicate well among others.

If we read the verse 13 of al-Hujrat, the word used is *lita 'arafu*. The meaning of the word is not only to know but also to interact positively. Positive interaction can be the pre-condition for the presence of peace in the world. Thus, there will be no more discrimination, no more suspicion among the people. There will be no one feeling the rightest, the noblest because Alloh has emphasized that the noblest person on the side of Alloh is the one who is the most faithful.

In conjuntion with al-Hujrat verse 13 above, At-Thabari said that once the prophet gave a preach in the Tasyrik day. The Prophet said "*O man, know it that verily your God is One and your father is one. Know it that there is no superiority of Arabians among the 'Ajam or the non-Arabians and vice versa, or for the black man among the one or vice versa but with the faith (taqwa)*" (Al-Maghri, 1992). In other hadith from Abu Malik Al-Asy'ariia said that the prophet said "*Verily Alloh Swt., does not see your statue, your desendence, your physical body, your treasures but Alloh will see your heart. Then who has the good heart, Alloh will care to him. You are no one but the desendent of Adam, the one who is the most loved by Alloh is the most faithful to Alloh.*" (Al-Maraghi, 1992)

Secondly, Al-Qur'an emphasized that Alloh has created man with all various language and races, and all of those conditions are the sign of Alloh greatness (Q.S. Ruum [30] : 22). Therefore, the difference of races and language of man in the world is a certainty of Alloh as well as the signs of the Almighty Alloh. Why is it so? Based on the new research, as noted by Quraish Shihab (2006) that the word *alsinatikum* is the plural form of the word *lisan* (tongue). It implies that no one in this world who has the same voice completely to the others. It also happens precisely like in the finger print of man.

Thirdly, Al-Qur'an stated that the difference of cultures, tribes, and even religions is *sunnatullah* (the certainty of Alloh) and the signs of power and greatness of Alloh. Alloh Swt., stated "*If your God will, then He can make all the people in the world be faithful to Him. Then, do you want to force them to become believers?* (Q.S. Yunus [11] : 99). It is also said in Q.S. Al-An'am [6] : 107 "*If Alloh will, they will worship Him. And We do not make you become the protector for them and you are not the caretaker for them.*"

Even forcing others to follow a religion is not the lesson of Islam because the prophet was sent to deliver the prophecy not to do the enforcement. Alloh said "*There is no enforcement to follow Islam, verily it has been clear the right way from the wrong one.*" (Q.S. Al-Baqarah [2] : 256) "*If they deny you, then We sent you (Muhammad) not to be a watcher for them, your obligation is to deliver the prophecy*" (Q.S. Asyura [42]: 48) "*We know better what they said, and you are not a forcer for them. Then give them warning by Al-Qur'an for those who are scared to My threats*" (Q.S. Qaf [50] : 45).

Fouthly, Al-Qur'an also stated about the importance of behaving fair. The fairness in its wide meaning, which is the fairness in all the aspects of life like politics, religion, law, and the human right. The fairness which never see the individual background or group in the term of tribes, races, cultures, and even religions. It can be found in Al-Qur'an "*Alloh does not forbid you to do good deeds and behave fair for those who do not war on you because of the religion and neither expell you from your country. Verily Alloh Swt loves those doing the feirness*" (Q.S. Al-Mumtahanah [60] : 8)

Fifthly, Islam care much on the human right. The fulfilling of human right in Islam known as *al-Dzaruriyat al-Khamsah* (five basic rights which are urgent to fulfil). The five basic rights are the right on religion, life, reason, desendence, and treasure. These five basic right are the human right that must be protected, respected and even fought for through the political and law system (Sa'dan, 2015:96). Even in the process of education, those five basic right must not be ignored.

Sixthly, the concept of tolerance (*tasamuh*) become one of the most important part in Islam. In the multiculture country like Indonesia, the toleance is the main condition for living harmoniously among the various groups which have different social life, cultures, and even religions. The tolerance becomes the turning point in bulding the wider cope of peace. The intern and extern tolerance in or among the religious groups becomes one of

the most emphasized values in Islam in maintaining the good relations among the religious groups. It is because the religious freedom is the continuous peace basic (Sa'dan, 2015: 98).

The religious tolerance in Al-Qur'an has been so clearly stated in surah Al-Kafirun which states "*For you your religion, and for me my religion*". (Q.S. Al-Kafirun [109]:6) This is the concept of the true of religious tolerance. Tolerance is not mixing one religion into other religions. However it puts on the mutual respect on each religion followed by its followers without any enforcement. Since the enforcement of following the religion is not accepted in islam (Q.S. Al-Baqarah [2] : 265).

Based on some explanations above, then the concept of multicultural education become the unseprated part from the concept of Islamic education from the Al-Qur'an. The concept of plurality and heterogenousity of language, cultures, races, and even religions in the world become the unseparated part in Islam. Islam also respect much to non-Muslim and suggest the harmonious life. "*Because there is no enforcement in religious life*" (Q.S. Al-Baqarah [2] : 256) "*For me my religion and for you your religion*" (Q.S. Al-Kafirun [109] : 6) without any intimidation and hegemony one to another. It is Islam which support the high tolerance intern and extern among the religious life, even to the group of Ahli Kitab (Jews and Christians) Islam has the clear attitudes, they can eat the foods from them and marry the women among them (Q.S. Al-Maidah [5] : 5).

The concept of multicultural education is not only stated in Al-Qur'an but also in the Prophet Hadith. There are several hadith and even shown in the prophet's life when he was in Mecca and Medina. *Firstly*, the hadith stating that there is no difference between the Arabian and the non-Arabian. The prophet said "*O man, know it that there is no superiority of Arabians among the 'Ajam or the non-Arabians and vice versa, but the faith (taqwa)*" (H.R. Ahmad)

Secondly, the hadith stating that all the people are brothers. The prophet said "*Be scared of bad prejudice, verily it is the worst news, and do not you look for the other's badness, hate, envy, hostile each other, and become the good follower of Allah.*" (H.R. Abu Hurairah).

Thirdly, the hadith stating on the importance of making peace and secure. The prophet said “*Those who hurt a kafir dzimmi, then I will be his enemy. And those who make me become his enemy, then I will sue him in the Judgement day.*” (H.R. Ibnu Mas’ud).

Fourthly, the hadith stating on making communication even though to the non-Muslim. The prophet said “*If there is an Ahli Kitab saying salam to you, then answer him Wa’alaikum*” (H.R. Tirmidzi and Ibnu Majjah).

Fifthly, the hadith stating that the most loved religion by Alloh is the straight and tolerant religion. “*had told to us Abdullah, had told us Yazid saying, had told us Muhammad bin Ishak from Dawud bin al-Husain from Ikrimah from Ibnu Abbas, he said; asked to the prophet Muhammad Saw., “Which religion is the most loved by Alloh, then the prophet firmly answered “Al-hanifiyah al-Samhah” it means the straight and tolerant religion.*” (H.R. Bukhari).

D. CONCLUSION

Based on some explanations above, it can be concluded that the multicultural education is a concept of education approach emphasizing the diversity of cultures, tribes, races, and even religion. The concept of multicultural education becomes a solution to the various national problems appeared in the country caused by the tribes, races, and religion sentiment that happened in many places recently.

In the national education system, the multicultural education is clearly stated and became one principle in the national education system as noted in the bill of national education. Even clearly stated in the preamble of the Basic Bill 1945 on the purpose of education. It is also in the Bill Number 20 Year 2003 on the national education system in the article 3 on the purpose of education, then in the article 4 verse 1 and article 11 verse 1 on the absence of discrimination in the national education implementation. Furthermore, in the Islamic education system, as a concept of education based on the Al-Qur'an and the hadith, the concept of multicultural education has been stated in many verses of Al-Qur'an and hadith as discussed above. Even though in the final part stated on the religious tolerance emphasizing the mutual respect and understanding and it is not aimed to mix the religious lesson itself.

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