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## MULTICULTURAL BASED-ISLAMIC EDUCATION LEARNING PLANNING

### Mumtahanah<sup>1</sup>

STAI Darud Da'wah wal Irsyad (DDI) Maros, Indonesia (mumhana299@gmail.com)

### Sumiati

Universitas Muhammadiyah Makassar, Indonesia (sumiati@unismuh.ac.id)

### Rosmiati

Universitas Muslim Indonesia, Indonesia (rosmiati.rosmiati@umi.ac.id)

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#### ABSTRACTS

**Background:** Various previous studies have responded to the study of multicultural education. However, the focus on the application of multicultural-based Islamic education learning planning steps has not been examined in depth by previous research. **Purpose:** The purpose of this study is to determine how Islamic education lessons that are multiculturally based are planned. **Method:** The research methodology employed is library research, which entails gathering data from a variety of sources, including books and periodicals that are relevant to study issues. **Result:** The study's findings indicate that there are multiple steps involved in implementing a multicultural Islamic education curriculum. The first is switching to a progressive curriculum philosophy, such as social reconstruction, progressivism, or humanism, for the curriculum. Second, the learning theory that is employed no longer has to be limited to specific psychological theories of learning; it also needs to take into consideration the diversity of social, cultural, political, and economic contexts. Third, group learning and competitive learning in a favorable environment take the role of the traditional learning process. Fourth, the assessment method must take into account every facet of the student's aptitudes and character, in line with the goals and subject matter being created. **Conclusion:** Through this research, conceptual implications are obtained in the form of multicultural-based Islamic education learning complex planning, as a step towards realizing harmony and diversity in society.

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<sup>1</sup> Correspondence author

## A. INTRODUCTION

Due to its vast geographical expanse, which stretches from Sabang to Merauke, Indonesia is a pluralistic nation with the slogan *Bhinneka Tunggal Ika* (Riyanti & Novitasari, 2021; Tanggaard, 2020). Because of the wide range of tribal, religious, ethnic, linguistic, racial, and cultural backgrounds represented in each region, Indonesia is regarded as the world's most diversified nation (Alzanaa & Harmawati, 2021). There are both positive and bad effects on the country's quality of life that stem from this diversity.

The benefit of having such a diversity of distinctions is that each citizen will complement and depend on the others. In addition, it adds vibrancy and color to people's lives, keeping them interesting and lively (Arfa & Lasaiba, 2022; Arphattananon, 2018; Wang & Gao, 2023). On the other hand, social strife between groups is a risk posed by these distinctions, which jeopardizes national unity. The diversity of distinctions can have detrimental effects, such as religious animosity and conflict, hatred of other cultures, and even war (Saihu, 2018; Barton & Ho, 2020).

One of the best ways to foresee and resolve these disputes and build a united Indonesian country is to support and adopt multicultural education. This is because one of the best ways to raise generations of people to believe that diversity is something to be proud of and valued rather than something to disparage or denigrate other people's cultures or other groups, especially minorities, is through intercultural education (Salim & Aprison, 2024; Nielsen & Ma, 2021). Furthermore, because multicultural education exists and is being used, Indonesian students are better equipped to deal with social issues and difficulties that stem from disparities in values in their community, which helps to prevent conflicts from arising at any time (Ansori, 2018; Dimici & Basbay, 2023).

The possibility of conflict and division will vanish with the help of intercultural education. Furthermore, the existence of multicultural education will teach people to live in harmony and respect for one another as well as for all differences. This will foster tolerance and harmonious living and help to forge a united Indonesian nation, a single homeland, and the preservation of the Indonesian language (Mustaqim & Mustaghfiroh, 2015; Tualaulelei & Halse, 2021).

Islamic education is one type of educational establishment that can assist in developing and implementing multicultural education. The most powerful social engineering systems for influencing and molding a person's everyday thought and behavior patterns are deemed to be educational institutions. Other than that, Islam is a religion that spreads harmony throughout the cosmos. The primary objective of Islamic education is to create people who are true to themselves as earthly caliphs and as servants of Allah. Islamic education produces people who are not just virtuous to themselves but also capable of facing life head-on and bringing love, peace, and humanity to every corner of the cosmos (Mustaqim & Mustaghfiroh, 2015).

Teaching Islamic education that is *rahmatan lil'aalamiin* in a multicultural culture is crucial for Islamic educational institutions to achieve the desired multicultural Islamic education. As such, a teacher needs to be more than just an expert in the subject matter they are teaching. To enable his students to function in a multicultural society, a teacher must be able to implant in them the principles of *rahmatan lil'aalamiin* (Priyatna, 2017; Kemal, 2023).

As a result, the graduates of Islamic educational institutions are not only proficient in the subjects they study but also capable of applying the principles of *rahmatan lil'aalamiin* to comprehend and value the multicultural society's

surroundings. In order to foster tolerance, disperse love, peace, and humanity across the cosmos (Daheri, 2021; Rasyid, 2017). Based on this justification, the author carried out this study to investigate multicultural Islamic education in greater detail in order to inform readers about the notion of multicultural Islamic education and the Islamic perspective on multiculturalism, which plays a part in fostering national integration in Indonesia.

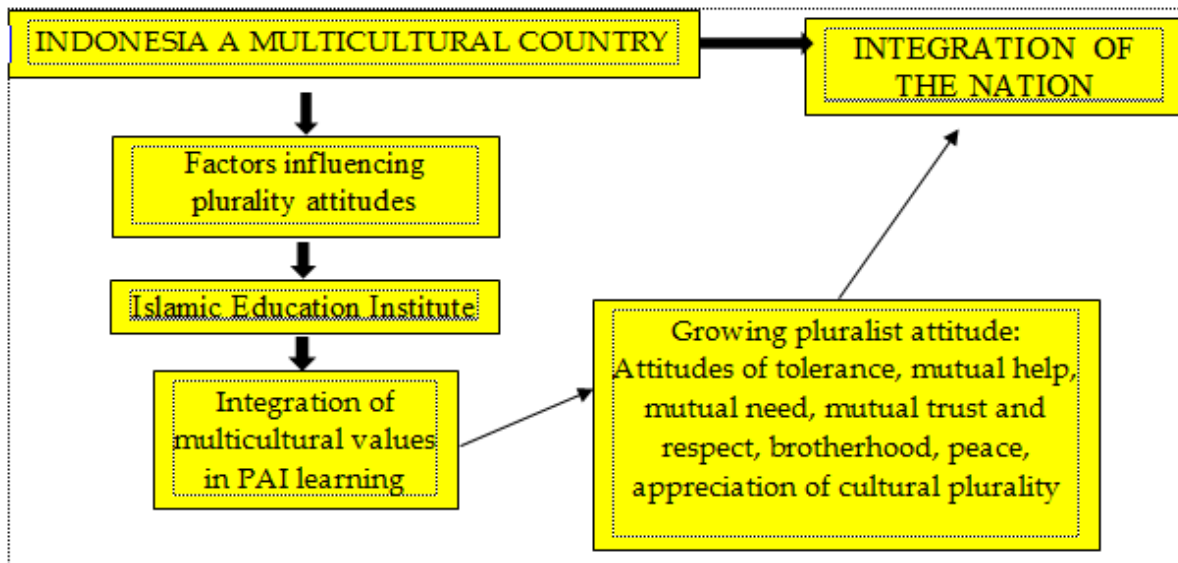
Various previous research responses in the context of multicultural education are outlined under the theme of the nature or meaning of multiculturalism in the field of education (Castillo, 2023; Huynh & Grossman, 2020), relevance of Islamic education curriculum with multicultural concept (Eko & Putranto, 2021), Synchronic and diachronic analysis of multicultural education (Degaga & Mekuria, 2023), concept and implementation of multicultural education, multicultural education based on civic studies (Sabzalian, 2019), epistemological studies on multicultural education (Bourassa, 2021), challenges of implementing multiculturalism in society (Samsari, *et.al.*, 2024), local wisdom and shared awareness in applying the concept of multiculturalism (Johnson & Caraballo, 2019), and activities in the field of multicultural-based education (Salchak, *et.al.*, 2024).

Looking at the variety of previous research, there has not been a specific response to how the steps of multicultural education-based Islamic education lesson planning. This is the main focus as a form of research novelty. In addition, this research is expected to have an impact as a consideration for the preparation of a multicultural-based Islamic education learning curriculum, because it is considered relevant to the uniqueness and diversity of Indonesian society. Furthermore, it will be analyzed in depth through the research theme, “Multicultural Based-Islamic Education Learning Planning”.

## **B. METHOD**

The type of research used is literature study or library study, namely a series of research activities carried out using library data collection methods, reading and taking notes and processing material that is the object of research. The research material obtained comes from books and journals from print and online media that relate to research problems and topics. The literary sources obtained come from official sites with clear validity and accreditation, such as university library websites in Indonesia and other online journal houses.

### C. RESULT AND DISCUSSION



#### ***Multicultural Islamic Education and National Integration***

The purpose of education is to intentionally and consciously cultivate human potential and individuality. A nation will never be able to advance without education, which will leave it ignorant and impolite. In addition, education serves to build human resources for the acquisition of social skills and personal growth, fostering reciprocity between the individual, society, and the surrounding cultural environment (Sanur & Dermawan, 2023).

The mix of cultures within Indonesian society makes it a multicultural society. Learning about diverse distinctions in social class, color, ethnicity, and religion in order to establish an informed personality in dealing with issues of cultural diversity is the deliberate effort that multicultural education makes to develop a personality both inside and outside of the school (Damayanti, *et.al.*, 2023; Junaidi, 2018). Community members tend to have very low levels of discipline, honesty, fairness, work ethic, politeness, patience, and legal compliance. Aside from that, the most significant issue the Indonesian people have recently encountered is the lack of unity, nationality, and cohesion among some of the country's youth (Ansori, 2018).

It will need actual action and solutions to solve these issues. It is imperative that every citizen make personal growth a priority in order to foster a remarkable sense of national character, exceptional citizen intelligence, robust Indonesian nationalism, and the capacity to coexist in a multicultural society and culture. This makes multicultural education extremely crucial in terms of its effects on education, particularly Islamic education (Sanur & Dermawan, 2023). Because in essence Islamic education itself contains the concept of multicultural education.

Islamic education is a deliberate and organized attempt to teach students about, comprehend, value, and believe in the teachings of the Islamic faith. It also includes guidance on how to treat followers of other religions with respect in order to promote interreligious harmony and national unity. Aside from that, Islamic education focuses more on developing positive mental attitudes that show up as good deeds for meeting one's own needs as well as those of others. The character *akhlak al-karimah* is taught to *muamalah* in Islamic education. In terms of social issues, students are instructed in

tolerance, equality of rights, fairness and unity, and mutual aid (Setyono & Widodo, 2019).

Indonesians can be formed into people who believe in and are devoted to God Almighty, have noble character, and are able to maintain peace and harmony between fellow nations despite differences in ethnicity, religion, culture, and language thanks to the existence of multicultural-based Islamic education in educational institutions. The integration of the robust and resilient Indonesian nation will be achieved in this way.

### ***Model of Multicultural Islamic Education***

A model is generally understood to be a broad design of an activity that is made as a standard for executing an activity in order to accomplish the intended purpose. A model is an activity design used in educational settings to develop curricula, choose instructional resources, offer classroom assistance, and other learning objectives (Zamathoriq & Subur, 2018). From this description, it can be seen that the multicultural Islamic education model is a framework, pattern, or set of learning activities for multicultural education that will be used in subsequent learning activities to meet the objectives of multicultural Islamic education.

An Islamic educational institution can use the paradigm or framework for multicultural Islamic education that is as follows: institutional factors first. Islamic educational establishments are meant to be welcoming to all. This entails being open to all aspiring students, irrespective of their cultural, religious, or racial background. Islamic educational institutions are managed by taking a close look at management concepts that offer chances for the growth of democratic values, fairness, and tolerance. Aside from that, multiculturalism's values are incorporated into the design of Islamic educational institutions. Creating a generation of individuals with character, religion, inclusivity, democracy, tolerance, innovation, and independence are a few examples. This illustrates how Islamic educational establishments adopt a multicultural viewpoint (Ansori, 2018; Kemal, *et.al.*, 2019).

The second component is the curriculum, which covers resources, learning procedures, materials, competences, and evaluation. The competencies include the following: Students possess a pious attitude, are inclusive and tolerant of differences, are able to apply the teachings of the Islamic religion accurately and successfully in daily life in relation to God and other people, and have a correct understanding of the Koran and the hadiths whose teachings they contain. in order to establish multicultural Islamic education (Kemal, 2022; Ansori, 2018).

Next, the Content. Islamic and multicultural teaching materials are combined because multicultural education materials are not isolated concepts; rather, they take the shape of values that are fundamental to the educational process and are meant to change students' attitudes, behaviors, and ways of thinking. Islamic worldview, history of Islamic culture, moral aqidah, fiqh, Sufism morals, the Koran and hadith, Islam and pluralism, Islam and democracy, Islam and gender mainstreaming, Islam and human rights, and other modern topics are the resources used in multicultural Islamic education (Ansori, 2018).

Next, the process of learning. By giving all numerous pupils equal opportunity to reach their potential, learning is centered on the individual student. Teachers, help foster a culture of democracy and tolerance. The dynamic management of the class enables the establishment of a welcoming environment for interaction and

communication between students and teachers as well as between students and other students in a variety of directions. The learning process is based on the principles of shura, musawah, 'is, tasamuh, tawasuth, and tawazun.

Additionally, as these are a part of the multicultural Islamic education learning paradigm, you need to be mindful of the strategies, methods, and approaches employed while implementing multicultural Islamic education. Teachers can employ a variety of tactics to help students study intercultural Islamic education, including value and social analysis, concept acquisition and attachment, cooperative learning in groups, and others (Yusuf, 2018).

Among the techniques that can be employed to teach multicultural Islamic education include study tours, group projects, and discussions. The goal of its formation in small groups is to improve the students' small group membership experience. This is meant to help them encourage respect for one another while they are in a classroom or in the community at large (Khairiah, 2020). Furthermore, there are several approaches in learning multicultural Islamic education, namely the historical approach, sociological approach, cultural approach, psychological approach, aesthetic approach, philosophical approach, thematic approach and contextual approach. (Ali, 2011).

Learning Resources come next. Learning materials are designed to be diverse in order to demonstrate variety and help students comprehend it. And lastly, Assessment. Three domains are covered by the evaluation tools that are necessary: cognitive knowledge, affective (behavioral), and psychomotor. Achievement assessments can be applied in this situation by using case study methods, problem-solving strategies, and observation. Through student behavior observation, performance approaches can be used in this accomplishment test. Because non-academic observations in the school environment are insufficient, as is the involvement of parents, institutional leaders, and educators in this accomplishment exam, everyone's participation is crucial (Koirala, 2023).

### ***Revitalization of Islamic and Multicultural Education***

The synonym of the word revitalization is renewal and refreshing. So the revitalization of multicultural Islamic education is a renewal effort in implementing multicultural education in Islamic education. The forms of revitalization of multicultural Islamic education in Islamic educational institutions are as follows: first, changing the curriculum philosophy from the current uniform one to a philosophy that is more in line with the goals, mission and function of each level of education and educational unit. If initially the educational curriculum was developed based on conservative philosophies such as essentialism and perennialism, then it can be changed to a philosophy that emphasizes education as an effort to develop students' human abilities both as individuals and as members of the nation's community and the world. Progressive curriculum philosophies such as humanism, progressivism and social reconstruction can be used as a basis for curriculum development.

Second, the theory of curriculum content needs to shift from defining content as a substantive feature comprising facts, theories, and generalizations to an understanding that also includes morals, values, processes, and skills that the younger generation needs to be able to possess. Third, learning theories that situate students as social, cultural, political, and living beings who are active members of society, the country, and the world must be incorporated into curricula in the future that take into

account the diversity of social, cultural, economic, and political perspectives. These curricula must no longer only be based on individual psychological theories of learning and place students in a value-free environment.

Fourth, group learning and competitive teamwork in a positive environment should take the role of learning methods that depend on individualistic student learning. In this method, children learn to live with a variety of cultural, social, intellectual, economic, and political objectives and individual diversity can be cultivated as a strength of the group.

According to the established objectives and content, the evaluation method employed must take into account every facet of the student's aptitudes and character. Depending on the goals and data to be gathered, different assessment instruments should be employed. There are other ways to use evaluation, such as through portfolios, notes, observations, and interviews (Khotimah & Januarizal, 2017).

### ***The Role of Teachers in Multicultural-Based Islamic Education***

Teachers have a vital role in the implementation of multicultural Islamic education at educational institutions. The main force behind multicultural education is the teacher; they have a significant impact on how well pupils are encouraged to appreciate different cultures. In addition, pupils' opinions of their culture will be influenced by the cultural background of their teacher. It is unrealistic to expect teachers to successfully apply multicultural education if they do not comprehend their own cultural background, are not sensitive to other cultures, or lack cross-cultural knowledge (Ali, 2011).

In order to execute multicultural Islamic education, a teacher or lecturer must be more than just an expert in the disciplines or courses they are teaching. Furthermore, a teacher needs to be able to impart in pupils inclusive religious ideals as well as the fundamental multicultural education values of democracy, humanism, and pluralism. In this sense, the work that comes out of schools and universities is not only competent in the scientific fields that they study, but it may also use religious ideals to comprehend and value the existence of people who practice other religions.

In addition, students can learn to accept individuals from many cultural backgrounds, which will present opportunity for collaboration with various individuals or organizations. Additionally, multicultural education fosters pride in students' cultural background, helps them see the validity of differing points of view, and informs them that disputes over values frequently lead to confrontations between social groups.

#### **D. CONCLUSION**

Based on the description above, it can be concluded that there are multiple steps involved in implementing a multicultural Islamic education curriculum. The first is switching to a progressive curriculum philosophy, such as social reconstruction, progressivism, or humanism, for the curriculum. Second, the learning theory that is employed no longer has to be limited to specific psychological theories of learning; it also needs to take into consideration the diversity of social, cultural, political, and economic contexts. Third, group learning and competitive learning in a favorable environment take the role of the traditional learning process. Fourth, the assessment method must take into account every facet of the student's aptitudes and character, in line with the goals and subject matter being created.



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