Journal Education Multicultural of Islamic Society

Instructing a model of inclusive Islamic education

Abdul Sulaiman
Islamic civilization study institute
abdulsulaiman@gmail.com

Abstract
The relevance of the problems stated in the article is determined by the fact that with the expansion of relations between the nations all over the world, the problems caused by misunderstanding, religion differences, and lack of cultural tolerance, have become more vital than ever. In this regard, this article is aimed at studying the conditions of teaching university students to live and communicate successfully in the multicultural world. The authors of the article consider an elective course 'A Multicultural Planet', aimed at teaching students to be tolerant towards people belonging to different cultural and religious groups, is an important part of the process of foreign language learning. The article presents theoretical ideas of multicultural education; aims and tasks of the elective course, approaches and principles it is based on; the results of the study conducted among the university students. The materials of the article are intended for university foreign language teachers especially the school environment. This article recommends a series of policies and measures that need to be done by all parties, both government and society to realize the right to inclusive education include all parties, both the government, the community and the parents should actively participate and cooperate in implementing inclusive education in Indonesia and the government should aim to improve the quality of inclusive education in Indonesia, both in terms of students, teachers, facilities and infrastructure, teaching, learning and evaluation.

Keywords: Instructing, Education, Disabilities, Islamic education

Introduction

The political situation in the world, new acts of terrorism, instability in the Middle East countries make the scientific society become more and more interested in the problem of cross-cultural communication. The second reason is wider opportunities for travelling and ability to change jobs, with freer movement from country to country now the norm. The world has become more multicultural than ever. This also causes a number of problems since people find it difficult to tolerate new cultures and as a result suffer from demonstrating Multicultural Education of Multi-Ethnic Students at the Foreign Language Class Anna, The relevance of the problems stated in the article is determined by the fact that with the expansion of relations between the nations all over the world, the problems caused by misunderstanding, religion differences, and lack of cultural tolerance, have become more vital than ever. In this regard, this article is aimed at studying the conditions of teaching university students to live and communicate successfully in the multicultural world. The authors of the article consider an elective course 'A Multicultural Planet', aimed at teaching students to be tolerant towards people belonging to different cultural and religious groups, is an important part of the process of foreign language learning. The article presents theoretical ideas of multicultural education; aims and tasks of the elective course, approaches and principles it is based on; the results of the study conducted among the university

students. The materials of the article are intended for university foreign language teachers. Multicultural education, dialogue of cultures, crosscultural communication, tolerance, foreign language. poor communication skills within a group of multicultural students, colleagues, etc. Russia has always been a multicultural country and all its regions are familiar with the problems of cross-cultural communication. The Republic of Tatarstan is an excellent example. Its population includes people of different nationalities – the Tatars, the Russians, the Ukrainians, the Armenians, the Georgians, and representatives of the neighbouring republics – the Maris, the Udmurts, the Chuvashes and the Bashkirians. For centuries these peoples have lived next to each other. Since their childhood Tatarstan children are taught to live and communicate in the multicultural society, to be tolerant towards other cultures' way of living and world outlook. They participate in various national festivals and events – Tatar or Russian; they learn both the Tatar and Russian languages at school making no differentiation, since they are expected to be familiar with both cultures. Nevertheless, conflicts caused by the so-called 'culture shock' are still the topic of numerous discussions. An uncomprehended set of rules, and unknown customs and traditions can be quite rigorous in some ethnic groups and can easily result in misunderstanding and more serious problems among young people, since they might find it difficult to deal with these problems. It is generally known that, to some extent, higher education is responsible for providing young people with knowledge about the cultural values of their own nation and teaching them to respect diverse cultures. It is to help young people to determine their place in the multicultural world. Due to the world situation, the Russian system of higher education has to be aimed at the problems on multiculturalism; it should be predicated on the principle of equality for all students, regardless of their culture. According to this, one of the main aims of higher education should be teaching students cross-cultural communication skills which include being tolerant towards people from different cultural backgrounds; understanding; being able to demonstrate sympathy, politeness, friendliness towards people of other nationalities and being successful communicators. Elabuga Institute of Kazan Federal University is considered to be a multicultural student society. Students from Tajikistan, Turkmenistan, Uzbekistan, Armenia, Georgia, the Ukraine, Belorussia, and the Congo have chosen this educational institution to get the Certificate of Higher Education. Both the institute government and teaching staff are of the opinion that multicultural education is considered to be an important part of the learning process, and lectures should be planned to make students get involved into the process of cross-cultural interaction since this helps form a tolerant attitude towards people of different nationalities, nations and religions. Multicultural education aims to moderate students' attitude towards different nations, their history background, culture, traditions, and world outlook. All students are parts of their own culture. At the university they are involved in the atmosphere of a mixed cultural world and have an opportunity to share their cultural values with each other. This both teaches young people to be part of the multicultural world and makes them become interested in other cultures as well as trying to learn more about their own cultures, languages, and traditions. To get ready for cross-cultural communication one should be informed about the cultural peculiarities of his partner's country; have achieved some cross-cultural communication experience; have achieved the abilities to express tolerance and respect towards people of other religious and cultural communities; recognize the diversity of the multicultural society, and recognize themselves as part of the multicultural world. UNESCO broadly defines human rights education as a process of learning and implementing human rights itself

Journal Education Multicultural of Islamic Society

(UNESCO, 2009). This means that human rights education is not just about transmitting content, but translating principles into practice. Human rights education also promotes the values of equality, peace, non-discrimination, non-violence, tolerance and respect for human dignity. Thus human rights education is an important part in preparing students for citizenship in which students learn and experience how to live in society on the basis of human rights. In this regard, human rights education provides real potential for the development of democratic citizenship. So that educating students about human rights is an important agenda for implementing a democratic society on the basis of respecting human rights.

Citizenship and Democracy

The concept of citizenship is recognizing individuals as actors in democratic governance and requiring the acceptance of human rights, which offers an essential framework that ensures the rights of all individuals are respected as their dignity and fundamental freedoms in democracy as stated in articles 12 - 16 of the Convention on the Children Rights regarding the rights of thought, conscience and religion; association, expression, movement, owning property, marriage and family life (Osler and Starkey, 2000). Since the idea of citizenship is based on the concept of equality and diversity in which all individuals hold the same human rights, democracy and human rights are two important aspects of the exercise of citizenship. This means that the principles of democracy in the practice of citizenship are not only about individual rights, but it is about respecting the rights of others based on universal human values.

The main agenda of civic education is about human relations within individuals and between groups which are an important part of democracy. Tibbits (2005) asserts that the main purpose of education for citizenship is most closely related to "*learning to live together*" (Tibbits, 2005, p: 11). Democracy offers "*political space*" for individuals to have the freedom to enjoy their rights, but at the same time they have a responsibility to guarantee the freedom of others to exercise their rights as well (Osler and Starkey (2005). Citizens are given the opportunity to learn from one another and to share about "*values and priorities*" (Sen, 1999; cited in Osler and Starkey, 2005, p.142).

Human rights education is an important strategy to achieve important goals in the concept of learning to live together. Human rights education will help students to become educated citizens who are committed to human rights values and social responsibility so that students have the capacity to participate in democracy at all levels, from local, national to international. In other words, human rights education is education for citizenship which tends to evolve "*awareness of individuals and groups about their rights and responsibilities as citizens, awareness and commitment to human rights and freedom, equality, rule of law and pluralism*" (Duerr et al., 2000, p: 37). Thus human rights education provides an important framework for achieving harmonious and stable social relations, in which the rights of all citizens of diverse cultural backgrounds are respected and respected.

School Environment and Student Participation

School appears to be the most fundamental reason for civic education. The argument is that the school community consists of a group of people with different cultures and beliefs that reflect a community (Osler, 2005). According to Schnapper (1994, cited in Osler and Starkey,

2002, p: 80), schools have the potential to become a model for a democratic state which he calls "*a community of citizens*".

> "This school is not only for transmitting national ideology and general historical memory through the curriculum. At a deeper level, such as a political nation, schools form spaces where students, like citizens, are treated equally, regardless of their family or social background. It is a place, both literally and as a concept, built against real inequalities and there is a society that stands out against the forces of discrimination found in civil society. The concept of school, such as the concept of citizenship, is impersonal and formal, children will learn to understand human rights and feel included in the political state" (Schnapper, 1994; quoted in Osler and Starkey, 2002, p: 80).

There is no doubt that schools have the potential to foster a conducive environment for upholding human rights principles in implementing a democratic society.

Basically what is needed for a democratic power is to build a culture of human rights in which all individuals with diverse cultures can participate in decision making (Osler, 2005). Human rights education in the school environment will be able to encourage the development of a human rights culture. Understanding and experiencing human rights in schools will help students to practice citizenship and democratic principles in a real way in the context of the school community. This means that schools need to recognize students as current citizens, not just prepare them for future citizenship where the school supports the development of diverse student identities and guarantees their right to participate as citizens to take part in cultural, economic and political affairs in wider society (Carter and Osler, 2000).

Participation is a key means of building democracy and measuring democracy. Human rights education must be able to be a means to increase the capacity and skills of students to participate in decision-making in schools and develop democratic values and respect for human rights, for example through advocacy, counseling and listening skills, conflict resolution (Osler, 2000). Thus students should be given the opportunity to actively practice using their rights to participate in decision-making and responsibilities in school in order to prepare them for citizenship in "*a free democratic society*" (Pais, 2000).

The essence of every democratic society needs "*productive collaboration*" between children and adults to improve the quality of democracy itself (Hart, 1992). In this case, the involvement of adults is important to consider in order to be able to actively participate together with children. This means that adults should not only offer guidance for students to participate, but they should also learn from their active involvement in the participatory process.

The Problems of Human Rights Education in Schools

There are claims that schools are appropriate places for members of the school community to carry out civic functions by applying democratic principles on the basis of human rights and social justice. Osler and Starkey (2002) argue that the practice of citizenship should be more applicable to the wider complexities of society, and that schools are a "*microcosm of society*" of a diverse global population. However, the claim that schools are a "*microcosmic society*" remains questionable. The question is not whether schools are has the potential to represent the interests of the wider community outside of schools, but the extent to which

teachers understand their responsibilities in society and how much their capacity is in integrating issues of human rights and democracy in the school context.

Teachers' perceptions of human rights play an important role in the transmission of knowledge about human rights. According to Wilkin (2005), teachers' perceptions are heavily influenced by their ideology, understanding and personal experience of human rights issues. Wilkin (2005) provides an example of racism where teachers experience difficulties in overcoming structural discrimination in education if their perceptions of discrimination remain rooted in their personal domain. Wilkins (2005) found that there are still many teachers who fail to fully involve themselves in the social processes that cause and reinforce their racist acts, even though they understand that they are responsible for teaching the values of racial equality. In a study conducted in Nigeria in the field of child rights participation exemplified how policymakers and school administrators such as teachers and principals do not allow their students especially in primary schools to participate in making rules and regulations that have an effect on their lives at school because it is believed that students are unable to make rational decisions (Ejieh and Akinola, 2009).

In addition, schools have not been able to provide sufficient materials for human rights education in dealing with global community problems. The fact that students as citizens must be aware of the major problems of global society such as injustice, poverty, inequality, hunger, conflict and war, discrimination, racism, xenophobia. However, in many cases, schools still have difficulty finding ways of teaching human rights related to global issues in accordance with the school context (Senarclens, 1983). This is because "*the lack of appropriate educational materials is a reason given by many educators for their failure to deal with global and human rights issues*" (Buergenthal and Torney (1976), cited in Tarrow, 1991, p: 197).

Another problem stems from school administrators who have the authority to determine which human rights subjects are included in their school curriculum. A study shows that teachers are generally reluctant to cover risky topics. So that teachers feel insecure about raising controversial issues of human rights and democracy with students because they cannot stand the reaction of society. Often a teacher must get official approval from the school administrator to raise controversial issues in the classroom (Tarrow, 1991)

Human rights education in schools must be attached to the holistic interests of the wider community. So that schools need to make organizational changes that are more open to the wider community for the effectiveness of civic learning.

Challenges of Human Rights Education in Schools

The next key question is whether human rights education can be translated into a school environment? There are three important elements needed in the process of human rights education in schools because they evolve during the learning process, namely in providing knowledge, forming attitudes, and honing students' skills (Eide, 1983). Human rights education, however, is not only to acquire cognitive processes, but also to give students the opportunity to exercise their rights in the context of democracy, social justice and civil society (Osler and Starkey, 2002). Thus human rights education is not only about knowledge but also about attitude formation and implementation.

These three elements are important components to prepare students to engage with real problems in society. However, schools tend to find it difficult to understand these three important

elements at once. So far, most schools have only included cognitive aspects in teaching human rights education, such as knowledge about minimum pre-requirements as citizens. Meanwhile, two other aspects, namely affective and cognitive, have not been able to be reached (Audigier, 1991). Several case examples prove that the school community is unwilling to take more than a minimal approach to developing citizenship in the school context. Therefore schools need to adjust themselves in order to provide the right context for students to gain knowledge of human rights and to be able to behave that do not conflict with human rights.

Conclusion

The study is useful as it represents mixed research based on a conversation with the students, teachers' observations during the learning process. The final result being the course - 'Multicultural Planet'. The results of the study can inform university, college and school teachers, parents and policymakers on how important the issue of multicultural education is currently and how the use of multicultural education in foreign language classes can influence the notion of justice and equity in the society (Thomas, 1983). Teaching foreign languages by linking them both to students' cultures and other world's cultures helps make young people competent members of the multicultural society. To engage students in social life and to help them get in touch with people of other nationalities and religious groups in order to solve their personal and study problems, foreign language teachers should act effectively through joint engagement by using cultural tools (Norton & Toohey, 2011). The study substantiates that students should be taught different cultures as part of Foreign Language classes since social interactions and engagement is key to a successful life experience for them (Anyon, 2005). Students will feel more competent with less anxiety when communicating in the cross-cultural society if they are helped by university educators. Being engaged in activities within the contexts of different cultures, the traditions and customs, including the rules of life of the country students live and study in, makes it easier for young people to get used to living and communicating successfully amongst people with different cultural backgrounds. The integration of culture into a Foreign Language is proved to be of a major importance since it helps improve the sociocultural competencies of young people (Al-Kahtani, 2005). The study shows there is a need for including cultural teaching into a Foreign Language since teaching foreign languages is always directed towards teaching students the importance of becoming global citizens and being able to fit in different countries and cultures (Levinson, 1999). The course 'Multicultural Planet' is recommended for Foreign Language teachers. It can be used as an elective course for students who are interested in other cultures, and try and improve their foreign language skills. The course also can be used at the Foreign Language classes as an additional material to the main themes of the subject. In search for ideas to engage their students and make Foreign Language classes more interesting and full of vitally important material, teachers should not restrict themselves to using texts and films which inform students about the culture of the foreign language they are taught. There is a hope, the article will make foreign language teachers think more seriously about the material they use at the lessons, and also helps them use their imagination to include different materials with a cultural context.

Journal Education Multicultural of Islamic Society

References

Al-Kahtani, S.A.W. (2005). Refusal realizations in three different cultures: a speech act theoreticallybased cross-cultural study. Journal of King Saud University, 18, 35-57.

Alotaibi, N.A. (2015). Teaching English as a Foreign Language: A Multicultural Perspective. Direct

access: http://digitalcommons.usu.edu/cgi/viewcontent.cgi?article=1697&context=gradreports

Anyon, J. (2005). A political economy of race, urban education, and educational policy. New York

London: Routledge, 378 p.

Banks, J.A. (1979). Shaping the future of multicultural education. The Journal of Negro Education,

48, 237-252.

Banks, J.A. (1991). Multicultural education: Its effects on students' racial and gender role attitudes.

In: J.P. Shaver, (Eds.). Handbook on research on social studies teaching and learning. New

York: Macmillian, 469 p.

Bogdanova, A.A. (2009). Multicultural education issue in Russian and foreign pedagogy. Education

and culture, 1, 71-76.

Bondarevskaya, E.V. (2000). Theory nd practice of person-oriented education. Rostov-on-Don: Rostov

Pedagogical University Press, 352 p.

Boos-Nünning, U. (1983). Aufnahmeunterricht, Muttersprachlicher Unterricht, Interkultureller Unterricht. Ergebnisse einer Vergleichenden Untersuchung zum Unterricht for Ausllndische Kinder in Belgien, England, Frankreich und den Niederlanden. München: Oldenbourg, 24-33.

Dzhurinskiy, A.N. (2016). Multicultural education in the cross-cultural society. Textbook and practice. Moscow: Urait, 258 p.

Labaree, D.F. (1997). Public Goods, Private Goods: The American Struggle Over Educational Goals.

American Educational Research Journal, 34, 39-81.

Lee, K.S. (2006). Understanding multicultural perspectives in foreign language education: A curricular and preservice teacher point of view. Texas Foreign Language Association Journal, 53(3), 44-51.

Levinson, M. (1999). The demands of liberal education. New York: Oxford University Press Inc., 237

p.

Miller, L.S. (2008). Development of students' humanist life stance in the process of multicultural education: PhD Thesis. Vladikavkaz, 167p.

Starkey, H. (1991). The Council of Europe Recommendation on the Teaching and Learning of Human Rights in Schools. In Starkey, H. (Ed.), *The Challenge of Human Rights Education* (pp.20 – 38). London: Cassel.

Tarrow, N. (1991). United State of America Human Rights Education: Alternative Conceptions. In Starkey, H. (Ed.), *Socialisation of School Children and Their Education for Democratic*

Journal Education Multicultural of Islamic Society

Values and Human Rights: Report of the Colloquy of Directors of Educational Research Institutions Held in Ericeira (Portugal) on 17-20 October 1989 (pp.183-204). Oxford: Swets and Zeitlinger.

Tibbits, F. (2005). *Literature Review on Outcomes of School-Based Programs Related to "Learning To Live Together"*. UNESCO. Retrieved 12 June 2009, from http://www.hrusa.org/workshops/HREWorkshops/usa/UNESCO_LitReview_ProgramSummary.doc.

Undang-Undang Dasar Negara Republik Indonesia 1945, Penjelasan Umum.

UNESCO, (2009). *Promotion of Human Rights Education*. Retrieved 23 May 2009, from http://www.unescobkk.org/education/appeal/programme-themes/education-and-human-rights/human-rights-education/

Wilkins, C. (2005). Teaching for Equality and Diversity: Putting Values into Practice. In Osler, A. (Ed.), *Teachers, Human Rights and Diversity*: **Educating Citizens in Multicultural Societies (pp.155-170). Stoke on Trent: Trenthak asasi manusia Books.**