



VALUE OF MULTICULTURAL ISLAMIC EDUCATIONAT PATRA DHARMA BALIKPAPAN HIGH SCHOOL

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Abstract

This article aimed to describe value of multicultural islamic educationat patra dharma balikpapan high school . Due to the fact that Patra Dharma Balikpapan High School as an educational institution located in a diverse social environment has an awareness of its responsibility in maintaining togetherness in diversity. This study was conducted as a case study in Senior High School Of Patra Dharma which in practice have instilled the values of multicultural Islamic education. To analyze the event by collecting data through Interview technique, Observation, Documents, Audiovisual And Digital Materials and narrated in the form of qualitative-descriptive with descriptive interpretative analysis. The results of this study indicated therefore diversity must be responded to in the concept of education. For the ability of this goal, it is a value that must be developed, and those values are the values of multicultural Islamic education. These values include; as-samhiyah (tolerance), Al-musawwa (equal rights), tawazzun (equality), and ta'awun (mutual help). The values of multicultural Islamic education are the capital of social values that are crucial in building togetherness in diversity.

Keywords: Values of Multicultural, Multicultural Islamic Education, Islamic Education

A. Introduction

Social diversity in a community should be responded to in an educational order. The response to social diversity in the concept of education will make education as a source of value that can maintain and maintain social values in building togetherness on the basis of diversity. Awareness of the attitude of illumination and awareness of diversity as sunnatullah, must be built in education. With this orientation, diversity is not made a difference by being addressed a priori, let alone challenged, but will be addressed wisely and viewed as a treasure of multicultural wealth. Managing diversity in the concept of education management will make common ground that requires being upheld, namely equality as a servant of God and as a citizen.

Patra Dharma Balikpapan High School as one of the educational institutions located in the city of Balikpapan whose composition and structure of society are diverse in trying to respond to the state of the community through the educational order. Gunadi asserted, if the school has been edentic with a multi label, both in terms of ethnicity, culture, economy and religion, then the logical consequence is that the school must provide services that are in accordance with these circumstances. Gunadi's affirmation reflects that Patra Dharma Balikpapan High School is very responsive and inclusive of the social plurality of balikpapan city community (Int. Gudadi,2021).

Gunadi's affirmation also received support from Fauzan Sadat, who said; Diversity is a delicacy that must be addressed wisely by accepting each other, and is part of sunnatullah (Int. Sadat, 2021).. To address the delicacy in this diversity, the most important thing for Patra Dharma High School teachers, especially Islamic religious education teachers, is in carrying out the learning process by planting and strengthening values that can strengthen mutual respect and respect for diversity in various social contexts between learners. From the statement of Gunadi and Fauzan Sadat above implicitly contains the meaning that in managing education to build harmony in diversity requires value as his or her will. Patra Dharma Balikpapan High School's commitment in maintaining harmony in diversity by making multicultural values as its main alternative.

In the context of social ideology, multiculturalism is a social movement that is motivated by cultural diversity and demands equality and equality of various cultures. Demands for cultural equality, equal rights and tolerant attitudes became important issues in this ideological movement until it became an educational concept.

In National education itself, multicultural values have become a concern in formulating the concept of education in Indonesia. In article III paragraph 1 of the National Education System (Sisdiknas) Law No. 20 of 2003, the principle of the implementation of education is held democratically and fairly and is not discriminatory by upholding human rights, religious values, cultural values, and plurality of the nation. Affirmation in the Sisdiknas Law provides the understanding that with education oriented to democratic values as a value in appreciating differences and must be addressed fairly. Equality is realized by upholding human rights and diversity. Thus the National education system is very responsive to the values in establishing togetherness in diversity.

The above educational constitution becomes the basic foothold for Patra Dharma Balikpapan High School to carry out its educational process. The phenomenon of activities and activities that lead to strengthening of multicultural values is realized in the form of religious activities and social activities. These phenomena as a form of educational

development, especially islamic religious education. According to Fauzan Sadat, religious activities are a form of real interaction in building a tolerance system for differences in beliefs in the school environment (Int. Sadat, 2021).

With the diversity of people owned by the city of Balikpapan in addition to being a treasure of multicultural wealth, but also vulnerable to conflict. The potential for conflict in a plural society such as in Balikpapan is recognized by Gunadi. According to Gunadi, if the diversity of Balikpapan city community is not managed properly, it will cause nuanced conflicts, as happened in July 2011 and September 2016. Gunadi further said, if the social conflict is allowed it is not impossible to have an impact on the educational environment. Therefore, in managing education, there is also a need to strengthen the values that can glue togetherness in diversity (Int. Gunadi, 2021)..

In terms of Islam itself, multicultural values, in the view of Fauzan Sadat, are part of the teachings of Islam. The running of multicultural values with Islamic religious education makes the implementation of multicultural values very effective, because of the support of theological as in Islam. Although initially as a social ideological movement originating from outside Islam, the values of multiculturalism as a social issue remain acceptable and very relevant to the state of the plural Balikpapan city community (Int. Sadat, 2021).

Fauzan Sadat also emphasized that not all multicultural values apply absolutely, still have elements and boundaries, especially for religious areas. The exclusive territorial boundaries of Islamic teachings and as a religious principle are theological-ubudiyah that must be protected exclusively because this is not socio-cultural territory. This means that godheading and worship cannot be tolerated by combining the theological concepts of all religions. Multicultural values only in the order of social interaction do not fall within the constraints of religious theology. This principle has been mutually condoned by each other's adherents of the religion (Int. Sadat, 2021).

Patra Dharma Balikpapan High School in seeing multicultural education has the principle of proportionality. In the context of social interaction multicultural education has a wide space to play a role in building togetherness in diversity. But the realm of the concept of religious theology remains the territory of each other's religious authority that cannot be interfered with by other religions.

With the attitude of mutual forgiveness of their respective regions, multicultural values become the building of a social system in the Patra Dharma Balikpapan high school environment. Multicultural values developed as basic values include; tolerance, equal rights, equality, justice, and democracy. All of them are combined in the bond of the

program "bagawi basamaan". Bagawi basamaan is a local term that aims for the approach and familiarization of the term in the local idiom.

Multicultural education in the view of educational leaders and experts, still has a diverse view. Etymologically multicultural education is rooted in two words that each have their own meaning. The word education in its sense is edentic with a change in attitude and growth. The more general understanding is explained by Mahfud Junaedi. According to Mahfud Junaedi, education is basically a process of knowledge transformation towards the improvement, strengthening, and refinement of all human potential. Mahfud's understanding can simply be understood that with science the process of human change can lead to the improvement of all the potential it has (Junaedi, 2010).

John Dewey said that education is a process of coaching, nurturing, and cultivating. From all these words it means to imply attention to the condition of growth. Dewey's understanding of education paid attention to growth by coaching, nurturing and cultivating. All the potential possessed by humans both mind and attitude must get the process of construction and culture (Dewey, 1916).

Thalchah Hasan views education in the context of Islamic teachings viewed comprehensively. He explained that education in Islam includes all thought processes, implementation and goals, ranging from the idea of vision, mission, institution, curriculum, subjects, the process of defense that is cheered and sourced to the teachings and values of Islam, all of which are integrated in the educational process (Hasan, 2006).

The word multicultural indicates the meaning of cultural diversity. Multicultural education as explained by James W Bank (Bank, 2002), that multicultural education is a set of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in the form of lifestyle, social experiences, personal identity, educational opportunities of individuals, groups and countries. Multicultural education is an idea, movement, renewal of education and educational process whose main purpose is to change the structure of educational institutions so that students both male and female, students with special needs, and students who are members of diverse racial, ethnic, and cultural groups will have the same opportunity to achieve academic achievement in school.

Hernandez defines multicultural education (Hernandez, 1996) as a perspective that recognizes the social, political, and economic realities experienced by each individual in complex and culturally diverse human encounters, and reflects the importance of culture, race, sexuality and gender, ethnicity, religion, social status, economy, and exclusions in the educational process. Hernandez's views contain the message that

education does not recognize a person's social status. Education must touch all social layers of society, especially in a diverse environment without discrimination.

The terminology of multicultural education according to A. Dawam as a process of developing all human potential that values plurality and heterogeneity as a consequence of cultural, ethnic, tribal, and flow diversity (religion). By understanding from this understanding the implications in education are very broad along with the context of education itself. Because education itself is generally understood as an endless process or lifelong process. So in this case it means that multicultural education is also bound by an educational process that continues to be sustainable, not implemented separately and stopped at some point but must be carried out continuously and comprehensively. (Dawam, 2003)

In the context of Islamic education, the term multicultural as sunnatullah should be accepted freely. If the terminology of multicultural Islamic education is understood as a form of acculturation of concepts, then it is not, and this assumption is a fatal mistake. The normative affirmation of multicultural education in Islam is the Qur'an surah Al-hujurat:13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O people, We created you from a man and a woman and made you nations and tribes so that you might know one another. Surely the most glorious of you among you by Allah is the least among you. Surely Allah knows all the more.

This verse's affirmation that equal rights and cultural equality, with tolerant attitudes between cultures, was already part of islamic teachings before the ideology of multiculturalism existed. Acts of discrimination in various social dimensions, including in education, are acts contrary to teaching, and as sinful acts. So if multicultural Islamic education is actually not a result of acculturation but an educational concept that relies on the guidance of Shari'ah.

From the above multicultural Islamic education is an education that makes multicultural values, such as; tolerance, equal rights, equality and justice as values that must be instilled. The goal is that every human being regardless of social status and tribe has equal rights and deserves justice.

This research uses a qualitative approach with this type of case study. The selection of this approach when viewed from its nature, as said by Robert K Yin (Raharjo, 2017) that research with a case study approach is not enough to only answer the question "what", (what), but also "how"and"why" (why). The question "what" is meant to acquire

descriptive knowledge, "how" (how) to acquire explanatory knowledge, and "why" to acquire explorative knowledge. Yin emphasized the use of the "how" and "why" questions, as both questions were seen as particularly appropriate for gaining a deep knowledge of the symptoms studied. In addition, the form of the question will determine the strategy used to obtain the data. Because of its interpretive nature, the existence of researchers as an intrusion by looking at symptoms and phenomena as objects that must be interpreted in accordance with the context of the problems that have been determined by the author, namely; the implementation of multicultural Islamic educational values. Thus research on the implementation of the values of multicultural Islamic education in addition to looking at the phenomenon as well as the process and its implementation.

The data analysis technique used is a descriptive technique by taking three steps that occurs simultaneously. Menurut Miles and Huberman, namely: 1) data reduction, i.e. classifying, directing, discarding unnecessary and organizing data; 2) presentation of data (data displays), namely: finding meaningful relationship patterns and providing the possibility of conclusion withdrawal; and 3) conclusion drawing/verification. The flow components above are clarified by the chart as follows:

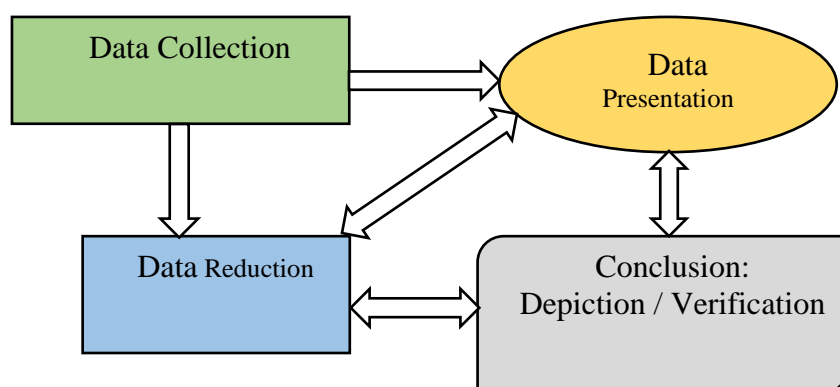


Figure 1 data analysis

B. Discussion

There are several values of multicultural Islamic education at Patra Dharma Balikpapan High School and these values are considered the most basic to develop, namely:

1. *Inclusive*

This value becomes the most basic value in determining the direction of education management at Patra Dharma Balikpapan High School. (Int. Gunadi, 2021) From the facts in the field the phenomenon of inclusive values is reflected in the concept of the direction

of educational goals in Patra Dharma Balikpapan High School and the state of school residents. Among the goals to be achieved is "The realization of a harmonious and democratic atmosphere in the school environment". In this term the school in achieving harmony eliminates the barriers of primordialism. Gunadi's statement is in line with Abdul Aziz's. According to Abdul Aziz in the management of education with an inclusive paradigm, is to give the courage of every person to accept differences as well as readiness to build this world more peacefully and comfortably to be inhabited together. (Aziz, 2016)

Inclusive attitudes and paradigms in Patra Dharma Balikpapan High School as expressed by Fauzan Sadat, are the social demands of the people of Balikpapan City. An inclusive attitude in a religious context is open to accepting learners from different religions, not in the context of social ideologies that view truth as present in all religions. Because of its open nature, the consequence is that schools must prepare everything related to religious education facilities. (Int. Sadat, 2019)

Fauzan Sadat and Abdul Aziz's inclusive views above are not in the theological context, but in the social context. On a theological level, as presented by Ismail Raji al-Faruqi, which states: that the origin of all religions is one, because it comes from the one, God. Therefore, there is a view of the truth in all religions. The religion from which all these religions are based is called your-Religion or "religion of fitrah" (din al-fithrah) which is metareligionary, as the word of Allah (QS, Ar-Rum: 20). Islam identifies itself with this "religion of fitrah". But then, in line with the level of historical development, civilization and the location of the people who received it, the "religion of fitrah" or your-Religion developed into a specific and plural historical religion or religious tradition. This means that in High School Patra Dharma inclusive attitude is interpreted as a tolerant way of life, for differences that exist.

2. Tolerance (*Assamhiyah*)

As a capital value in interacting with plural societies, tolerance becomes an effective instrument of value in building harmony. The value of tolerance at Patra Dharma Balikpapan High School in Gunadi's view, must be realized in the form of service in accordance with the circumstances of its diversity level. Poor service means less respect for consumers. In the world of education learners are consumers who must receive good service. The impact of the unkind service to learners is very influential on the sustainability of education. Gunadi acknowledged the diversity of Patra Dharma High School as a challenge, especially services in the field of religion. Poor service will lead to

reduced levels of public trust in the educational institutions it manages. (Int. Gunadi, 2021)

The attitude of respect for adherents of minority religions in Patra Dharma High School by being given space to practice their religion as adherents of Islam as the majority. In order to get good service as a form of appreciation to minorities is to provide a means of worship and other religious activities.

Gunadi's above statement reflects that people in religion, as Casram says, socially cannot deny that they should associate not only with their own groups, but also with different religious groups. Religious people must strive to bring tolerance to maintain social stability so that there are no ideological and physical clashes between people of different religions. (Casram, 2016)

In sociological studies, social conflicts that lead to violence in plural societies are often associated with acts of social identity hegemony, both religious and cultural. Emile Durkheim, in (Robertson: 1972), says that through religion people become able to think about society, because religion is a tool of expression of what society and social life is. The one who has entered a religion, then he will place himself in a certain as identity. Clifford Geertz (1987: 54) theorized, bahwa religion is the adhesievelement that gives rise to the harmony of society, as well as the element of defenders that cause disintegration. Ine, religion strengthens integration, outwards, religion makes firm limits.

3. Equal Rights (*Almusawwa*)

As an inclusive school, it means an open attitude to diversity in various social dimensions, then equal rights are also a value that cannot be ignored. According to Fauzan Sadat, "the concept of this school is inclusive (open) for anyone to enter, but when entering the school all must follow the existing rules must not be one group to dominate each other. It means multiculturalism is accepted but must follow the rules of the school."

Sadat's statement on the basis of the affirmation that equal treatment or equal rights in Patra Dharma Balikpapan High School also considers as expressed by Tomaševski, which includes: (Tomaševski, 2001) available (available), accessible (affordable), acceptable (accepted), and adaptable (adaptable). In consideration of availability regarding resources(resources)both regarding facilities and pre-facilities, which exist in the Patra Dharma High School environment and can be utilized by all parties. This means that in the utilization of facilities and pre-facilities can be used by anyone proportionally without distinguishing ethnic origin and social status.

4. Equality (*tawazzun*)

Equality in the context of this research is a mindset that suggests all human beings should be valued and respected for their rights. Equality is also the same as *kesederajatan* which can also be said to humanize humans. Similarities in looking at humans regardless of ethnicity, culture, economy and religion. The existence of a pattern of views, which is then realized in the form of actions in the form of services related to their rights, both regarding educational services, social services and services in practicing their religion. By providing a service system like this is a form of practice in looking at human royalty.

Equality or equality treatment in learning means also approaching humanistically. In a humanistic approach, participants or students are seen as complex and unique individuals so that in handling them can not be viewed from one side only. In the humanistic approach, the life and behavior of a humanist, among others, responds more to feelings, uses students' ideas and has a balance between theoretical and practical and a little ritualistic and others.

Learning becomes humanist while in the process it is oriented towards the subject of learning. At Patra Dharma Balikpapan High School, in recognition of Fauzan Sadat, the learning process with a scientific approach. The step of scientific learning by combining various learning models gives a humanist feel. Learning efforts with a humanistic approach as a beginning in cultivating social equality in various social contexts.

5. Help Each Other (*Ta'awun*)

The attitude of help helps to wake up on the basis of human consciousness. At Patra Dharma Balikpapan High School, the attitude of help has been conditioned systemically for the achievement of social benefit in the school environment. With a step like this, mutual help in the school environment becomes a noble culture that is preserved in social programs. Awareness please helps depart from the basic religious values that normatively as the theological basis and value of the meaning of life. In the Qur'an surah Al-maidah: 2 mentions that help should lead to social benefit and is forbidden in the direction of acts that lead to and cause hostility.

In another Hadith there is condemnation for a believer who leaves his brother in hunger and refuses to help him.

لَيْسَ الْمُؤْمِنُ الَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ

It is not a believer, a man who is full while his neighbor is hungry to his stomach.

By referring to the above proposition is a theological back in cultivating a please help attitude in Patra Dharma Balikpapan High School.its manifestation is to do it in an organized and planned manner based on its type and needs.

The above values become an important issue in developing the concept of multiculturalism in the context of education. In the world of education the term multiculturalism is still less familiar and still foreign to some education practitioners, especially for teachers of Islamic religious education. Therefore, it is necessary to socialize efforts about the concept of multiculturalism and its correlation with the social conditions of plural societies.

C. Conclusion

From the above description that describes the state of the values of multicultural Islamic education at Patra Dharma Balikpapan High School can be concluded: The values of multicultural Islamic education which include, as-samhiyah (tolerance), Al-musawwa (equal rights), tawazzun (equality), and ta'awun (mutual help), are the underlying social capital values in the management of education in order to establish togetherness in diversity. The values of multicultural Islamic education still require socialization in order to instill collective awareness with religious approaches and contexts, especially in the view of Islamic teachings. To achieve social harmony in the educational environment at Patra Dharma Balikpapan High School, the values of multicultural Islamic education need maximum role.

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