EXTERNALIZATION OF THE MULTICULTURAL ISLAMIC EDUCATION CURRICULUM AT SCHOOL

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Abstract

This research discusses the externalization of multicultural Islamic education which has the same wedge in the realm of learning, namely a contextual approach. So that externalization is a process of material association with application in everyday life, namely returning to the values that guide the life of the community. The search for multicultural values that became the foundation for the founding of the school. Then it turned into a guideline by the citizens of the school that reflected the experience of multicultural values. Furthermore, it is used as a foundation in the multicultural Islamic religious education curriculum. Based on the researcher's findings on the focus of research on the externalization of the multicultural Islamic education curriculum in schools which includes several aspects, namely; (1) the phenomenon of ideas, (2) the phenomenon of history, (3) the phenomenon of the reaction of society, (4) the phenomenon of social products.

Keywords: *externalization, curriculum, multicultural Islamic education*

A. Introduction

One of the tasks of the sociology of knowledge is to explain the dialectic between the self and the sociocultural world. Dialectics is based on three simultaneous "moments": externalization (adapting to the sociocultural world as a human product), objectification (society in an intersubjective world institutionalized by institutionalization processes), social interaction), and internalization (the social environment in which the individual identifies himself as a member) (Sriningsih, 2010:156).

From Berger's view of social construction can be drawn an argument that the fundamental dialectical process of society consists of three momentums, or steps, namely externalization, objectivation, and internalization (Berger, 1994:5). These three moments must be understood simultaneously where these three moments are mutually dialectic. Externalization is a manifestation of the role of man in the physical and mental world. Objectivation is the product of human activity itself. Internalization is the reinsertion of that reality.

Any value process that wants to be unearthed at the place or institution is then returned to the behavior of the citizens of the institution. Because this behavior is a representation of the values that become guidelines in carrying out life activities. After that a deeper excavation of where the value comes from.

B. Discussion

The following is as an explanation of the four aspects in the externalization of the multicultural Islamic education curriculum.

1. The Phenomenon of Ideas

The phenomenon of ideas. The phenomenon of ideas becomes the embryo of policy in instilling and applying multicultural values. The phenomenon of ideas departs from the contemplation that the founders of the school made about the riots that occurred in Indonesia, which were actually triggered by individual conflicts then extended to conflicts between ethnicities and religions. So the founder of the school set an idea or idea, namely to establish a school that reflects multiculturalism.

The phenomenon of ideas is the first aspect in the focus of the first research, which is in the form of ideas or ideas that arise from the founders of the school from the results of contemplation. The discussion of ideas, then became a unique ideology in the school so that in its journey it created anti-mainstream policies such as building five places of worship to accommodate the religious activities of students in accordance with beliefs.

Findings about the phenomenon of ideas in which there are ideas and even ideologies. This is supported by Thompson's writings in his book entitled *Studies in the Theory of Ideology*, here is his statement:

The phenomenon of ideology appears, in the view of Lefort, as a certain type of discourse subsumed to a specific order of the imaginary. Ideology is a type of discourse which no longer sustains legitimacy by referring to a transcendent realm, a realm of gods, spirits or mythical figures. Ideological discourse is inscribed in the social itself (Thompson, 1984).

The phenomenon of ideology arose, in Lefort's view, as a certain discourse was put into a certain imaginary sequence. Ideology is a type of discourse that no longer sustains legitimacy by referring to the transcendent realm, the realm of gods, spirits or mythical figures. Ideological discourse is etched in the social itself; Ideas are discourses in social life that arise to meet the needs of man himself. This includes ideas in the world of education.

In the form of the product, the idea can take the form of belief , attitude, or *value* (Adnan et al., 214). The phenomenon of social ideas or ideas that arise due to social problems that occur in the midst of society. Here's an explanation of the form of a social idea or ideas:

 (a) Belief

The great English philosopher John Locke gave this definition of belief: 'belief is the admitting or receiving any proposition as true, upon arguments or proofs that are found to persuade us to receive it as true (Leicester, 2016).

The great British philosopher *John Locke* gave the definition of belief i.e. 'Belief is to acknowledge or accept any proposition as true, based on arguments or evidence found to convince us to accept it as truth. So belief is a justification for any proposition based on evidence.

In line with the above definition that belief is a perception that is based on facts and generally without evaluation. For example, "smoking can be detrimental to health", (Adnan et al., 2014). Belief is a perception taken around factual things, something that does not require critical evaluation. The phenomenon of ideas itself occurs in heterogeneous schools where the basic idea of establishing a school starts from accidentally saying in the speech of the founder of the school that "*in 21 we will establish a free school for orphans who cannot afford it*". The slurs upset the company's leaders because the statement was made without the knowledge of colleagues and family.

The solid phenomenon of this idea departs from the belief of the founder of the school as the head of the company that the company led by the founder is able to realize a free school. And finally realized in the year 27. From this idea, it then created another idea that inspired the school to develop a free school whose students from various regions in Indonesia and from different religious backgrounds.

 (b) Attitude

Attitude is an important part of human beings in a word of wisdom in the book Attitude is Everything written by Jeff Keller that: *Without a positive attitude, you can't activate the other principles. Your success in life begins and ends with your attitude* (Keller, 1999).

Without a positive attitude, you can not activate other principles. Your success in life begins and ends with your attitude. This shows how much an attitude is to be the determinant of a person's success or not.

An *attitude is a* positive or negative evaluation of a person, object, idea or event. The attitude in this discussion is a continuation of the school founder's contemplation about the riots that occurred in Indonesia, which were triggered by ethnic and religious differences and caused casualties. This attitude is a representation of the beliefs that have been firmly established before. So that attitude attracts a lot of attention and even produces visionary decisions beyond the reach of colleagues and even family.

(c) Value

The value has a definition that triggers many long debates. As Raymond Bouden writes in his book entitled *The Origin of Value*s that:

We spend a good deal of time wondering whether or stating that "X is good, fair, legitimate. . . " Or rather "bad, unfair, illegitimate": These value statements, these axiological beliefs regulate our social life. They are a basic ingredient of our personal identity. For this reason, values have always been a central topic of philosophy and of the social sciences, even before the word value itself was popularized in this sense, under Nietzsche's influence notably. Why do such and such people think that "X is fair, good, etc.. . . "? Is a recur- rent question, which raises meta questions (Boudon, 2017).

The question of value has taken a lot of time to wonder if or state that "X is good, fair, legitimate..." Or rather "bad, unfair, illegitimate": This statement of value, it's an axiological belief that governs our social life and is a basic element of our personal identity. For this reason, value has always been a central topic of philosophy and social sciences, even before the word value itself was popularized in this sense, especially under the influence of Nietzsche. Why do these and that people think that "X is fair, good, etc."? Is a recurring question, which raises a great many questions.

From the results of the debate about the value in the book at least we get a temporary conclusion that:

To simplify, philosophers would deal with the universal side of values, while sociologists and other social scientists would be in charge of their particularistic-contextual side (Boudon, 2017).

To simplify, the debate about the value, then it can be explained that the philosopher will sharpen the value side of his universality, while sociologists and other social scientists will sharpen on the contextual-particularistic side.

From the above simplifications, it can be explained that social ideas can also take the form of values. It is defined as the overall idea of what is right and what is wrong. For example, placards and banners displayed at the Army headquarters, barracks, offices, and highways read: "Peace is beautiful" (Adnan et al., 214).

Value is the result of the accumulation of solid beliefs and consistent attitudes, so that it can be captured by others how important and creates the phenomenon of ideas is made. In other words, *value* is the whole idea of something that is good or wrong. At this stage it can be concluded that the phenomenon of the idea of establishing a school is identified in the form of beliefs, attitudes and values that are generally based on the values of respecting diversity. In particular schools focused on self-development competencies are more courageous to recognize themselves, confident.

In addition to the phenomenon of ideas viewed from the point of view of social ideas. The following is a discussion of the phenomenon of ideas seen from the point of view of historical methodology, especially in the discussion of the history of thought. The history of thought is *a translation of the history of thought*, the "*history of ideas*", or *intellectual history*. The history of thought can be defined as *the study of the rule of ideas in historical events and process*. All human deeds must be influenced by the thoughts of their predecessors. For example, the Cooperative Movement was influenced by the thoughts of Mohammad Hatta, the Taman Siswa education movement was influenced by the thoughts of Ki Hajar Dewantoro and the Nahdlatul Ulama movement was influenced by the thoughts of Kyai Haji Hasyim Asy'ari, and the Muhammadiyah movement was influenced by the thoughts of Kyai Haji Ahmad Dahlan.

Man as an animal capable of thinking is inseparable from the world of thought. Consciously or unconsciously, in everyday life a person is inseparable from the ideas. Righteous people cannot escape religious ideology, secular people cannot escape secular ideas, and unbelievers cannot escape atheist ideas. The emphasis on ideas, places more emphasis on historical actions and events. Dead patriot idol (patriotism), noble fighter for jihad for the motherland (faith Hubble Wason Minal), fighting the army of NICA (imperialism) (Kuntowijoyo, 2003).

The phenomenon of thinking dominates in the establishment of SPI Batu Malang High School. The main thinker was Yulianto Eka Saputra. In Genesis there are 3 foundations for the establishment of the first school The establishment of a free school for disadvantaged learners. The second established a school that implemented entrepreneurship programs. This is influenced by KO Jul's own profile, where he is an entrepreneur as well as a motivator, so that the nuances of entrepreneurship color the

school. The three multicultural schools of thought are the result of contemplation of the riots that occurred in Indonesia, where the riots were triggered by temperature differences and differences. So that a policy was made that students must be from various regions in Indonesia.

The nuances of the thinking of the founder of the school greatly influence the thinking of learners. Every time the delivery of material by the founder of the school is always neatly recorded by the learners and even the teachers. Every word and sentence by the founder of the school has always been inseparable from very strong motivation. In addition to the founder himself was able to prove with his success in leading his company. From the explanation above, several things are captured, namely the profile of a *visionary* figure who dominates every thought in the establishment of the school so that the ideas issued become a phenomenon that is difficult for school residents to resist.

The idea of a school that respects diversity later became an icon of the SPI Batu Malang High School. Then, according to the teachers to have an attitude competence that really positions diversity in inevitability.

2. Historical Phenomena

The historical method is the process of critically testing and analyzing records and relics of the past (Gottschalk, n.d.). The course of the school's history gave birth to very solid multicultural values. If the above explains about schools that have multicultural nuances, it is obtained from the thoughts of the founder of the school. So in this discussion, multicultural values are actually created for the course of school history. The idea of multiculturalism does not appear to have been initiated directly by the founders. However, the multicultural nuances are evident in the course of history when the founders struggled to maintain the existence of the school.

The historical phenomenon itself departs from the historical phenomenon of school travel which became the pioneer of schools in Malang with a homogeneous background of students. A historical phenomenon based on equality for all school residents has become an embryo in school policy. Historical phenomena appear individually and collectively color the course of school history. And this pattern is sometimes not realized by the culprit so that not in a short period of time this historical phenomenon is read by the school residents.

3. The Phenomenon of Public Reaction

Phenomena of ideas and historical phenomena will have an assortment of reactions from society. The phenomenon of the reaction of society to social practice is not essentially a social product, giving a response to the phenomenon of ideas or historical

phenomena. The reaction of society as a marker of the interaction of society to the phenomenon of ideas or historical phenomena. Here are some things that show people's reactions or actions.

a. *Act*

An act or action is an action taken to convey such a social campaign to the public. This activity is a continuation in the form of seeing the reaction of the community to the phenomenon of ideas and historical phenomena. In principle, this action is a social campaign consisting of individual action and collective action.

Individual action and collective action are actions carried out by individuals individually both in the form of support and rejection. From the results of the study on both loci of research individual action as a reaction to the phenomenon of ideas and historical phenomena shows rejection for example rejection on the part of colleagues and family experienced by the founders of heterogeneous schools. The rejection was in the context of the phenomenon of ideas and the rejection of the leadership of the government in this case the colonizers against the establishment of the forerunner of the first high school in Malang which had a homogeneous background in the context of historical phenomena.

In heterogeneous schools individual action undergoes a change from rejection to support. On the phenomenon of the idea of rejection was successfully changed by the initiator of the idea who initially refused to become supportive after various discussions and even trainings conducted by the founder.

In contrast to the homogeneous schools the historical phenomenon of the rejection reaction came from the dutch government and the supportive reaction came from the indigenous people. This change was not through discussion but through political tactics and also war as recorded in the history of the forerunner journey of the school.

b. *Sustain Act*:

Sustain Act: *tends to* be an additional measure to support a social campaign that is carried out continuously or continuously. Success in the phenomenon of ideas and historical phenomena is when the stakeholders and historical actors are able to overcome rejection and even intimidation. Discussion and training are methods used in gaining support in defending the phenomenon of ideas. Political tactics and war are methods used to gain support in defending the idea of education in historical phenomena.

c. *Behavior*

Behavior is a habituation that the community carries out also shows social practices . This social practice can be an action seen in the implementation of vaccinations

or voting in elections. It can also be in the form of determining changes in behavior patterns, such as efforts to stop smoking or the use of a type of contraceptive in a family planning program (Adnan et al., 214).

Behavior refers to the behavior of a person or society towards a social problem. After the phenomenon of ideas and historical phenomena have changed from rejection to support and the society that rejects is unable to block one idea. Then next is the stage of habituation that describes the values of the phenomena of ideas and historical phenomena.

The habituation then becomes a reinforcement in the accumulation of values that will be used as guidelines in the school when compiling the philosophical foundation of the school.

4. Social Product Phenomenon

Social products are real objects that: B. Seat belts are intended to improve the discipline of the driver in traffic and meet international standards. A measurable object is a product (object) that physically accompanies a campaign. In particular, the use of driver and front passenger seat belts is closely related to the presence or absence of seat belt functions (Adnan et al., 2014).

Visible products are physical products that accompany social campaigns. This tangible object is a tool that is involved in achieving a goal of social change including a curriculum that is structured based on the value of respecting diversity. In addition, as an application of the curriculum, the school's facilities support respect for diversity such as places of worship, playgrounds, classes, fields etc. These facilities can be a support for the ongoing acceptance of diversity if followed by the attributes of values of respecting diversity.

Visible products are physical products that accompany social campaigns. This tangible object is a tool that is involved in achieving a goal of social change. Historical relics are the school building and other educational facilities.
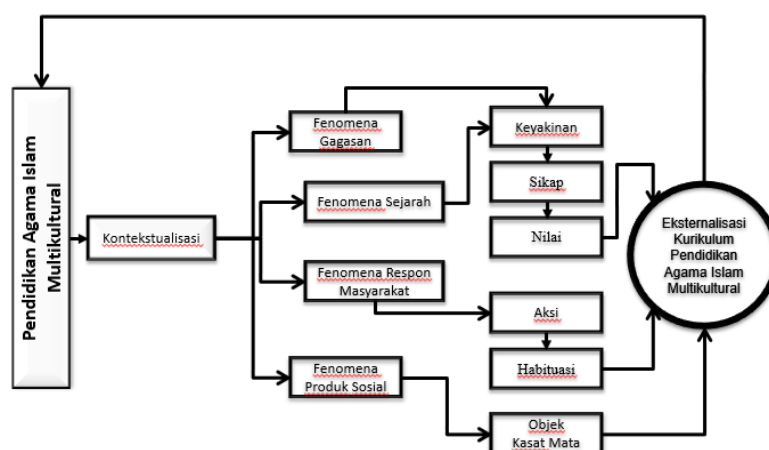
Figure 1 Externalization of Multicultural Islamic Education in Schools

C. Conclusion

The outpouring of human selfhood then adapts to the context of the environment as the place of the human being. so that Externalization occurs within externalization in the theory of social construction of Peter L Berger. Externalization is used as a diction that replaces externalization in order to create a more operational verb. Products of human activity in the form of social products are born from human externalization.

Externalization is described in the form of anthropological imperatives that are root in meeting the completeness of human needs as a manifestation of human beings as a whole. Biological manifestations of humans alone have not been said to be enough because humans have more standards when compared to the standards of other creatures such as animals. From here, one of the differences and creations of creatures created by Allah Swt named humans and other creatures lies. Externalization is an outpouring of human selfhood into the world, both in its physical and mental activity. From externalization creates human behaviors that accumulate and transform continuously which then form social products.

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