



## THE CONCEPT OF MULTICULTURAL ISLAMIC EDUCATIONAL VALUES IN HIGHER EDUCATION

(Phenomenology study on MKDU at STKIP PGRI Sidoarjo)

### Abd. Syakur

Postgraduate Program of STKIP PGRI Sidoarjo  
[syakurabdmpd@gmail.com](mailto:syakurabdmpd@gmail.com)

### Abdul Muid

Institut Agama Islam Qomaruddin Gresik  
[Abdulmui02@unja.ac.id](mailto:Abdulmui02@unja.ac.id)

### Lutfi Hakim

UIN Sunan Ampel Surabaya  
[lutfihakim@uinsby.ac.id](mailto:lutfihakim@uinsby.ac.id)

### M. Khusni Mubarok

Postgraduate Program of STKIP PGRI Sidoarjo  
[mrchusny@gmail.com](mailto:mrchusny@gmail.com)

**Abstract:** *The process of instilling the values of multicultural Islamic education basically emphasizes the principles of mutual understanding, respect, respect, fairness, tolerance, and equality to create harmony and keep away from intolerant practices between religious communities. The principle of value in the view of Islam does not regard differences in religion, race, ethnicity, and culture as issues that must be opposed. This study aims to determine the results of the concepts and principles and the process of instilling the values of multicultural Islamic education through the basic course material at STKIP PGRI Sidoarjo. This study used a qualitative approach with descriptive analytic data analysis. Data collection was carried out by interview, observation, and documentation techniques. Data analysis techniques include data reduction, data presentation, and drawing conclusions. Checking the validity of the findings was carried out using source and method triangulation techniques. The results of this study indicate that the concepts of instilling the values of multicultural education at STKIP PGRI Sidoarjo are based on several principles of openness, tolerance, togetherness, and unity in diversity based on an understanding of Islam that is rahmatan lil'alam. Multicultural knowledge contains knowledge about the values of multicultural Islamic education, while multicultural feeling includes instilling a multicultural sense in students. Based on this, Islam is able to create harmony and peace, so Islamic education with a multicultural spirit needs to be provided and included in the higher education curriculum.*

**Keywords:** The concept of multicultural Islamic education, Values and principles.



## Introductions

Indonesia is among the largest multicultural countries in the world, its population consists of various ethnicities, cultures and religions which are a feature of its people's lives. The many tribes, ethnicities, and religions have made Indonesia famous for its various cultural customs, so there are various interesting aspects to be understood and studied more deeply (Chasanah, 2021). Diversity can sometimes lead to various problems of intolerance and disharmony in national life. Various facts have shown that Indonesia is a country that has many problems regarding the existence of social, ethnic, and religious groups (Jember, 2019). This problem arises due to poor management of multi-ethnic, multicultural, and multi-religious existence in Indonesia (Anam, 2016; Kumala, 2018). The motto *Bhineka Tunggal Ika* which symbolizes unity in its application is still somewhat one-sided. It can be seen that the enthusiasm for diversity is more dominant when compared to diversity in managing the country. This certainly greatly influences and colors the concepts and practices of education in Indonesia (Permana and Ahyani, 2020; Saleh and Doni, 2018).

An understanding of multiculturalism that is less comprehensive will lead to the moral degradation of the younger generation (Atmowidjoyo et al., 2022; Ma'arif, 2022). The attitude of togetherness, respect for others, and mutual assistance will fade due to an understanding that is not comprehensive. There is arrogance because the dominance of the majority culture creates a lack of understanding in interacting with the culture and habits of other people (R'boul, 2021). Multicultural education is an alternative to implementing educational strategies and concepts based on the use of diversity in society, especially those of students such as ethnic, cultural, linguistic, religious, social status, gender, ability, age, and race diversity (R'boul, 2021; Rahman et al., 2021). The most important thing in an educational strategy is not only to make it easy for students to understand the lessons they are learning but also to increase their awareness so that they always behave humanely and democratically (Ansari and Samadi, 2022).

Every education system that has a vision and mission that upholds and respects pluralism, democracy, and humanism, it is hoped that students can become a generation that always upholds morality, discipline, humanistic concern, and honesty in every behavior of their lives (Mardhiah et al., 2021; Mustafida, 2020). In principle, multicultural education is education that respects differences. Indonesia is a pluralistic country, according to education experts, education is considered insufficient for a plural and multicultural Indonesian society, because it is important to transform the paradigm of multicultural education (Marzuki et al., 2020).



Another fact, it turns out that there are still many misunderstandings in dealing with pluralism which leaves various problems. So do not be surprised, if then students often acquire knowledge about religion that is exclusive, such as acts of mutual disbelief, blaming other religions, and intolerant behavior which results in the emergence of seeds of conflict that continue to be embedded in religious experience and religious knowledge that is believed by students. This problem actually triggers intolerance and acts of intolerance in the name of religion (Rofiq and Fatimatuzhuro, 2019). Based on these issues, it is important to conduct research on the concepts and values of multicultural education and the process of instilling values and their relevance to the goals of Islamic education.

## **Methods**

### **1. Research Design**

This research is qualitative research with a descriptive approach. This approach was chosen, because the data collection in this study is qualitative in nature and does not intend to test a hypothesis. This research is only to describe and critically analyze a problem related to the inculcation of multicultural Islamic educational values and the process of instilling Islamic values in courses at STKIP PGRI Sidoarjo. The researcher acts as an active instrument in an effort to collect data in the field. The presence and involvement of researchers cannot be replaced by other tools. In addition, through direct involvement in the field, additional information can be obtained from informants based on their perspective, experience, expertise, and position through several stages, namely exploration, cooperation, and participation.

### **2. Data Source**

The data sources used in this research are primary and secondary data. Data collection techniques were through interviews, observation, and documentation, where (a) these interviews were conducted by means of direct communication between researchers and subjects or respondents to obtain information related to the focus of this research. The research subjects are the leaders, staff, and employees, as well as several lecturers and students at STKIP PGRI Sidoarjo. (b) this direct observation will obtain stronger data in addition to the interviews that have been conducted. Observations made were directly observing the activities that took place at STKIP PGRI Sidoarjo. (c) this study also uses documents related to the research topic because:

- 1) Documents are a stable, rich, and encouraging resource.
- 2) Useful as evidence for a test.
- 3) Useful and in accordance with qualitative research because it is natural, according to context, born, and in context.

### **3. Data Analysis Techniques**

The collected data was analyzed based on several steps, namely data reduction, data presentation, and data verification. The next step, testing the



validity of the data using several criteria, namely credibility, dependability, and confirmability.

## Results and Discussion

### 1. The Reality of Multicultural Values

The diversity that exists in STKIP PGRI Sidoarjo is in accordance with the presence of different backgrounds. This diversity can be something constructive or something that is destructive. This depends on the perspective and way of responding to this diversity so that it becomes something positive. Some of the information that has been obtained shows an illustration that in order to instill the values of multicultural Islamic education at STKIP PGRI Sidoarjo based on several principles which include openness, unity in diversity, tolerance, and a complete understanding of Islam, namely Islam rahmatan lil'alamin.

The principle of openness is the first step in instilling the values of multicultural Islamic education as this condition is reflected in the policy of allowing students of any background, be it religion, ethnicity, or culture to carry out the learning process. In terms of acceptance, students come from various backgrounds and establish cooperative relationships in the scientific field with various parties regardless of their religion. STKIP PGRI Sidoarjo has students from various regions, not only from Sidoarjo Regency but also from other regions. Of course, each region has different customs and cultures from one region to. There are even students who are non-Muslims, which of course adds to the list of differences and diversity. The diversity of student backgrounds is a challenge in itself for STKIP PGRI Sidoarjo to be able to manage these differences so that they become something positive. That is why the next principle that is used as the basis at STKIP PGRI Sidoarjo in instilling the values of multicultural Islamic education is tolerance.

One of the implementations of the principle of tolerance can be seen in terms of dress which does not set rules based on a particular religion. STKIP PGRI Sidoarjo does not require female students to wear the hijab. This action does not mean that STKIP PGRI Sidoarjo does not uphold Islamic outward values, but quite the opposite. This view is confirmed by STKIP PGRI Sidoarjo in its academic guidelines. The tolerance referred to here is interpreted as an attitude of mutual respect, mutual respect, and is not arbitrary towards non-dominant parties. This does not mean that one group looks more dominant than another group. Tolerance of all differences, then the next principle is realized in instilling the values of multicultural education, namely unity in difference (Ma'arif, 2022; Susanto, 2017). This view of unity is a concept inherent in the Islamic view as described in QS. Al-Hujurat: 13.

Unity is a very important principle because it will have a negative impact if there are many differences that are not addressed wisely. This is as conveyed by one of the leaders of STKIP PGRI Sidoarjo, that students come from various backgrounds, whether it is related to religion or belief, even their regional origin, which of course has different customs and culture. The principle of unity in a



difference needs to be emphasized, that being united does not contain meaning as if making things of different colors become one color, however, what if things of different colors could coexist with one another (Choi and Mao, 2021).

In essence, the Islamic principle of *rahmatan lil'alamin* is used as the main basis for instilling multicultural Islamic education at STKIP PGRI Sidoarjo, the main goal is that every action is always based on Islamic values which can indeed provide benefits not only to Muslims but to those who people outside the Islamic religion even for all humans and the universe (Jember, 2019; Nur, 2019). Because of the above, then with the first principle, namely openness automatically STKIP PGRI Sidoarjo is a tertiary institution that is open to anyone who wants to study in it, including opening oneself to anyone who wants to collaborate, and respecting every difference. , prioritizing unity. All the principles that have been used as the basis for instilling multicultural education will be achieved as expected by STKIP PGRI Sidoarjo if you always instill an understanding of Islamic values that are *rahmatan lil'alamin* in higher education.

## **2. The Process of Embedding the Value of Multicultural Islamic Education**

The process of instilling the values of multicultural Islamic education can be carried out in the classroom during learning activities through lecture material and also outside of lecture activities. In the process of instilling the values of multicultural Islamic education through learning activities in class, there are several aspects that must be considered, namely the teacher, the methods, and the learning media.

### **2.1 Teacher's Ability**

The ability of a teacher to teach material about multicultural values, including tolerance, unity, equality, and justice (Chasanah, 2021; Mansur, 2016). With regard to lecture material on Islamic Religion related to diversity or multicultural based actually a lot must be read and understood by teaching staff, to enrich understanding and high insight in order to provide an understanding of the values of multicultural education to students. The teacher's ability to convey multicultural Islamic material at STKIP PGRI Sidoarjo is quite good. This is evidenced by the teacher's mastery of various related references, as a deepening of multicultural Islamic values education material. Multicultural Islamic learning materials pay attention to values originating from the main sources of Islam, namely the Qur'an, and Hadith.

### **2.2 Implementation of learning methods**

Educational material on multicultural Islamic values by lecturers at STKIP PGRI Sidoarjo through basic courses in this class uses a method, namely question and answer, and discussion which method is commonly used and is a practical method in managing classes and so that students are active in learning and cooperate.



### 2.3 Instructional Media

The learning process still uses a classical system that is still dominantly focused on the teacher. Even though of course there are still many media that a lecturer should be able to use in the context of instilling multicultural Islamic values, including projected visual media such as video playback that contains elements of tolerance and upholds differences between religious communities. In general, related to learning the material for planting multicultural Islamic values at STKIP PGRI Sidoarjo, students gave very positive responses to the material presented by the lecturers in class. This was proven by the students' view that humans should always be tolerant and must have the view that humans were created by God the same without any difference. Based on the explanation above, it can be understood that the method that has been carried out shows the results that when students are given a deeper understanding and maximum learning time, the results are also more optimal (May and Sleeter, 2010). Learning methods like this are expected to be implemented by students in every social life (Kurniawan, 2017; Mansur, 2016).

More optimal planting of multicultural Islamic values at STKIP PGRI Sidoarjo is not only focused on delivering material through lectures in class but also accompanied by actions outside the classroom. Basically, it is not enough just to teach values in the form of theories, values are also something that must be developed and developed (Rofiq and Fatimatuzhuro, 2019). Instilling the values of multicultural Islamic education to students through several stages. The stages and components referred to include multicultural knowing, multicultural feeling, and multicultural action (Chasanah, 2021; Pitoyo et al., 2019). The first stage is through the transformation of multicultural values (multicultural knowing), where at this stage students are given an understanding of the values they want to internalize. Information is only given unilaterally, meaning that students only passively receive information about grades from lecturers. The second stage is value transactions (multicultural feeling), where at this stage two-way communication is carried out, or interactions that are reciprocal in nature. The third stage is value transinternalization (multicultural action). At this stage STKIP PGRI Sidoarjo students can live together in a peaceful atmosphere which is supported by having an attitude based on multicultural values.

### Conclusion

The conclusions that the inculcation of multicultural Islamic education values at STKIP PGR Sidoarjo is based on several principles a) visible openness from students who have different backgrounds both religion, ethnicity, race, and culture and are open to establishing cooperative relations in the scientific field with various parties anywhere, b) the principle of tolerance emphasizing mutual respect, mutual respect for various forms of differences, c) uniting in differences to create a harmonious and peaceful life, while still appreciating all kinds of differences. The process of instilling the values of multicultural Islamic education



at STKIP PGR Sidoarjo is carried out using activities inside and outside the classroom which include multicultural knowing and multicultural feeling. Multicultural knowledge contains knowledge about the values of multicultural Islamic education, while multicultural feeling includes instilling a multicultural sense in students.

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