

## Multikultural Education's Concept and It's Value In The Qur'an

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### Abstrak

**Keywords:**  
Multicultural's  
Education;  
Qur'anic Verses;  
Multicultural's  
Education Values.

*Basically, Multikultural's education is not contradict with the teaching of Islam especially Qur'an which becomes the source of law in Islam. The diversity is actually becomes the rich of intelektual's wealth for reviewed. As it is in some verses of Qur'an which explains about that. Hoefully with the existence of multikultural's education, every individual or group should be expected to receive and appreciate many differences, they live together with peace and prosperous. This writing will discuss about the multikultural's education concept and the education's value in the Qur'an. Therefore, the writer try to find the information to replied that problems, through the study exegis of interpretation the verses in Qur'an which is relevant the problems. This study has some goals, aimed to analyze: 1. The multikultural's education concept based on the thought of some education's expert, 2. To know the multikultural's education vales which can be found in Qur'an, 3. Multikultural's education urgency in contemporary Islamic education, nowadays. From the end of study, it can be conclude that: multikultural's education is not contradict with the teaching of Islam. More over the multikultural's education are also found in Qur'an. For example are learning to live in the diversity, buliding the mutual trust and mutual understanding, mutual respect, openminded in thinking, appreciation and interdependency, confilct's resolution and reconciliation.*

### 1. PRELIMINARY

God created humans with various differences that can interact familiarly with each other. Differences of peoples and would bring a variety of cultures that exist in society. Diversity of culture by commonly called multicultural society. Indonesia is one of the largest multicultural countries in the world, in terms of socio-cultural and geographical it so diverse and widespread (Yakin, 2005). It has vast territory consisting of thousands of islands, the diversity of culture, ethnicity, race and religion. Those are a wealth of this nation.

Departing from these differences, each culture will have norms or standards of behavior contained in many society, To some extent, the norms that are different from one individual or group of individuals or other groups, because of the system of values and beliefs that exist in certain societies, the terms of the culture, separating communities from communities other so evolving patterns of values and beliefs are different. It became a reality behind the emergence of various differences and cultural diversity. In the process of interaction, that take place either individually or in groups, turned out to be much cause problems of its own. The problems that arise in the midst of life has a diverse background.

Islam provides a solution, through the Koran teaches respect between any human beings respecting one to another, there is no dispute among humans, Islam is a religion that teaches universal values with the aim to give mercy to the worlds (rahmatan lil'alam) so that there are verses in the Qur'an that teach about peace, love, respect differences, and so forth.

## 2. METHODS

Thus, it becomes imperative for us together to think about the efforts to solve that problem (solution). Including those who should be held any responsible in this case? it is the education community. It is proper education play a role in solving the conflict in the community. At a minimum, must be able to provide awareness education (consciousness) to the people that the conflict is not a good thing to be cultivated for them. And should also, education is able to provide offers that educate, among others, by designing the materials, methods, up to a curriculum that is able to make people aware of the importance of mutual tolerance, respect differences in ethnicity, religion, race, ethnicity and culture of Indonesia multicultural. It is proper education acts as a medium of social transformation, culture and multiculturalism (Mahfudz, 2014).

## 3. RESULTS AND DISCUSSION

### A. Concept of Multicultural Education

Education can be defined as a process with certain methods so that people acquire the knowledge, understanding, and how to behave in accordance with the needs (Syah, 2001). Various experts has formulated about Islamic education, as follows (Nata, 2008):

1. Ahmad. D. Marimba

He said that Islamic education is guidance physically and mentally, towards the establishment of a major personality in the Islamic measurement.

2. Saefuddin Ansari

He said Islamic education is a process of guidance (Leadership, demands, follow-up) by the subject students to the development of the soul (thoughts, feelings and desires, intuition, and so on).

3. M. Yusuf al-Qaradawi

He said that Islamic education is the education of the whole human mind and heart, spiritual and physical, character and skill.

4. Ahmad Tafsir

He said that education defines Islam as guidance given by someone so that he develop optimally in accordance with the teachings of Islam.

From the opinions above, it can be concluded that Islamic education is a system that can direct the lives of learners in accordance with Islamic ideology. Meanwhile, the multicultural roots of multiculturalism is the word culture. Etymologically, multiculturalism is formed from the multi (many), culture (culture), and ism (flow / understand) (Mahfudz, 2006). In the words contained an acknowledgment of human life that have a diverse culture with all its uniqueness.

Baidhaway conclude about the notion of multicultural education. According to him, there are two important terms are adjacent in meaning and a sustained development, namely education multiethnic and multicultural education. "Multiethnic education" is often used in education as a systematic and tiered effort in order to bridge the racial groups and ethnic groups are different and it has the potential giving birth to tension and conflict. While the term "Multicultural Education" expanding the umbrella multiethnic education that incorporate other issues, such as gender relations, interfaith relations, interest groups, cultures and subcultures, as well as other forms of diversity. The word "culture" is adopted in this respect than the word "racism", so that the audience of this kind of multicultural education will more easily accept and listen (Baidhaway, 2005).

Furthermore, education is the most appropriate vehicle for building awareness of multiculturalism (Mahfudz, 2006). Through the integrated education in the curriculum, hopefully the public understanding against each differences were transformed into a behavior to respect each other and respect the diversity of identities within the framework of the creation of harmonization of life.

Based on the conflicts that occurred, the existence of multicultural education is indispensable. Multicultural education is an education strategy that is applied to all kinds

of subjects by using the cultural differences that exist on students such as differences in ethnicity, religion, language, gender, social class, race, ability, and age so that the learning process more effective and easy (Yakin, 2005). It is also to train and build the character of students to get accustomed of being democratic, humanist and pluralist in its environment. Next, it will form the nation's more cultured society with a lot of diversity.

From the definition of multicultural education at the top, it can be get some understanding, etc. ; (1) multicultural education is a process of development that try to improve things from the beginning or previously existing; (2) developing multicultural education throughout human potential, including the potential for intellectual, social, moral, religious, economic, and cultural potential of politeness; (3) education that respects plurality and heterogeneity; and (4) education that respects and upholds the diversity of cultures, ethnicities, races and religions.

## B. The values of Multicultural Education in the Qur'an

Qur'an was revealed to the Prophet Muhammad and forwarded to the nation as a way of life. His message not only contains rules of life, but also the methods how to arrange and organize life. Understanding verses of the Qur'an are not only understood the textual meaning, but it must be learned how is the enculturation method as a solution to social problems at that time. The teachings of the Qur'an for the Arab society at that time was a model for the ideal order of the Prophet which is then transformed into social system (Sodikin, 2008).

Social and governance changes that accompany the life history of human life is the sunnah of Allah, so that it is impossible to stop the change. As a result of the development of information technology to encourage communication and interaction between cultures and civilization intensifies, then globalization is accompanied by massive social change is the stream of history that can not be circumvented (Ackmadi, 2010).

Understanding Islam in looking at and addressing social problems, should pay attention to two dimensions : *First*, Textual dimensions, meaning doctrines or texts given by Islam to his people, through the verses of the Koran or the Sunnah apostles, also hints companions of the Prophet and the clergy through their scientific works. *Second*, Contextual dimensions, meaning concerning the conditions and situation of the people and social fenomenas influenced by the demands of time and place, so that it displays a certain image of Islam (Hasan, 2005).

Here are some verses in the Qur'an related Multicultural:

### 1. Learning to live in diversity (al-Hujarat paragraph 13)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا ۖ وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ  
اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝ ١٣

*O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.*

The above verse explains that Allah has created the creatures, male and female, and created man as a nation-state, to establish a good relationship. Word *ta'arafu* in this paragraph means not only interact but positive interaction. So making the creature with nations and tribes is the hope that one anothers can interact well and positive. Then proceed with... *inna akramakum 'indallaahi atqaakum* .. meaning others can interact well and positive. That positive interaction is expected to be a prerequisite of peace on earth. However, it is considered the best in the sight of Allah are those that are really close to God (Wahyunianto, 2010)

Education has been more oriented towards the three pillars of education, namely increasing knowledge, life skills debriefing (life skills), and emphasize how to be a "person" in accordance with a framework of thinking learners. The reality of life that continues to grow, the three pillars are less successfully to answering an increasingly globalized society conditions. Therefore it is necessary that the strategic pillars of learning mutual respect of differences, so it will wake up the relation between personal and intra-personal.

In terminology of Islam, the reality of the differences can not be denied, according to Surah Al-Hujurat verse 13 which emphasizes that God created human beings composed of various gender, ethnicity, race, and interpretations vary. It was concluded that in Surah Al-Hujurat verse 13 implying the message to always learn to live in any diversity.

## 2. Build Mutual Trust and mutual understanding (al-Hujarat paragraph 12)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ١٢

*O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.*

It would be a logical consequence of plurality and hegemonic, the necessary education oriented to the planting of togetherness and tolerance, democracy, and equal rights. Implementation appreciate the difference begins with mutual respect and respect by upholding a sense of unity and brotherhood. It is commonly known in Islam called by *tasamuh* (tolerance). The verses of the Koran that emphasizes the importance of mutual trust, understanding and respect for others, including the verse that advocates to avoid prejudice and find fault with others, namely the Qur'an Surat al-Hujurat verse 12 mentioned above.

## 3. Uphold and respect (Surat al-An'am, verse 108)

Islam has repeatedly taught us to always honor, respect, and compassion towards anyone. Even non-Muslims, God taught them through the glorious Qur'an.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَلِكَ زَيْنًا لِّكُلِّ ءُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ١٠٨

*108. And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did.*

## 4. Openminded in thinking (al-Mujaadillah paragraph 11)

Education should provide new insights into how to think and act, even adopting and adapting to a new different culture, then responded with an open mind and do not seem to be exclusive. Learners are encouraged to develop the ability to think without stagnancy / kejumudan and without prisoning in the way of thinking. Remembrance of Koran gives tribute to those who use 'aql or reasonity, it can be used as proof that even the concept of Islamic representative of teachings are very responsive to the

concept openminded thinking oftenly. The following paragraph will explains to us about how is the high the degree of the learner, yet this:

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ ١١

11. O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.

## 5. Appreciation and Interdependence (Surah al-Maidah verse 2)

These characteristics put forward the social order care (care), in which all members of society are able to show appreciation and maintain relationships, attachment, cohesion and social linkages are limping, however, because humans can not survive without dynamic social bonds. There are many concepts like this, they were set out in the Qur'an letter of al-Maidah verse 2 that explains the importance of the principle of helping in virtue, solidarity and social cohesion (taqwa), and to avoid helping in crime.

...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ ٢

... and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).

The verse implies that mutual help to deliver humans, either as individuals or groups, to a strong society in the frame of unity and togetherness is mutual assistance in terms of kindness honesty and obedience.

## 6. Violent conflict resolution and reconciliation (Ash-Shura verse 40)

Conflicts in many cases must to be avoided, and education must be functioning itself as a means of conflict resolution. As for the conflict resolution is not enough without reconciliation, the peace efforts through the means of forgiveness or forgive (forgiveness). Granting pardon or forgiveness in efforts through the means of forgiveness or forgive (forgiveness). Forgiveness in reconciliation is the right action in conflict situations. In Islam, all mankind must promote peace, love peace and security for all creatures. Also expressly Koran recommends to forgive, leading towards a peace agreement with deliberation, sitting at a table with the principle of love (Baidhaw, 2005).

It is contained in the Qur'an Surat ash-Shura verse 40, which reads:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةً مِّثْلَهَا ۗ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ۝ ٤٠

40. And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust.

What is meant to do good here is do good to those who committed crimes against them. Prophet Muhammad always taught me to always do good by respecting and appreciating others, either from a different class, or even a completely different religion.

### C. Urgency of Multicultural Education in Islamic Education

In the view of Islam that serves as a revelation, the teachings and values, there is no doubt that Islam is a religion that is so tolerant and is a mercy to the worlds. Islamic teachings lead humanity to uphold human dignity and values. Respect every human right, walk together and help each other in goodness.

Now is the time the followers of all religions to develop a new interpretation of the revelations which they believed contained in the holy books each, which has a functional interpretation for humanitarian projects and justice for all peoples beyond kepelemukan religious affinity. Acquisition of the heavenly promises not only seen from ritual observance, but also out of concern for the downtrodden, poor and suffering. The main measure of religious views of sincerity and honesty to defend the oppressed, poor, and miserable without notice kepelemukan religious affinity (Mul Khan, 2007).

Therefore, the sacred mission of all religions need to be developed for a humanitarian project and not the subjugation of all people solely on religion he follows his own. From here, civilization could expect in the religious world and put it as protector. New Religious above will display his God and religion in the face of a more friendly and humane. Religious and gain altitude on the promise of a heavenly God for someone not solely be seen from the above formal obedience construction of conservative doctrine. The promise of God will be given to those with full sincerity and seriousness frees all mankind with all forms of the religious beliefs of all kinds of suffering (Mul Khan, 2007).

Multicultural education plays an important role in realizing the ideals of the peaceful life the dream of this pluralistic nation. A nuanced life of faith and piety of God Almighty. Multicultural Education in charge of disseminating and instilling the values of pluralism as a kanzah science that must be accepted and studied by every learner.

The paradigm of multicultural education and efforts for implementation in Indonesia now get more attention because of the relevance and urgency is high. Development of multicultural education is expected to realize a multicultural society, which is a pluralistic society of ethnic background, culture, religion and so on, but has the determination and the same ideals in building the nation.

Furthermore, in particular there is some urgency in realizing multikulturalisme in the world of education, multicultural education also needs to be incorporated into the national curriculum, which in turn can create a society Indonesia multicultural, as well as other efforts made in order to make it happen, of course, see diversity in Indonesia, among others.

1. As an alternative means of conflict resolution

Implementation of multicultural education in the world of education is believed to be the real solution to the conflict and disharmony that occurs in the community, especially that often occur in people of Indonesia are in reality plural. It means, that it become a problem solving of socio-cultural conflict (Mahfudz, 2014).

2. In order for students are not deprived from the cultural scar

As an alternative of conflict resolution, education is also significant in fostering multicultural students from its cultural roots that he had before, when he was confronted with the social and cultural reality in the era of globalization (Mahfudz, 2014).

Through multicultural education, learners will not be easily affected by global currents that sometimes bring a new culture that will impact on the development of each learner. In a purpose, learners are able to manage strange cultures in order not to have negative effects for themselves and their environment. In the diversity of clash cultures, learners will be able to sorting any incoming culture once they understand it.

3. As the cornerstone of the development of the national curriculum

In doing curriculum development as a starting point in the learning process, or to provide some material and content that must be mastered by the student with the size

or extent, multicultural education as cornerstone of curriculum development to be very important (Mahfudz, 2014).

#### 4. Towards a multicultural society Indonesia

In a multicultural society is confirmed, that shades *bhinneka tunggal ika* of Indonesian society that diversity is not just ethnic diversity, but also as a whole diversity of cultures that exist in Indonesia society. Existence the cultural diversity is always kept / maintained can be seen in mutual respect, respect, tolerance between one culture with another culture. In this context, it is emphasized that the difference is not a barrier to unite and achieve goals and realize the ideals in the life of the nation as enshrined in the 1945 Constitution and Pancasila (Mahfudz, 2014).

In early start of his life in the medina, the first step taken by the Prophet Muhammad is to unite the people of Medina and surrounding areas consisting of multiple ethnicities and religions. This strategic movement has given rise some agreement or agreements commonly called "The Charter of Madinah" which laid the foundations of national and state for a pluralistic society. In The Charter of Madinah contained a regulation for the relationship between human beings or any other members of the Islamic community, and among members of the Islamic community with one another.

The Medina Charter provides; *first*, Muslim and Jewish communities live coexist and free to running any ritual of each religion respectively. *Second*, if one of the other help fight enemies, and respectively. *Third*, in the event of a dispute settlement submitted to the Prophet Muhammad as the supreme leader (Mahrus, 2009).

Prophet Muhammad was always taught to respect and respect for others, either from a different class, or even a completely different religion. Seen on the content of the charter above, that Islam teaches kindness to every human being. Islam also highly respect and appreciate each Human Rights (HAM).

#### 4. CONCLUSION

Multicultural education is an education strategy that is applied to all kinds of subjects by using the cultural differences that exist on students such as differences in ethnicity, religion, language, gender, social class, race, ability, and age so that the learning process more effective and easy.

The values of multicultural education in the Qur'an: learn to live in diversity, build mutual trust and mutual understanding, respect and mutual respect, openminded in thinking, appreciation and interdependence, conflict resolution and reconciliation.

Urgency multicultural education: As an alternative solving of conflict resolution, As an order for students to not deprived from the cultural scar, As the cornerstone of the development of the national curriculum, and for Indonesia society towards a multicultural society.

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