ISLAMIC EDUCATION FOR ALL

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ABSTRACT

Education is a basic right of every human being. This basic right will be able to help human survival be better than humans who live without education. They will be stupid and cannot manage the natural resources around them. With this education, humans are able to respect other people, nature will become sustainable and become a source of human life. Islamic education is very good to be disseminated and applied in the world of education today. This is based on the content and benefits of Islamic teachings which are very beneficial for humans and the universe. Humans will become civilized who are able to maintain their survival and what is no less important is that humans will become leaders on earth. Kholifah is the leader, regulator or in other words God's representative to explain about divinity, carry out God's commands, prosper and take advantage of everything that is on earth. Islamic education must be maximized because Islam is a religion that is blessed by Allah SWT, Islam is a clean religion, loves all creatures, Islam is a religion for all humans, Islam will be able to regulate all life.

Keywords: *Islamic Education, Islam for All*

A. Introduction

The role of education is expected to be a driving force for students in the learning process according to the times that will come later. The most important thing in education is the teaching and learning process that is in accordance with the circumstances and future needs and is able to understand students better (Lalo, 2018).

Education is a basic need in human life. In fulfilling his role as a caliph on earth, humans have an obligation to learn or take education in their lives. Starting from basic education to infinity. This education is aimed at achieving a harmony between one's social, cultural and academic life with one another. At this time, Islamic education is expected to be able to accompany and direct people's lives towards a society that can be broad-minded, tolerant and

participate as a party that holds world security between religious communities. Of course, these expectations must be balanced with educational efforts that are adapted to today's society. Both by considering the social, cultural, and political sides.

In Indonesia itself, as a country consisting of various ethnic groups and religions, it is undeniable that there are many crimes and acts of society that are not supposed to be in their social life. There are also many crises of tolerance. This can be seen from the many cases of bullying that even occur among young people in the school and community environment. Here the role of Islamic education is expected to be able to become an education that can be devoted to diversity in Indonesia.

B. Discussion

1. The Meaning and The Characteristics of Islamic Education

Islamic education as quoted by Muhammad Aji Nugroho in his journal that Islamic education in Arabic means tarbiyatul Islamiyah which according to Abdurrahman al-Baniy contains four elements; a) maintain the condition of human nature; b) develop all the various potentials and readiness; c) directing all fitrah (good nature) and human potential towards goodness and proper (Islamic) perfection; and d) the process is carried out in stages.

Meanwhile, according to Sarno Hanipudin Islamic education is understood in 3 categories, namely:

a.) First, education according to Islam, or Islamic education, is education that is understood and developed from the fundamental teachings and values contained in its basic sources: the Qur'an and al-Hadith.

b.) Second, Islamic education (in society), is education or the practice of providing education that has taken place and developed in the history of Muslims, in the sense of the process of growth and development of Islam and its people, both Islam as a religion, teaching, as well as a system of culture and civilization from the time of the Prophet Muhammad until now.

c.) Third, Islamic education or Islamic religious education, namely efforts to educate Islam or Islamic teachings and values so that they become a way of life.

From these two opinions, it can be understood that Islamic education is an attempt to restore human nature through teaching or education of Islamic teachings sourced from the Qur'an and Hadith.

The characteristics of Islamic education include:

a.) prioritize religious and moral goals that are oriented towards monotheism education and the cultivation of values based on the Qur'an and Hadith,

b.) in harmony with human nature, including with regard to nature, talent, gender, potential, and psychophysical development;

c.) responding and anticipating the real needs of students and the community, as well as seeking solutions related to the future of social change that occurs continuously;

d.) being creative and innovative, encouraging the use of dynamic flexible methods, and making students learn driven by awareness and pleasure, including in dealing with religious lessons;

e.) the material is realistic, affordable, arranged in a coherent manner according to the psycho-physical, level and level of students;

f.) develop balance and proportionality between intellectual, emotional, and spiritual development, as well as between theoretical and solving life problems;

g.) prevent students from dichotomous understanding of religious sciences and other sciences, as well as avoid partial understandings that make students act extreme.

2. Islamic Education Goals

The purpose of education is limited or in a narrow sense, namely the mastery of certain knowledge, skills and attitudes that are in accordance with the type of professional and social roles that are expected to be played properly. While the purpose of education in a broad sense is that

every learning experience in life is self-directed towards growth (Hamdanah, 2017).

Meanwhile, in general, the purpose of Islamic Religious Education is the formation of a human person who can get closer to Allah properly and correctly, and become a human who deserves to live as a human being, that is, has noble character, and can be useful for many people. While the purpose of Islamic Religious Education in public schools aims to increase the faith, understanding, appreciation, and practice of students about the religion of Islam, so that they become Muslim human beings who believe and are devoted to Allah SWT and have noble character and personal, social, national and state life (Burhanudin, 2015).

3. Multicultural Islamic Education

The term multicultural consists of two words, multi and cultural. Multi means various or diverse, while cultural comes from the word cultural which means culture, multicultural means diverse cultures. In simple terms, multiculturalism can be said to recognize cultural pluralism as a process of internalizing values within a community. Postmodernists, propose a multicultural understanding by contrasting it with monocultural (homogeneous culture). Thus the term multicultural refers to many (heterogeneous) cultures, which then form the identity of one culture.

Muhammad Aju Nugroho, quoting the opinion of Parsudi Suparlan, argues that the root of the word multicultural is culture which is seen from its function as a guide for human life. In the context of nation building, the term multicultural has formed an ideology called multiculturalism. This is because the addition of the word ism in multiculturalism describes a way of understanding in understanding differences from a cultural perspective. Etymologically, multiculturalism is formed from the words multi (many), culture (culture), and ism (flow or understanding), which is an acknowledgment of human life that has diverse cultures with all their uniqueness, which is described as wisdom

to see cultural diversity as a fundamental reality. in social life, which raises awareness that diversity in the dynamic reality of life is a necessity that cannot be denied, denied, let alone destroyed.

According to Baidhawy quoted by Muhammad Aji Nugroho, multiculturalism is the view that every culture has the same value and position as every other culture, so that every culture has the right to a place like other cultures. Meanwhile, in the same source, Tilaar also argues that multiculturalism is an equal recognition or equality of various differences in terms of religion, ethnicity, or culture. According to him, there are at least three things that encourage the development of multiculturalism, namely human rights, globalization, and the process of democratization.

In Indonesia, multicultural education emerged as a solution to the problems of ethnic conflict that occurred several years ago. As the concept of multiculturalism which upholds human rights, globalization and democratic processes and recognizes the existence of diverse cultural differences, multicultural education is a solitary alternative education. Several orientations of multicultural education also have directions where this education can be applied, including: (Santi, 2016)

a) Humanity orientation

Humanity or humanism is a natural value that is the foundation and purpose of education. The purpose of education in multicultural languages includes two objectives, namely, education that aims to master science and technology and education that aims to form character (Character Building). In relation to this term, presumably the second goal should be the target of education. The purpose of education in this case is to help students have awareness, attitudes and behaviors that respect pluralism. The complexity of the problems in multicultural education is what leads the word humanism to be used in the hope that this humanitarian orientation is able to answer

the technical challenges and applications of multicultural education in Islamic education.

b) Togetherness orientation

Togetherness or Cooperativism is a very noble value in realizing the ideals of multicultural education in conditions of a plural and heterogeneous society. In realizing the word togetherness in this term is to carry out dialogical education.

c) Proportional orientation

Proportional in the orientation of multicultural education is a value that is seen from any aspect is very appropriate. Accuracy here is not defined as rigid accuracy in the sense that it only uses one of the considerations, such as consideration of intellectual quality or quantity, but accuracy that is viewed from all points of view, especially those related to proportional values, so that various groups are able to accept it freely. chest. It is this orientation that is expected to become a pillar of multicultural education.

d) Recognition orientation towards plurality and heterogeneity

Plurality and heterogeneity are a reality that cannot be suppressed by fascists by bringing up fanaticism towards a truth that is believed by a group of people. Forcing the will to accept opinions, thoughts, theories, policies, education systems, economics, social and political policies is not in accordance with multicultural education. Because if these attitudes are not eliminated, then the disappearance of generations of a group to the innocent will often appear, especially in conflict areas. The abolition of ethnic values, religious adherents (beliefs), community groups or even the disappearance of certain countries has become a normal and natural phenomenon. Even though all of this is clearly contrary to human values as the main orientation of multicultural education.

Meanwhile, from the Islamic point of view, diversity is clearly explained in the Qur'an Surah Al-Hujurat verse 13 that Allah SWT. created his creatures in differences aimed at knowing each other not enemies:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ۝

Meaning: "O mankind, indeed We created you from a male and a female and made you into nations and tribes that you may know one another. Lo! The noblest of you in the sight of Allah is the most pious of you. Indeed, Allah is All-Knowing, All-Aware "(Q.S AL-Hujurat: 13).

Based on this verse, it is known that Islamic teachings have taught to respect each other's differences. In Islamic education with a multicultural perspective, tolerance for differences must be upheld. In terms of the process of implementing education, this multicultural insight can be done by providing enrichment from Islamic literature that contains plural and multicultural Islamic knowledge. To develop a multicultural learning model, according to Muhaimin quoted by Fauziah, namely by:

a.) Islamic religious education is integrated with learning with the discussion method in small groups.

b.) Growing sensitivity in students to information, especially with regard to issues related to multicultural problems.

c.) Changing the paradigm and denying sincere mutual respect and tolerance for cultural diversity.

From some of the explanations that have been mentioned, Islamic education with a multicultural perspective can be said to be an education that can be run for a common purpose. Educational methods that uphold tolerance for cultural diversity.

C. Research method

1. Research approach

The approach in this study uses a qualitative approach. Qualitative is an approach that emphasizes analysis on data that is not related to numbers or statistics. However, this research focuses on the process of deductive and inductive conclusions and looks at the observed phenomena using natural reasoning (Azwar, 1998: 5). Researchers will describe how the role of students in fostering student morals

2. Type of research

This research includes field research, which is research carried out in the place of the sources to be researched or investigated (Arikunto, 1992: 62).

3. Data type

The types of data obtained in this study are classified into two types. Namely primary data and secondary data.

a. Primary data

Primary data is data that researchers get by going directly to the field being studied. The primary data of this research is in the form of data or information about the teacher's role in fostering student morals.

b. Secondary Data

Secondary data is complementary data to primary data obtained from existing literature. The secondary data of this research are in the form of statements that explain the teacher's role in fostering student morals.

4. Data collection techniques

To collect data, researchers used the following techniques:

a. Observation

Observation is an investigation in research that is carried out sequentially and neatly carried out with the senses of the symptoms that occur at a certain time (Munaris, 1999: 49-50).

b. Interview

Interviews are a technique to obtain teacher and student data by meeting directly with actors in the research area (Walgito, 1995: 63).

c. Documentation

This documentation technique is a way of collecting data through notes on the respondent's personal data or data about the thing being researched. Such as notebooks, magazines, meeting minutes, agendas, and other supporting data (Fatoni, 2006: 104).

5. **Data analysis techniques**

This data analysis technique is a step in sorting data into patterns, categories and basic units of description so that themes can be found about the role of teachers and students' moral development and hypotheses can be found for the data contained by the data.

The data analysis technique was used after data on the teacher's role in fostering student morals had been collected, worked on and in such a way that it succeeded in concluding the truth that was obtained to answer the problem formulation used in the study.

The analysis used is a qualitative descriptive technique, after all the data about the teacher's role in fostering Mazmumah morals that is needed is collected and then compiled and classified. Furthermore, it is analyzed and interpreted with words in such a way as to describe the research objects when the research is carried out, so that proportional and logical conclusions can be drawn. In carrying out the above analysis technique using inductive thinking patterns, namely thinking techniques

that depart from facts, special events are then drawn generalizations that are owned and are general (Hadi, 1987: 42).

From the description above, it can be concluded that data analysis intends to sort the data. The data that has been collected consists of researcher comments, photos, pictures, report documents, biographies, articles and so on.

D. Concluding Remarks

1. Islamic education is an effort to restore human nature through teaching or education of Islamic teachings sourced from the Qur'an and Hadith. Its characteristics include:

   a.) prioritize religious and moral goal.

   b.) in harmony with human nature

   c.) respond to and anticipate the real needs of students and the community

   d.) creative and innovative

   e.) the material is realistic, affordable, arranged in a coherent manner according to the psycho-physical, level and level of students;

   f.) develop balance and proportionality

   g.) prevent students from dichotomous understanding of religious sciences and extreme sciences.

2. The purpose of Islamic education is divided into a narrow and broad sense.

3. Islamic education with a multicultural perspective can be said to be an education that can be run for a common purpose. Educational methods that uphold tolerance for cultural diversity.

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