



INTERNALIZATION OF MULTICULTURAL EDUCATION VALUES THROUGH AL-ISLAM LEARNING KEMUHAMMADIYAHAN IN UNISMUH MAKASSAR STUDENTS

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ABSTRACT

This research aims to (1). Describe the internalization of multicultural education values through learning al-Islam Kemuhammadiyah among Unismuh Makassar students (2). Analyzing supporting factors and inhibiting factors for internalizing the values of multicultural education through al-Islam Kemuhammadiyah learning activities for Unismuh Makassar students (3). Analyzing the impact of internalizing the values of multicultural education through learning al-Islam Kemuhammadiyah on Unismuh Makassar students. The type of research used is qualitative descriptive research with data collection techniques, namely observation, interviews and documentation. The place of research is at Muhammadiyah University of Makassar. The results of the research show that the internalization of multicultural education values through al-Islam Kemuhammadiyah learning is found in the Aqidah Akhlaq lecture material which includes the values of ukhuwah (brotherhood), at-tasamuh (tolerance), at-tawassuth (moderate), at-ta'awun (mutual help) at-tawazun (harmony) love peace, cooperation, mutual respect and respect. In the implementation of al-Islam Kemuhammadiyah learning there are supporting and inhibiting factors. Internal supporting factors come from students. External supporting factors include lecturers, leaders, AIK institutions (LP3AIK) and students' parents/guardians. Furthermore, the inhibiting factors in implementing al-Islam Kemuhammadiyah learning are students, lecturer competence, time allocation, facilities and infrastructure. The impact of internalizing the values of multicultural education through AIK learning is that students are formed who have a multicultural character, namely democratic, pluralist, and humanist.

Keywords: Multicultural education values; al-islam kemuhammadiyah learning

1. INTRODUCTION

Diversity is a sunnatullah that cannot be rejected and is inherent to human life. Every human being will face plurality and difference anywhere and in any case. Islam is a universal religion that

strongly upholds human values of equal rights and recognizes diversity, cultural backgrounds, and pluralism, as explained in QS al-Hujurat/49: 13 as follows:

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

Translation:

*O mankind, We created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah knows best.*¹

According to Quraish Shihab, the verse contains meaning about the basic principles of human relations. The above verse uses a call not only addressed to believers but to all types of humans. The first fragment of the verse above emphasizes that all humans are equal in humanity in the sight of Allah swt; there is no difference between one tribe and another. There is no difference in the value of humanity between men and women because all are created from a man and a woman.²

Indonesia is a multicultural country with a very complex level of diversity; there are various tribes, races, languages, and cultures. As in an ethnological study, around 740 ethnicities, 1,300 tribes, 400 languages, and 17 thousand islands. A multicultural society with the principle of unity and integrity is known by the motto Bhinneka Tunggal Ika, which means different but still framed in the ideology of the state and nation of Indonesia, namely Pancasila.

The condition of diversity in a nation is like a double-edged sword. On the one hand, it can be a potential and capital that can generate positive energy, but on the other hand, if diversity in society cannot be managed properly, it will become a potential conflict that can cause national disintegration.

In the face of cultural plurality and diversity, a new paradigm that is more tolerant, democratic, and equitable is needed, namely multicultural education. Multicultural education is education based on the principles of the concept of multiculturalism that recognizes all forms of diversity and pluralism, accepts and affirms human differences and similarities associated with gender, race, and religion based on democratic values and understandings, and cultural pluralism in an effort to combat prejudice, bigotry, and discrimination. This is in line with the principle of organizing education as stipulated in the National Education System Law No. 20. Year 2003, article 4, paragraph 1 states that;

Education is organized in a democratic and equitable and non-discriminatory manner by upholding human rights, religious values, cultural values and national diversity.³

Educational institutions, especially universities, are one of the educational institutions that have the responsibility and strategic role in instilling multicultural insights in students, considering that the academic community in universities is so diverse and pluralistic that it comes from various backgrounds, tribes, ethnicities, cultures, customs, languages, religions, and organizational differences.

¹Religious Affairs of the Republic of Indonesia, Al-Qur'an and Translations, Al-Qur'an Word 2019.

²Muhammad Subki, Fitrah Sugiarto, Sumarlin, "The Interpretation of QS al-Hujurat (49) Verse 13 About Gender Equality in the Qur'an According to Quraish Shihab and Sayyid Quthb (Comparative Study of Tafsir Al-Misbah and Tafsir Fi Zhilalal Qur'an)," Al Furqan Journal, vol. 4, No.1, 2021, p. 21.

³Law of the Republic of Indonesia Number 20 of 2003, Chapter III, Article 4 paragraph 1, About the National Education System, <https://stkipalitb.ac.id/wpcontent/uploads/2016/07/UU-No-20-2003-ttg-Sisdiknas.pdf>

Observing this, the cultivation of multicultural education values to strengthen the character of students in higher education is interesting to be studied and researched. Related to this, the prospective researcher will conduct research at Unismuh Makassar, one of the private universities in Makassar city whose number of students reaches tens of thousands of people. Students who attend lectures at the campus are very diverse and pluralistic. They have different interests, talents, dispositions, characters, and physical conditions and come from different ethnic backgrounds, customs, genders, languages, and even religions.

The internalization of multicultural education values to strengthen student character at Unismuh Makassar has been carried out, among other things, through learning al-Islam Kemuhammadiyah. Through AIK learning, it is hoped that students will be formed with character, have Islamic insights that are open-minded, tolerant, democratic, humanist, and pluralist; not blindly *taklid*, not rigid, and not fanatic; and appreciate and respect differences.

2. METHODS

a. Type and Location of Research

This type of research is descriptive qualitative research. Descriptive research is research that aims to investigate and describe circumstances, conditions, situations, events, and activities.⁴ According to Greswell, J.W., qualitative research is research used to examine social human problems; in this case, researchers will report the results of the study based on data view reports and data analysis obtained in the field, then described in a detailed research report.⁵

Based on the theory of qualitative research, prospective researchers will conduct research to examine and describe the internalization of multicultural education values through learning al-Islam Kemuhammadiyah on Unismuh Makassar students, and the location of this research is at Muhamadiyah University Makassar, Sultan Alauddin Street No. 259 Talla'salampang Makassar.

b. Research Approach

Judging from the core of the problem of this research, the approaches used are:

- 1) Normative theological approach, namely an approach based on the norms of Islamic teachings. This approach is used to find out how to view and guide the reality found in this study.
- 2) Pedagogical approach is an approach using educational theories. This approach is used because the object to be studied is analyzed regarding educational activities in the form of learning implementation.
- 3) The psychological approach referred to in this study is an approach based on the condition of the object to be studied by considering the circumstances faced, especially when carrying out the teaching and learning process.
- 4) The sociological approach is an approach by applying sociological theories. This approach is used to reveal social phenomena on and off campus. This social phenomenon is assumed to be one of the factors behind the implementation of the activities to be studied.

⁴Suharsimi Arikunto, *Research Procedure: A Practical Approach* (Cet. XIV; Jakarta: Rineka Cipta, 2010), p. 3.

⁵Rukin, *Qualitative Research Methodology*, (Revised Edition; Jakad Media publishing: Surabaya, 2021), pp. 8-9

c. Data Source

Data sources in this study are classified into two types, namely primary data sources and secondary data sources.

- 1) Primary data sources are data obtained directly from informants related to the subject matter under study. The data obtained are in the form of interviews, observations and documentation. The data sources in this case are students, lecturers and leaders.
- 2) Secondary data sources are data that support primary data, namely data obtained from literature such as books, magazines, documents and other references deemed relevant to the research.

d. Data Collection Method

The data needed in this study were obtained in two ways, namely library research and field research. Library data is conducted to obtain data through literature and documents. While field data is done in several ways, namely:

- 1) Observation carried out in this study is data collection by making direct observations of the object under study to collect data. to know the existence of objects, situations, contexts, and their meanings in an effort to collect research data.⁶ Observation is carried out with the intention of making direct observations of the phenomenon under study, especially related to the internalization of multicultural education values through learning al-Islam Kemuhmadiyah on Unismuh Makassar students.
- 2) In-depth interview, which is a form of verbal communication that aims to obtain information.⁷ This method is used to find out more detailed and in-depth information in this case the leadership, lecturers and students of Unismuh Makassar.
- 3) Documentation, used to collect data that is already available in documents, regulations and other secondary data sources related to the problem to be studied. Its function is to support and complement primary data obtained through in-depth interviews.

e. Research Instruments

Research instruments are tools used by researchers in carrying out research that is tailored to the methods used.⁸ Data collection in this study was obtained using the main instrument, namely the researcher himself. Researchers go directly to the field to collect data, analyze data, and make conclusions. In addition, researchers also use other types of instruments, namely:

- 1) Observation guidelines are tools in the form of data collection guidelines used during research.
- 2) Interview guidelines are tools in the form of notes of questions used by researchers in collecting data.
- 3) Documentation tools in the form of stationery, recording devices, cameras and others.

⁶ Djam'an Satori dan Aan Komariah, *Metode Penelitian Kualitatif* (Cet. I; Bandung: Alfabeta, 2009), h. 105.

⁷ S. Nasution, *Metode Research Penelitian Ilmiah* (Cet. VIII: Jakarta: Bumi Aksara, 2006), h. 113

⁸ Dokumentasi, dari asal kata dokumen yang berarti benda-benda tertulis seperti buku-buku, jurnal, majalah, dan notulen rapat. Lihat Suharsimi Arikunto, *op. cit.*, h. 201.

3. RESULTS AND DISCUSSION

The study of al-Islam Kemuhammadiyah is a compulsory course at Muhammadiyah universities that is studied over seven semesters. The scope of the al-Islam Kemuhammadiyah learning materials includes aqidah, ibadah, akhlaq, al-Qur'an, al-hadith, tarikh, Kemuhammadiyah materials, science and technology, and falak science. The al-Islam Kemuhammadiyah learning is conducted through two methods: intramural and extracurricular learning. Intramural learning is the teaching and learning activity carried out by educators (lecturers) and learners (students) in the classroom according to the established schedule and curriculum. Meanwhile, extracurricular learning refers to activities carried out by learners (students) outside of class hours under the supervision and guidance of the educational institution.

The implementation of multicultural education values through al-Islam Kemuhammadiyah learning is found in the Aqidah Akhlaq material, which includes the values of ukhuwah (brotherhood), at-tasamuh (tolerance), at-tawassuth (moderation), at-ta'awun (mutual assistance), and at-tawazun (harmony) of peace, cooperation, mutual respect, and honor.

In the implementation of al-Islam Kemuhammadiyah learning, there are supporting and inhibiting factors. The internal supporting factors come from the students. The external supporting factors include lecturers, leaders, the AIK institution (LP2AIK), and students' parents/guardians. The inhibiting factors in the implementation of al-Islam Kemuhammadiyah learning come from the students, the competence of lecturers, time allocation, facilities, and infrastructure.

DISCUSSION

A. MULTICULTURAL EDUCATION VALUES

1. Definition of Multicultural Education

Multicultural education has been defined from various perspectives and backgrounds in fields such as anthropology, sociology, philosophy, and psychology.⁹ Multicultural education was born out of the problems of humans being oppressed solely because of differences. Multicultural education greatly humanizes people because it views all humans as equal, capable of cooperating and respecting each other despite differences in culture, race, ethnicity, religion, gender, and perspectives.

Banks & Banks argue that multicultural education is also a reform movement that is trying to change the schools and other educational institutions so that students from all social classes, genders, races, languages, and cultural groups will have an equal opportunity to learn.¹⁰ Multicultural education is an idea of a reform movement aimed at reforming schools and other educational institutions to provide equal opportunities for all students regardless of their socio-economic status, gender, race, language, and cultural group.¹¹

According to M. Ainul Yaqin, multicultural education is an educational strategy applied to all subjects by utilizing the cultural differences present among students, such as ethnic, religious, linguistic, gender, social class, racial, and age differences, so that the learning process becomes

⁹ Murniati Agustian, Pendidikan Mu Itikultural (Cet,1; Jakarta: Atma Jaya, 2019), h.7.

¹⁰ Banks, J.A. & Banks., McGee, C.A, Multicultural Education: Issue and Perspectives, New York: John Wiley & Son, Inc. 2005 (4).

¹¹ Taat Wulandari, Konsep dan Praksis pendidikan Multikultural (Ed.1; UNY Press, 2020), h.23.

effective and easy, and at the same time, it trains and builds students' character to be democratic, humanistic, and pluralistic in their environment.¹²

H.A.R. Tilaar in Nurasmawi views that multicultural education does not recognize fanaticism or socio-cultural fundamentalism, including religion. Each community recognizes and appreciates the existing differences. Similarly, multicultural education does not recognize xenophobia. (kebencian terhadap barang atau orang asing). Multicultural education must be able to create learners who can learn to live together in diversity. (learning to live together).¹³

According to Ali Maksum, multicultural education is education about religious and cultural diversity in responding to socio-cultural changes and the environment of a particular society. In this context, education is required to respond to the development of societal diversity and the school population as a demand for equal rights for social groups.¹⁴

James Banks in Choirul Mahfud explains that multicultural education has several interrelated dimensions, namely: (1). Content integration, which means integrating various cultures and groups to illustrate fundamental concepts, generalizations, and theories in subjects or disciplines. The knowledge construction process, which involves bringing students to understand cultural implications within a subject (discipline). (3). An equity pedagogy, which means adjusting teaching methods to the learning styles of students in order to facilitate the academic achievement of diverse students in terms of race, culture, or social background. (4). Prejudice reduction, which means identifying the racial characteristics of students and determining their teaching methods.¹⁵

Zakiyuddin Baidhaway expresses his opinion on multicultural education as a way to teach diversity, requiring ethical, intellectual, social, and pragmatic rationalization in an inter-relational manner, that is, teaching the ideas of inclusivism, pluralism, mutual respect, for everyone. Multicultural education refers to injustice as institutionalized oppression. Multicultural education aims for students from elementary to higher education levels to grow in a world free from prejudice, bias, discrimination based on anything, religion, gender, race, skin color, culture, class, and so on. Students and teachers need to learn to communicate, understand life, and collaborate effectively and peacefully with those who are culturally different.¹⁶

From various expert opinions, it can be understood that, in principle, multicultural education is a form of education that applies a learning concept emphasizing equality and equity in cultural differences, backgrounds, ethnicity, language, gender, religion, and social status of students. In this regard, training and instilling character in students so that they can behave democratically, humanistically, and pluralistically in their environment, can learn to live together in diversity, respect each other, accept each other, understand, and appreciate differences.

2. Values of Multicultural Education

Values play an important role in human life because they serve as a guide in life. In the context of daily life, values are related to something valuable, useful, and beneficial. According to Kontowijoyo, values are something that are highly esteemed, giving color and embodying a person's actions. Thus, values become something that gives meaning to life, providing a reference point, a starting point, and a life goal.

¹²M. Ainul Yaqin, Pendidikan Multikultural Cross-Cultural Understanding Untuk Demokrasi dan keadilan (Yogyakarta: LKiS, 2019), h.23.

¹³ Nurasmawi dan Ristiliana, Pendidikan Multikultural (Cet.1; Asa Riau: Pekanbaru, 2021), h. 4.

¹⁴ Abd. Karman, dkk, Pendidikan Multikultura, Konsep dan Implementasi (Cet.1; Jawa Barat: Adanu Abimata, 2022), h. 1-6.

¹⁵Choirul Mahfud, Pendidikan Multikultural (Cet. VII; Yogyakarta: Pustaka Pelajar, 2016), h.177

¹⁶Zakiyuddin Baidhaway, Pendidikan Agama Berwawasan Multikultural, (Jakarta: Erlangga, 2005), h.7.

Values are the ideas of an individual or group about something that is considered good, right, beautiful, and wise, so that these ideas are valuable and of high quality to be used as a basis or guideline in attitudes and actions.¹⁷ Related to education and learning, the substance of value education is oriented towards the importance of students having positive attitudes and behaviors towards themselves and others. In the context of multicultural education, instilling multicultural values in education becomes very important and is a suitable idea to reduce and hinder the emergence of social problems caused by diversity.

The idea of multicultural education has become a global commitment since October 1994 when UNESCO recommended several messages, including: (1). Education should develop the ability to recognize and accept values present in personal, gender, societal, and cultural diversity, as well as develop the ability to communicate with others. Education should affirm identity and encourage the convergence of ideas and solutions that strengthen peace, brotherhood, and solidarity between individuals and society. Education should enhance the ability to resolve conflicts peacefully without violence. Therefore, education should also enhance the development of peace in the minds of learners so that they can firmly build qualities of tolerance, patience, willingness to share, and nurture.¹⁸

Based on the UNESCO recommendation, there are four main concepts, namely: tolerance, democracy, equality, and justice.¹⁹ The values of multicultural education in Nadirsyah Hosen's social media narrative as an effort to counter radicalism discourse, where multicultural values encompass tolerance, brotherhood, equality, and justice.²⁰

Integrating multicultural values into education is the activity of uniting or combining multicultural values within the learning process. The learning activities conducted in the classroom involve interactions among several elements or components, including teachers, students, materials, and teaching methods. Efforts to integrate multicultural values into the curriculum can be carried out by internalizing multicultural values through relevant themes for students as theoretical foundations.²¹

According to Fita Mustafida, among the values of multicultural education are tolerance, solidarity, empathy, deliberation, egalitarianism, openness, justice, cooperation, compassion, nationalism, good faith, mutual trust, self-confidence, responsibility, honesty, sincerity, and trustworthiness.²²

According to Farida Hanum, the core values of multicultural education are democratic, pluralism, and humanism. The process of values instilled includes a way of life that respects, is sincere, and tolerant towards the cultural diversity that exists within a pluralistic society.²³

¹⁷Kama Abbul Hakam dan Encep Syarief Nurdin, *Metode Internalisasi Nilai-Nilai Untuk Memodifikasi Perilaku Berkarakter*, (Bandung: Value Pres, 2016), h. 1.

¹⁸Salmiwati, "Urgensi Pendidikan Agama Islam dalam Pengembangan Nilai-Nilai Multikultural. *Jurnal At-Ta'lim*", Jilid 1 Nomor 4 Februari 2013, h. 338

¹⁹ Ubadah, *Pendidikan Multikultural, Konsep, Pendekatan, Penerapannya Dalam Pembelajaran*, h. 66.

²⁰Mukhamad Siha Budin, M. Jamhuri, Ahmad Marzuki, "Nilai-Nilai Pendidikan Multikultural Dalam Narasi Media Sosial Nadirsyah Hosen Sebagai Upaya Kontra Wacana Radikalisme", *Jurnal MULTICULTURAL Of Islamic Education*, Vol.6, No.2, 2022, h. 140.

²¹Fita Mustafida, "Integrasi Nilai-Nilai Multikultural Dalam pembelajaran Pendidikan Agama Islam", *Jurnal Pendidikan Islam Indonesia*, Vol.4. No. 2, 2020, h. 181.

²²Fita Mustafida, *Pendidikan Islam Multikultural (Konsep Dan Implementasi Proses Pembelajaran Pendidikan Agama Islam Berbasis Nilai-Nilai Multikultural)*, Cet.1, Grafindo Persada, Depok, 2020, h. 27.

²³Ali Miftakhu Rosyad, "Implementasi Nilai-Nilai Multikulturalisme Melalui Pembelajaran Pendidikan Agama Islam", *Risâlah, Jurnal Pendidikan dan Studi Islam*, Vol. 5, No. 1, 2019, h.9.

From various expert perspectives, it can be understood that the values found in multicultural education are: tolerance, democracy, equality, brotherhood, justice, accepting and appreciating diversity, mutual understanding, empathy, cooperation, helping each other, and non-discrimination. The indicators of multicultural values are learning to live with differences, building mutual trust, maintaining mutual understanding, upholding mutual respect, open-mindedness in thinking, appreciation and interdependence, conflict resolution, and non-violent reconciliation.

3. The Goals of Multicultural Education

In organizing a diverse community life with various tribes, ethnicities, cultures, languages, and religions, an approach rich in multicultural education is required. Multicultural education is important in the life of Indonesian society to contribute to maintaining peace, security, and harmony in a diverse community. Multicultural education is expected to produce a sustainable and harmonious life in a pluralistic society. Multicultural education aims to empower diverse, heterogeneous, and pluralistic educators and learners to understand and respect each other as a form of inclusive character or openness towards real differences. The condition of diversity must be accompanied by the role of multicultural education that is constructive, friendly, and tolerant, so that it will unite within the framework of the Unitary State of the Republic of Indonesia (NKRI).²⁴

Conceptually, according to Gorsky in Rahmat, the goals of multicultural education are: (1). Each student has the opportunity to develop their potential (2). Students learn how to learn and think critically (3). Encourage students to take an active role in education by presenting their experiences in a learning context (4). Accommodate all students' learning styles (5). Appreciate the contributions of different groups (6). Develop a positive attitude towards groups with different backgrounds. (7). To become good citizens in school and society (8). To develop ethnic, national, and global identities. (9). Developing decision-making and critical analysis skills so that students can make better choices in their daily lives.²⁵

Muh. Ainul Yaqin argues that multicultural education has two objectives, namely the initial objective and the final objective. The initial objective is temporary because it only serves as an intermediary for achieving the final objective effectively. The first goal is to build a discourse on multicultural education among teachers, lecturers, education experts, policymakers in education, and students in education majors as well as general students. The hope is that if they have a good discourse on multicultural education, they will not only be able to build students' skills and expertise in the subjects they teach, but also instill the values of pluralism, humanism, and democracy directly in schools to their students. The ultimate goal of multicultural education is that students not only understand and master the subjects they learn, but are also expected to have a strong character to always act democratically, pluralistically, and humanistically.²⁶

With multicultural education, students are able to understand, accept, and appreciate every difference, and can live side by side with all differences. Students learn together with other individuals in an atmosphere of mutual tolerance, respect, and understanding.

Multicultural education as a new discourse in Indonesia can be implemented not only through formal education but also through non-formal education. In formal education, multicultural education does not have to be specifically designed as a separate substance, but can be integrated into the existing curriculum through teaching materials or learning models. In

²⁴Norbertus Tri Suswanto Saptiadi dkk, Pendidikan Multikultural, (Banten; Sada Kurnia Pustaka), 2023, h. 3.

²⁵Rahmat, Pembelajaran Pendidikan Agama Islam Berwawasan Multikultural (Cet.1; Depok: Raja Grafindo Persada, 2019), h. 33

²⁶M. Ainul Yaqin, Pendidikan Multikultural Cross-Cultural Understanding Untuk Demokrasi dan keadilan (Yogyakarta: LKiS, 2019), h. 23-24.

higher education, for example, in terms of substance, multicultural education can be integrated through courses such as citizenship, religion, sociology, and through learning models and extracurricular activities. In non-formal education, multicultural education can be socialized through training with multicultural-responsive learning models that emphasize respect for differences, whether in race, ethnicity, or religion among community members.²⁷

There are many variations of specific and general goals of multicultural education used by schools according to contextual factors such as vision and mission, school background, students, school environment, and perspective. The goals of multicultural education can encompass three aspects of learning (cognitive, affective, and psychomotor/action). Nieto, in Taat Wulandari's view, believes that multicultural education aims for an anti-racist education that considers the skills and basic knowledge essential for global citizens, important for all students, permeating all aspects of the education system, developing attitudes, knowledge, and skills that enable students to work towards social justice. This is a process where teachers and students together learn the importance of cultural variables for academic success and apply critical educational knowledge that focuses on building social knowledge and helps students develop skills in decision-making and social action.²⁸

This aligns with H.A.R. Tilaar's view that the goals of multicultural education related to attitudinal aspects are to develop cultural awareness and sensitivity, cultural tolerance, appreciation for cultural identities, a responsive attitude towards cultures, and skills to avoid and resolve conflicts. The educational goals related to cognitive aspects are to acquire knowledge about cultural perspective awareness. Furthermore, the goals of multicultural education related to instruction (instructional goals) are to correct distortions, stereotypes, and misunderstandings about groups in textbooks and learning media.²⁹

In this context, it can be said that the goal of multicultural education is to instill attitudes of sympathy, respect, appreciation, and empathy towards followers of different religions and cultures. Multicultural education can train students to respect and tolerate all cultures. Culture plays a significant role in determining the direction of cooperation and conflict among humans.

Huntington predicted that future human conflicts would be cultural conflicts. Therefore, we need to examine the strengths embedded in the cultures of each human group so that they can be utilized for the common good. Multicultural education is perceived as a bridge to achieving a shared life for humanity in an era of globalization filled with new challenges. Intercultural encounters can potentially bring benefits but at the same time cause misunderstandings. That is the rationale that demonstrates the importance of multicultural education.³⁰

One of the important goals of multicultural education is to help all students acquire the knowledge, attitudes, and skills necessary to perform selective roles in a democratic, pluralistic society, as well as to interact, negotiate, and communicate with citizens from diverse groups in order to create a moral societal order that works for the common good and develops intelligent Indonesian individuals. An intelligent person is not only clever and capable of mastering

²⁷Sri Ihsan dkk, *Studi Interdisipliner Pendidikan Agama Islam Multikultural* (Cet.1; Surabaya: Pustaka Aksara, 2021), h.105-106.

²⁸Taat Wulandari, *Konsep dan Praksis Pendidikan Multikultural* (Edisi 1, UNY Press, Yogyakarta, 2020), h. 24-25.

²⁹H.A.R. Tilaar, *Multikulturalisme, Tantangan-Tantangan Global Masa Depan Dalam Transformasi Pendidikan Nasional*, (Jakarta Grasindo, 2004), h. 71.

³⁰Abdul Karim dan Muhammad Thoyib, *Manajemen Madrasah Multikultural, Studi Nilai-Nilai Pendidikan, Penerapan Dan Dampaknya di Indonesia* (Cet.1; MARKUMI: Yogyakarta, 2021), h. 51.

knowledge and solving problems, but also moral, democratic, and empathetic towards others. An intelligent person respects themselves and others from various different backgrounds.³¹

The existence of multicultural education as an educational strategy applied to all types of subjects by utilizing the cultural differences present among students is very necessary. Multicultural education trains and builds students' character so that they can behave democratically, humanistically, and pluralistically in their environment. Multicultural education, like other educational programs, has both goals and significant values for the life of a nation and state.

The behavior of a nation is a soft skill, which is a set of abilities that influence individuals in their interactions with others. Soft skills need to be learned and practiced so that they become part of the nation's personality. The character and identity of the nation are very important to socialize to students from an early age to shape the nation's behavior. Therefore, it is crucial to initiate the implementation of multicultural education in schools to build the nation's behavior so that in the future, the next generation will have the ability and intelligence to respond to the diversity they encounter in the multicultural life of the Indonesian state.³²

The attitude of mutual acceptance and respect for different values, cultures, and beliefs will not automatically develop on its own. The attitude of mutual acceptance and respect will quickly develop if it is taught and instilled in the younger generation (students) within the education system. Through education, the attitude of appreciating differences is well-planned, and the younger generation is trained and made aware of the importance of respecting others with different cultures, even practiced in life, so that by the time they reach adulthood, they already possess that attitude and behavior. Therefore, it is very important for multicultural values and education to color the learning process in the classroom.

From the various perspectives above, it can be understood that the goals of multicultural education encompass three domains of learning: cognitive, psychomotor, and affective aspects. From a cognitive perspective, it is expected to gain knowledge about tribes, traditions, cultures, customs, and languages of others, as well as the emergence of understanding and knowledge about diversity and plurality in community life. From an affective and psychomotor perspective, it is expected to develop awareness and behavior of mutual tolerance, empathy, cooperation, acceptance, appreciation, and respect for every different tradition, language, culture, and belief.

B. AL-ISLAM KEMUHAMMADIYAHAN LEARNING

1. Definition of Al-Islam Kemuhammadiyah Learning

In general, learning is the process of interaction between students and educators, as well as learning resources, within a learning environment. Learning is an activity conducted by the teacher under certain conditions, so that the cognitive, affective, and psychomotor aspects of the learners improve. Learning aims to help students gain a variety of experiences.³³ Learning and education are two activities that cannot be separated, as both are educational interactions that have norms.

³¹Yaya Suryana dan Rusdiana, Pendidikan Multikultural, Suatu Upaya Penguatan Jati Diri Bangsa, Konsep, Pinsip, Implementasi (Cet.2; Pustaka Setia: Bandung, 2019, h. 281.

³²Farida Hanum, "Pendidikan Multikultural Sebagai Sarana Membentuk Karakter Bangsa (Dalam Perspektif Sosiologi Pendidikan)", Disampaikan Pada Seminar Regional DIY-Jateng dan Sekitarnya Yang Diselenggarakan Himpunan Mahasiswa Pendidikan sosiologi Universitas Negeri Yogyakarta, tanggal 14 Desember 2009, Di Rektorat Universitas Negeri Yogyakarta, h. 2-4.

³³Rahmawati Ramli, Muljono Damopolii Yuspiani, Prinsip-Prinsip Belajar dan Pembelajaran", JUPEIS: Jurnal Pendidikan dan Ilmu Sosial, Vol.3, No.3, 2024, h. 9.

The Muhammadiyah Organization, as one of the da'wah organizations engaged in the field of da'wah amar ma'ruf nahi munkar based on Islam and sourced from the Qur'an and Sunnah, places great emphasis on the moral development of the younger generation through educational institutions. One of the characteristics and special features of Muhammadiyah higher education institutions is the existence of a learning program called al-Islam Kemuhammadiyah. The existence of the AIK course is very significant in shaping students who are pious, have noble character, are progressive, and excel in science and technology. Muhammadiyah higher education institutions have an educational concept known as the "four pillars of higher education," which includes education, research, community service, and al-Islam Kemuhammadiyah. What distinguishes Muhammadiyah higher education institutions from other universities, both public and private, is the education concept based on al-Islam Kemuhammadiyah.³⁴

Islamic Muhammadiyah Education in Muhammadiyah higher education institutions holds a strategic position, serving as the driving spirit and the main mission of the administration of Muhammadiyah higher education institutions. The AIK courses become the strength of Muhammadiyah universities because they can serve as a foundation for spiritual, moral, and intellectual strength as well as a driving force for the entire academic community. The success of Muhammadiyah Islamic education becomes an indicator of the achievement of the mission in the administration and management of Muhammadiyah higher education institutions. The improvement of the quality of the process and outcomes of Kemuhammadiyah Islamic education must be carried out continuously and systematically.³⁵

From the explanation, it can be understood that the study of al-Islam Kemuhammadiyah is a mandatory course at every Muhammadiyah university and serves as a distinguishing feature of Muhammadiyah universities compared to other universities.

2. The Purpose of Al-Islam Kemuhammadiyah Learning

Education in Islam is a process of transformation and internalization of knowledge and values within students through guidance towards spiritual and physical growth according to Islamic teachings by directing, teaching, training, nurturing, and supervising to achieve harmony and perfection in all aspects of life, leading to the formation of noble character or the character of students.

Al-Islam Kemuhammadiyah, as one of the four pillars of Muhammadiyah and Aisyah higher education institutions, plays an important role in strengthening character education. Character is a very urgent and fundamental aspect of human life, both in individual life and in social community life. Considering the importance of character, educational institutions in Muhammadiyah have the responsibility to internalize and strengthen the character of students, among other things, through the process of al-Islam Kemuhammadiyah learning.

The vision of Muhammadiyah education in the 46th Muhammadiyah Congress decision on the revitalization of Muhammadiyah education is the formation of pious, noble, progressive, and superior learners in science and technology as a manifestation of the renewal of the da'wah of enjoining good and forbidding wrong. It is imperative for Muhammadiyah higher education

³⁴Milana Abdillah Subarkah, "Agus Salim, Evaluasi Pembelajaran Mata Kuliah Al-Islam Dan Kemuhammadiyah Sebagai Internalisasi Penguatan Pendidikan Karakter Mahasiswa Prodi Pai Di Universitas Muhammadiyah Tangerang", Jurnal, Tadarus Tarbawy. Vol. 2 No. 1, 2020, h192.

³⁵Buku Pedoman Pendidikan Al Islam Kemuhammadiyah Perguruan Tinggi Muhammadiyah, Majelis pendidikan Tinggi Pimpinan Pusat Muhammadiyah, Yogyakarta, 2013, h. 10-11.

institutions to carry out the mandate to realize this vision through the implementation of AIK education.³⁶

The teaching of al-Islam Kemuhammadiyah in Muhammadiyah higher education institutions occupies a strategic position and even becomes the driving spirit and main mission of the higher education organizers. The teaching of al-Islam Kemuhammadiyah also becomes a strength of Muhammadiyah universities because it can serve as a basis for the spiritual, moral, and intellectual strength of the entire academic community. The teaching of al-Islam Kemuhammadiyah also serves as the character identity of the academic community of Muhammadiyah universities, namely, as Muslims who are of good character, intelligent, progressive, possess leadership qualities, and are concerned with personal, community, and national issues. If the teaching of Al-Islam and Kemuhammadiyah can be conducted effectively and achieve its objectives, then the main mission of the Muhammadiyah Higher Education will be successful, and vice versa. Therefore, the improvement of the quality of Al-Islam and Kemuhammadiyah learning, which includes materials, methodologies, lecturer resources, learning resources, as well as supporting regulations and policies, is an inevitability.³⁷

From the explanation above, it can be understood that the objectives of al-Islam Kemuhammadiyah learning are in line with the national education goals, which aim to form a pious, virtuous, intelligent, progressive, leadership-oriented, democratic, and socially aware learner concerning personal, community, and national issues.

3. Scope of Al-Islam Kemuhammadiyah

The scope of Al-Islam Kemuhammadiyah education is the knowledge of Islam in both normative and historical aspects. The main subjects of Muhammadiyah Islamic education include: the Qur'an and Hadith, creed, ethics, jurisprudence, and Muhammadiyah. The AIK learning materials are directed towards the development of human character (piety and excellence) that does good for the benefit of all humanity (Muslims and non-Muslims) as evidence of a Muslim's Islam.³⁸

In the Curriculum and RPS Book of al-Islam Kemuhammadiyah LP3AIK Unismuh Makassar, it is mentioned that the curriculum of al-Islam Kemuhammadiyah learning includes: introduction to Islamic studies, the Qur'an, Hadith, Islamic history (tarikh), Kemuhammadiyah, aqidah akhlaq, worship, science and technology, astronomy, professional AIK, and comprehensive exams.³⁹

From the explanation, it can be understood that the scope of the study of al-Islam Kemuhammadiyah as a mandatory subject in Muhammadiyah educational institutions includes: lessons on aqidah, ibadah akhlaq, al-Qur'an, al-hadith, tarikh, science and technology, and astronomy.

³⁶Abdul Kholid Achmad, "Reaktualisasi Pendidikan Al-Islam Dan Kemuhammadiyah (AIK) Sebagai Penguat Pendidikan Karakter, Profetika", *Jurnal Studi Islam*, Vol.21, No. 2, Desember 2020, h. 172.

³⁷Noor Amirudin, "Peran Pendidikan Al-Islam Dan Kemuhammadiyah Dalam Meningkatkan Perilaku Keberagamaan Mahasiswa Universitas Muhammadiyah Gresik", *Jurnal Didaktika*, Vol. 23, Nomor 1, September 2016, h. 48.

³⁸Buku Pedoman Pendidikan Al Islam Kemuhammadiyah Perguruan Tinggi Muhammadiyah, Majelis pendidikan Tinggi Pimpinan Pusat Muhammadiyah, Yogyakarta, 2013, h. 17.

³⁹Buku Kurikulum dan RPS Al-Islam Kemuhammadiyah LP3AIK Unismuh Makassar, h.4

4. CONCLUSION

Multicultural education is education based on the principles of the concept of multiculturalism, which recognizes all forms of diversity, plurality, accepts and affirms the differences and similarities of humans related to gender, race, and religion based on democratic values and beliefs, cultural pluralism in the effort to combat prejudice, fanaticism, and discrimination.

Educational institutions, especially universities, are one of the educational institutions that have the responsibility and strategic role in instilling multicultural awareness in students, considering that the academic community in universities is so diverse and pluralistic, originating from various backgrounds, ethnicities, cultures, customs, languages, religions, and organizational differences.

Unismuh Makassar, as one of the private universities in the city of Makassar, with tens of thousands of students, is very diverse and pluralistic, coming from various backgrounds of ethnicity, customs, gender, language, and even different religions. Therefore, it is important to instill and strengthen multicultural awareness among students.

The internalization of multicultural education values for strengthening the character of students at Unismuh Makassar includes, among other things, the study of al-Islam Kemuhammadiyah. Through AIK learning, it is hoped that students will develop character, possess an open-minded Islamic perspective, be tolerant, democratic, humanistic, pluralistic, not blindly imitative, not rigid, not fanatic, and appreciate and respect differences.

The study of al-Islam Kemuhammadiyah is a mandatory course at Muhammadiyah universities, studied over seven semesters. The implementation of multicultural education values through the study of al-Islam Kemuhammadiyah is found in the Aqidah Akhlaq material, which includes the values of ukhuwah (brotherhood), at-tasamuh (tolerance), at-tawassuth (moderation), at-ta'awun (mutual assistance), and at-tawazun (harmony) of peace, cooperation, mutual respect, and honor.

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Authors' contribution

The purpose of this writing, theoretically, is expected to have academic significance that can add information and enrich intellectual insights in general and Islamic studies in particular, and it is hoped to serve as a reference for future research. Practically, it is expected to provide input for various parties, especially educational institutions in general, and more specifically for Muhammadiyah University Makassar in managing learning to produce students with character and multicultural insight.

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