QUALITY ISLAMIC EDUCATION IN A MULTICULTURAL SOCIETY: A BIBLIOMETRIC STUDY AND LITERATURE REVIEW

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ABSTRACT

This research aims to look at the quality of Islamic education in a multicultural society in terms of learning outcomes. The descriptive approach of "bibliometric analysis" was utilized to accomplish this. It examined (233) scientific studies over ten years (2010-2021) and critically evaluated them in light of the study questions in order to identify the variables that these studies sought to investigate on the strategy, their impact on those variables, and the justification for the strategy's positive impact. According to the findings, the flipped classroom may give students a more dynamic learning environment, resulting in increased learning accomplishment and better preparedness for 21st-century learning and job situations. Many of the research examined the benefits and advantages of this method and the relevance of implementing it at various levels of education due to its demonstrable results in increasing a variety of learning outcomes. The research advised that instructors adopt the flipped classroom technique more often because of its favorable influence on learning outcomes. It also recommended pursuing research into the causes for the strategy's lack of evident beneficial effect in other trials.

Keywords: quality, Islamic education, a multicultural society, bibliometrics

1) INTRODUCTION

The merger of the educational system, great educational system, and seed boarding schooling system, relevant done as just an effort to find the perfect model of Islamic studies and real in the globalization era (Alavi, 2007). The founders' answer to the advancements of the times was to construct the Student Islamic Boarding School system, which has remained stable and continues to develop in the hope of providing multidisciplinary, interdisciplinary, and highly competitive human resources while respecting pluralism.

Islamic education is a deliberate attempt to guide Muslim pupils so that Islamic teachings are truly learned, owned, and applied by them, as seen by their attitudes and ways of thinking. The process of developing parts of a child's personality, including as cognitive, emotive, and psychomotor aspects, occurs through religious education. Spiritual teachings should become an intrinsic part of a child's character, with all of the child's activities reflecting the Islamic mindset. Islamic education is physical and spiritual training based on Islamic religious principles that leads to the formation of a leader according to Islamic standards.

The establishment of religious instruction in schools that is multicultural and Islamic. Religious education that emphasizes cultural diversity, beliefs, languages, races, and tribes is a medium for raising knowledge among students about the people of Indonesia, who live in a plural society marked by cultural diversity, beliefs, languages, races, and tribes. As a result, multicultural education is required to avoid a severe conflict between existing disparities. Multicultural education is defined as a course of study that focuses on cultural variety in order to respond to changing demographics and environmental cultures in specific areas, as well as the entire world. In the endeavour to establish patterns of religious understanding among learners, the values of Islamic religious education with a multicultural perspective play a crucial role. The principles are reflected not only in the Islamic religious education curriculum material, but also in the teachers' understanding of the approach and methods utilized in the process.

The author used a qualitative sort of analysis research method in creating the paper. The process of reducing, adding, merging, and matching the obtained data into an article discussion is known as analysis. The literature study method is used in this investigation. This is done to get library materials, both in the form of books and journals as sources in this research, using references that have relevance or relevance to the research carried out.

2) METHODS

This is a qualitative study using a case study approach. To do so, the descriptive method of "bibliometric analysis" was used to conduct qualitative research and collect data. It looked at (233) scientific studies over a ten-year period (2010-2021) and critically analysed them in light of the study questions to determine the variables that these studies attempted to examine on the strategy, their impact upon these variables, and the justifying for the strategy's positive impact. The informants in this study were interested in the learning consequences of Islamic education in a mixed culture. In addition to the research, the teacher obtains research data from children and their parents. Non-teacher staff such as housekeeping services and others who are not directly associated with student character education but assist development in shaping student character are also mentioned in this study. To verify that the study's reports are correct, triangulate is used to ensure that they will be obtained in conformity with reality.

3) RESULTS

Figure 1. Publish or perish (windows GUI edition) about quality Islamic education

The preliminary search results using the Publish or perish (windows GUI edition) 7.33.3388.7819 claim resulted in the term " quality Islamic education" appendices in 2010-2021, sorted into four terms designated appendices into publication name as journal and Google Scholar database. There were four keywords quality Islamic education is 84 papers.
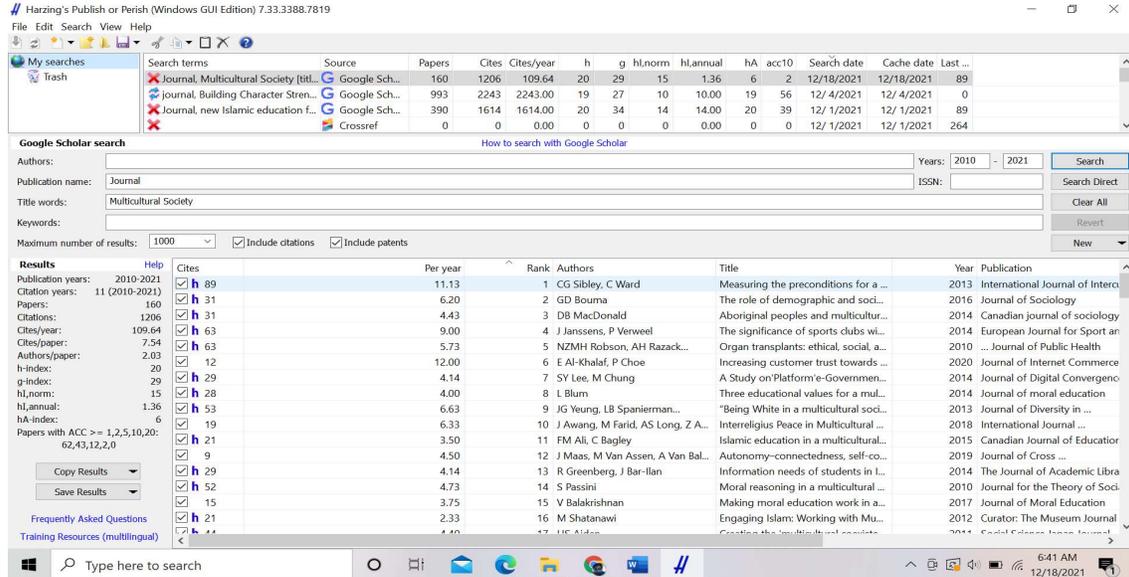
Figure 2. Publish or perish (windows GUI edition) about a multicultural society

The preliminary search results using the Publish or perish (windows GUI edition) 7.33.3388.7819 claim resulted in the term " a multicultural society" appendices in 2010-2021, sorted into four terms designated appendices into publication name as journal and Google Scholar database. There were four keywords a multicultural society is 160 papers.
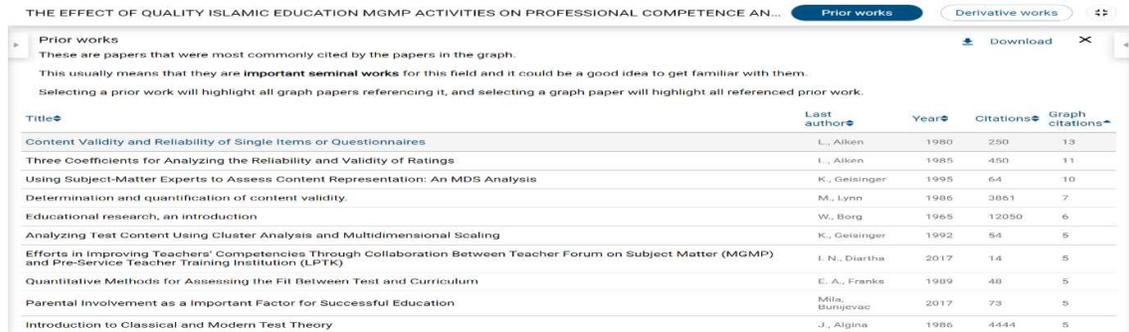
Figure 3. Connected papers about quality of Islamic education
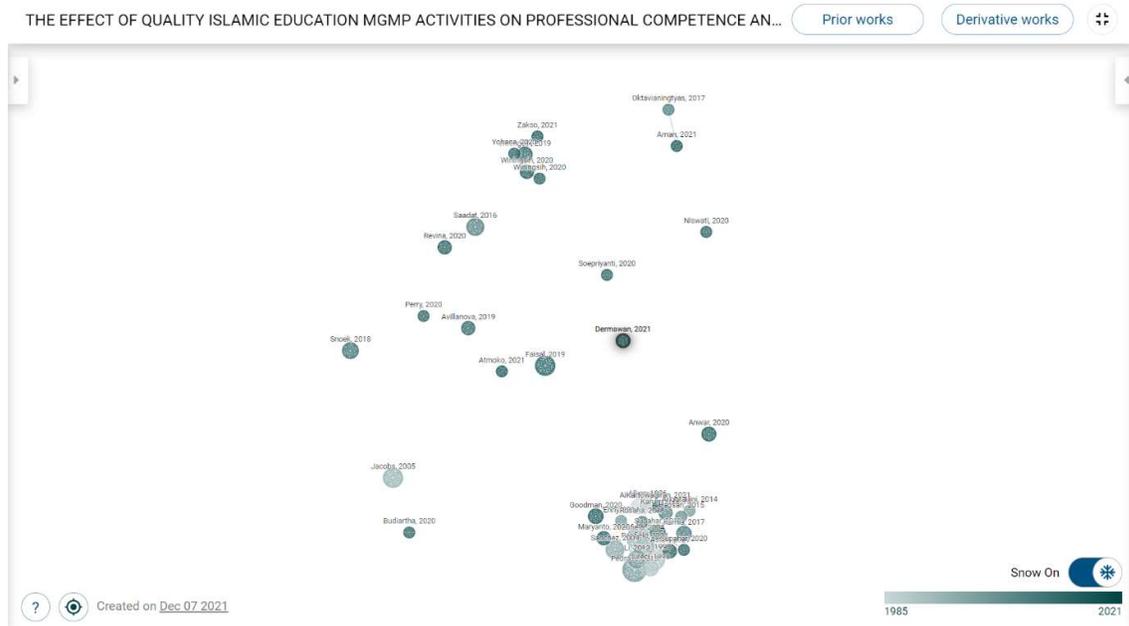
Figure 4. Connected papers about researchers
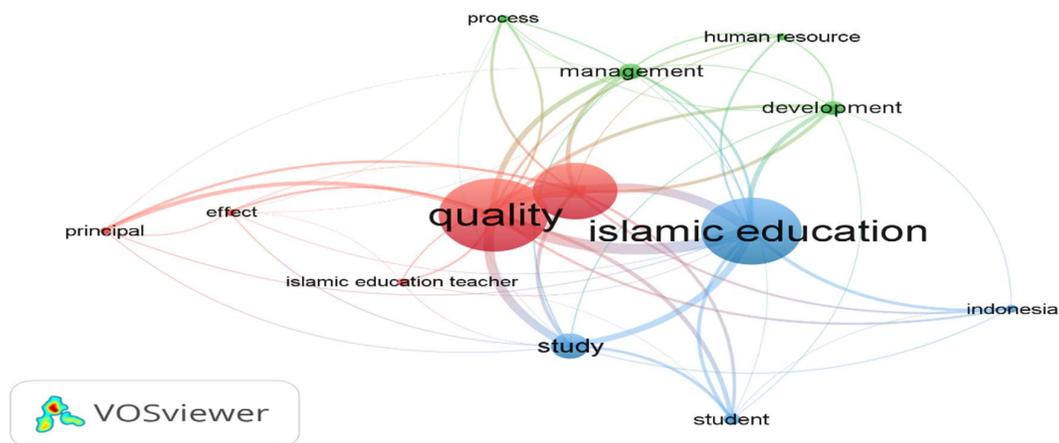
Figure 5. Network Visualization about quality of Islamic education

The initial exploration results utilizing the Publish or Perish application resulted in 84 papers sorted into 19 meet the threshold by minimum number of occurrences of the term is 10. Figure 5 presents the 13 items of 3 clustered resulting from explorations through the PoP application. The first cluster is 5 items of (education, effect, principal, Islamic education teacher, and quality). And then second cluster consist of 4 items, the third cluster of 4 items.
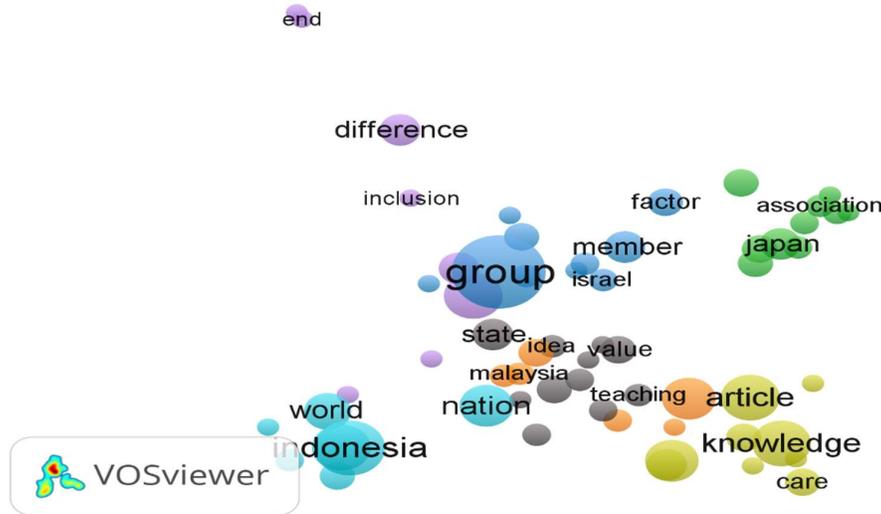
Figure 6. Network Visualization about multicultural society

The initial exploration results utilizing the Publish or Perish application resulted in160 papers sorted into 19 meet the threshold by minimum number of occurrences of the term is 10. Figure 6 presents the 61 items of 7 clustered resulting from explorations through the Publish or Perish application application. The first cluster is 11 items, the second cluster consist of 10 items, the third cluster of 10 items and others.

4) DICUSSION

Members of pragmatism also believe that knowledge is divided into two categories: acquired knowledge and revealed knowledge. The epistemology of cleanliness is revealed in the Quran and is known as the sahih *ilmu wahyu*, whereas the *ilmu akal* is based on logical thought. Logic dictates that the subject of cleanliness be addressed, since carelessness will generate a slew of issues in our daily lives (Alavi, 2007). As a result, Islamic Education Philosophy is naturally pragmatic, as it blends learned and revealed knowledge, which cannot be separated.(Halstead, 2004) Because this philosophy emphasizes the correlation of knowledge, belief, and practice, each part of Islamic Philosophy of Education is completely concentrated. According to the definition of philosophy derived from its characteristics, the field of philosophy is intensely concerned with reality, value, knowledge, and God. In Islam, for example, hygiene is extremely essential (Hashim, 1996). There are several debates on the importance of hygiene in Islam, as it is closely related to Muslims' beliefs as well as human health. This is similar to the pragmatism concept, which holds that a medium of information has a quality of truth if it can be applied in daily life.

From a metaphysical standpoint, Islam's thought focuses on the relationships between humans, humans and God, and humans and the environment. Clearly, the quality of Islamic education educates humanity to identify their Creator, Allah, and the appropriate behavior for each relationship. For example, based on the concepts that support Islam's views on nature, it is stated that nature belongs to Allah and not to humans(Daun & Walford, 2004). As a result, nature, particularly the ecological balance, must be protected. Humans are not permitted to exploit natural resources because Allah created nature to support human life (Tamuri, 2007). The Islamic Philosophy of Education emphasizes the beneficial relationship between humans and nature based on these concepts(Ashraf, 1985). Furthermore, awareness of their responsibilities as khalifah Allah

is capable of bringing them to the 'correct road' in order to overcome social problems among teenagers, for example.

Expanding the potency of Islamic education's quality through physical, emotional, and spiritual means to perfection The Islamic Philosophy of Education has been focusing on the implementation of values in this process, as the aspects of ethics and morality cannot be separated from education and Islamic thinking (al-Attas, 1991). It is similar to the branches of axiology that claim education is the area in which values are provided. The knowing individual should be moralistic and well-behaved, according to Islam's axiology(Hidi & Renninger, 2006). Within Islam's philosophy, there are three branches, one of which is the moral and ethical thought. Fairness, religiosity, bravery, wisdom, and trustworthiness are examples of items that should be practiced and are related to human manners and morals. The existence of two inclinations, namely the concentration on worldly problems and a sense of selfishness, as well as the fight between right and wrong, demonstrates the venerable nature of humans(Lukens-Bull, 2001). Both factors, however, can be avoided if mankind believe in Allah and obey His commands while avoiding His prohibitions. Humans would be able to achieve universal peace if they implement the components of Islamic Philosophy of Education that have been highlighted, such as making the Prophet Muhammad their role model in their lives.

Quality of Islamic education

An Islamic religious institution's excellence will be influenced by its human resources. The teacher is one of the most important human resources in the development of Islamic educational institutions. As the administrator of an educational institution, the principle is responsible for assessing teacher quality. The quality of contract teachers in Indonesia revealed that, in order to address the issues that contract teachers face, it is highly recommended that the Indonesian Government Regulation No. 5 of 2014, which addresses contract teachers' salaries, recruitment policies, and the development of contract teachers' competencies, be strictly followed (Sobari & Hartini, 2020). Thefore, (1) Demonstrates the character of affection for students, which is required of teachers. and treat him as though he were his own son (2) The teacher must carry out what the student has been told. (3) Teachers are not permitted to seek students for favors or compensation; (4) Knowledge is imparted in a methodical manner; (5) Teachers are not permitted to reprimand their students; and (6) A teacher is accountable for one of the subjects. (7) The teacher must explain the lesson in a way that the student understands. (8) Students who have difficulty understanding teachings should be provided clear instructions or (remedial) instruction so that they can patiently obtain blessings and ta'zim from their teachers (Akip, 2020). Then, As the administrator of an educational institution, the principle is responsible for assessing teacher performance. In an Islamic educational institution, teacher performance is extremely essential, and the outcomes of teacher performance supervision can help to improve the quality of Islamic educational institutions (Istiqomah et al., 2020).

In our culture, the best hope for a better life is through high-quality education. Everyone will be exposed to the truth through education. The tutoring program described in this study aimed to improve the quality of education for children by exposing them to the importance of education, morals and character development, and healthy living. Basic math, writing, reading, and singing were among the tools provided to the young kids (Sitinjak et al., 2019). Islamic education of high quality can adapt to professional pupils and impart information and skills. A paradigm for teacher professional development centered on collaborative learning and development, based on the principles of colleagues and mutual learning to create a learning community; incorporating reflection through varied viewpoints and debate with the observer (Mappalotteng, 2014). The presence of Islamic education, or madrasah, has had a profound impact on the lives of Indonesian citizens. As a result, the existence of madrasah education evolves in accordance with current

societal needs and demands, as well as the existence of the fourth industrial revolution. Increasing the quality of human resources, revamping curriculum creation, and managing learning quality are all necessary steps in the development of madrasah education (Sa & Anhar, 2019). In this context, new advancements in the field of learning are required in order to drive Islamic teachings as a centre for excellence where students are able to compete in the midst of the 4.0 industrial revolution era, i.e. continuous quality improvement by implementing various approaches, particularly in the field of learning management innovation. Learning management exists primarily to help learners reach their maximum potential, and this can only be accomplished if all learning activities are planned in conformity with students', parents', and society's expectations(Zamroni, 2019). Thus, learning activities are understood to be able to run effectively and efficiently at the practical level if all of the above activities begin with the managerial process, progress through the learning strategic planning, learning monitoring, student management, quality management of human resources, or accordingly. thank, development of active learning, and the process of evaluating good learning.

Multicultural of cultural society in Islamic education

Multiculturalism is a good cultural integration model for Indonesia, the world's biggest archipelago country with a population of roughly 250 million people, but in today's world, power relations in political, economic, and practical dimensions have hegemonized it. By any metric, the neoliberal capitalistic system is recognized and preferred over the world, but capital networking is becoming more essential and necessary in our current period, as those who do not belong to any network will be at a disadvantage. Multiculturalism has had little success in combating global materialistic-capitalist dominance, which is the result of power hegemony (Saifuddin, 2017). Therefore, Islamic education is the most important way to provide children with the knowledge, skills, and abilities they need to live a life of peaceful connections with other people. The rise of violence in the name of religion and ethnicity in Indonesia and other areas of the world is concerning, and one long-term answer could be to teach tolerance ideals to school kids (Raihani, 2018). Then, because it refers to the 1945 Indonesia Constitution (UUD 1945) and Pancasila, the Indonesian state is seen as a state of law (Raihani, 2011). In short, Indonesia requires people who can be trusted with the responsibility of preserving the country (Nurhakim, 2016).

The term "multiculturalism" encompasses a wide range of concepts and techniques. More often than not, multiculturalism analyzes the problem through the lens of civilisation (Raihani, 2014). From this perspective, multicultural discourse, as well as multicultural educational practices, begin with a statical attestation of the meaning of culture, codifying "differentiation" in cultural differences while ignoring other social, class, or economic parameters –while also emphasizing the importance of maintaining those differences in order to preserve cultural tradition (Maniatis, 2012). The creation of a critical multiculturalism that may overcome the contradictions, stalemates, and prejudices of the prevailing multicultural speech, while taking into account the social, political, economic, and cultural conditions of the identity systems, has piqued interest in recent years (Tadeu et al., 2015; Ali & Bagley, 2015). The current essay analyses the current intercultural educational strategies, as well as the criteria for the creation of a critical intercultural education that will result in a complete shift in how we approach identity formation.

The propagation of radicalism ideology carried out by leadership of some prep schools (Muslim school of Qur'anic studies), the moral degeneration of society, and immoral behavior in educational institutions prompted research into multicultural society. The four main teachings of Islamic studies, al-fiqh (fiqh), al-tauhid (monotheism), al-tasawuf (Sufism), and al-akhlaq (Sufism), are split into four core ethical ideals of character education based on Islamic values in Muslim boarding schools (moral)(Solihin et al., 2020). Hygienic, health, neatness, spirituality, piety, belief in wonderful gift (baraka), social democrat, benignity, simplicity, self-attitude of having to accept

and feeling sufficient for the outcomes of his efforts (qonaah), sincerity, humility, religious culture, respect for older people, and hard work are among the values contained in those four core teachings. Education Characteristics, Islamic Values, and Ethical Value (Maniatis, 2012). And the, many pedagogical ideals, such as tauhid (God's unity), academic, moral, sexuality, spiritual, and democratic qualities, can be found in the stories of the Qur'an (Mustaqim, 2011). Multicultural Education (Muslim Primary School) is a Preventative Measure Against Religious Conservatism (Dalmeri, 2014). The paradigm focuses on problem anxiety, which claims that Islamic education's role as a change agent has not been disclosed in changing moderate and compassionate religious attitudes.

5) CONCLUSION

To summarize, Despite the Western media's portrayal of increasing Islamic radicalism in some pesantren, many pesantren are transforming into modern Islamic institutions, teaching democratic values and practices, promoting civil society and community development, and instilling cultural/religious diversity and tolerance in students. However, teachers' lack of competency, unclear multicultural objectives in both the pesantren's curricula and traditions, and uneven relations among students and instructors remain issues for the kyai (the pesantren's great leader) and other leaders. These obstacles must be solved in order to further improve cultural diversity education. The model offered has played a large role in eliciting Muslim intellectuals through learning and practice that has given starting from the fundamental level of religious understanding to the top tiers of spirituality, both in the boarding school setting and those that remain independently.

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