A STUDY OF RELIGION EDUCATION METHOD WITH MULTICULTURAL INSIGHT

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ABSTRACT

This article aims at disclosing various religious educational methods with multicultural insight. This discussion is important since multicultural problems become the topic of conversation of various groups, such as academician, public social institution and even governmental officials in decision making. This research employs literature study method and analysis content approach, as well as comparative analysis technique by comparing an opinion and other opinions and then making conclusion and statement. The research results show that religion education method with multicultural insight is comprehensively conducted, not only with fair treatment of learners of different religion, race, ethnic and culture, but also supported with written and implicit curriculums, integrative evaluation and teachers with productive experience, attitude and measures in serving multicultural education to the learners. These are expected to provide all client schools the best services. Consequently, schools must design, plan and control all school elements which may support good multicultural education process. Schools must plan a learning process which may grow learners' multicultural attitude to make them democratic members of the society, who pay respect to human rights and justice.

Keywords: *Religion, Education, Method, Approach, Multicultural*

INTRODUCTION

Diversity in Indonesia is priceless grace. However, it is unfortunate that human often misinterpret it, which then leads to disaster, conflict, and even disintegration. In this context, an individual's religion may become part of benchmark and portal (*avant garde*) for assessing how to establish multicultural view. Therefore, blind fanaticism and narrow perspective in religion may potentially become serious root of the problems and may potentially lead diversity to disaster, not grace.

Multicultural insight should start from citizen's awareness of diverse realities, from religions, ethnics, languages, identities, norms to cultures. Such awareness will result in "understanding, appreciation, and valuation of such diversity". This multicultural concept cannot be equalized with the ethnic groups' cultural diversity concept which is the characteristic of plural society, since multicultural concept equally emphasizes more on that diverse realities (giving equal attention).

Religion education has important role in improving faith in and devotion to The One Almighty God. Formal and informal educational institutions' vision and mission contribute to the

realization of such purposes. Faith and devotion are the highest achievement of an individual or a learner in taking education, which will then be noticeable in individual's attitude and attitude of mind, to be defense in encountering various problems of personal, community, religious national lives.

Education according to the national educational system is expected to develop the ability and shape the character and civilization of a dignified nation in order to promote the intellectual life of the nation and to develop learners' potentials to be human who is faithful and devout to The One Almighty God, noble, healthy, knowledgeable, proficient, creative and independent and to be democratic and responsible citizen (Law of Republic of Indonesia No.20/2003/II/article 3). Religion education serves to make the Indonesian faithful and devout to The One Almighty God, noble and able to maintain peace and harmony in the relation of people within a religion and between religions, and to develop learners' ability in understanding, embracing, and practicing religious values while adapting the mastering of science, technology and art (Government Regulation 55/2007/II article 2).

In line with the foregoing, the purpose of education at first level is, equally for all people and all nations, to shape good human. Meanwhile, Islamic education aims at realizing Islamic characteristic and good human according to Islamic principle. According to Muhaimin (1993: 164-166), the education aims at (1) Shaping of *insan kamil* (universal, conscientious human) who reflect to the Quran (2) Creation of *insan kaffah* with religious, cultural and scientific dimensions (3) Bringing to awareness of human as the servant, caliph of Allah, and as *waratsatul anbiya'* and providing adequate supplies in performing such functions. Education will never end, but it is inevitable that the social, religious life in modern era is marked with frequent cultural, social, ethnical and religious disagreement and confrontation by engaging civil society (such as those occurring in Aceh, Moluccas, and Poso) and military society (such as those occurring in Israel, Chechnya, Kashmir, Ireland, Iraq and so forth (Abdullah, 2005:145)).

The multicultural education in America has been developed as a reformation movement in education field since 1960s. Multicultural education is a competitive education with a set of advantages which has become a choice and necessity of advanced nations in the world. Along with it, they make change and adjustment as an effort to globally control the world. Education is the symbol of a nation's superiority and power. A nation's superiority in human resources is marked with superior education, aside from diversity in ethnics, cultures, religions, social classes, and genders (Mukhtar, 2005: 8).

In Indonesia, multiculturalism becomes the common platform in designing *bhineka tunggal ika* (unity in diverse) based learning. The values are sought to be brought up through citizenship subject in support of religion education. This writing is initiated from the experience gained from religion teachers' training (all religions) in the environment of ministry of religious affairs, West Sumatera Province on education method to prepare learners to live in diversity. Various questions arise from the teachers, particularly related to field experience. How would religion education method with multicultural insight be applied in learning process? Therefore, teachers and learners' understanding of the method concept, strategy and approach of religion education learning as well as the concerned multicultural concept is necessary. The discussion below includes: the importance of educational method, the professionalism of multicultural religion teacher, religion education methods, and multicultural insight learning approach and technique.

RESEARCH METHOD

For answer of the problems above, this research employs literature study and analysis content approach. The source of this research is taken from books which contain multicultural education ideas, and from the source, a topic related to the problems is chosen to be comprehensively analyzed by comparing one with other opinions. For conclusion, the experts' ideas are interpreted to be the author's closing statement.

DISCUSSION

1. Normative Basis

Religion's multicultural principles and its appreciation should be well internalized into learners' mind. Islamic principles of these multicultural phenomena are well illustrated in the ethical-normative basis documented in the Al Quran and hadith as well as historical records of prophets' experience, one of which is Prophet Muhammad, when encountering other religion. For example, in Islam; verses of Al Quran may be made basis of appreciation and correct attitude against diversity, as found in QS. Al-Baqarah [2]; 62 and 148; these two verses, besides contain the fact that diversity is part of *sunnatuallah* (God's Laws), also command human to be competitive in doing good deeds (*fastabiq al-khairat*) through diversity. Multiculturalism is also God's wisdom prevailing in the history (QS. Al-Rum [30]: 22 and Al-Baqarah [2]: 213. This means that the "non-uniform" realities are Allah's will, since if Allah wills, He will surely make human one community. Such idea is repeated in many verses of Al Quran with different emphases, such as test of servant's quality with His giving (QS. Al-Ma'idah [5]: 48); warning that they like to differ in opinion (QS. Hud [11]: 118); giving of

guidance to they who will to follow God (QS. Al-Nahl [16]: 93) and inclusion of people He wills into His mercy (QS. Al- Syura [42]: 8).

Al Quran also explicitly teaches that mankind is basically one (QS. Al-Baqarah [2]: 213; Yunus [10]: 19). Religion is 'one' in its substantive and esoteric dimension. However, it is important to note that "unity does not mean "uniformity". Although they seem to be different from outside, however, every religion has similarity, which is the highest reality similarity which becomes the ultimate goal (ultimate goal; al-gardh) of each religion. With this similarity, Al Quran invites all religious people to search for a meeting point or commonly known as *kalimatun sawa* (Abdullah, 2001: 21).

According to Suparta (2010: 118), there are 4 main issues considered the Islamic multicultural educational basis, especially in religious field, which are unity in divinity and His messages or revelation aspects field (QS. An-Nisa' [4]: 131, QS. Ali 'Imran [3]: 64), prophethood unity (QS. An-Nisa' [4]: 163, Al-Anbiya' [21]: 73, QS. Ali 'Imran [3]: 84), no compulsion in acceptance of religion/freedom in religion (QS. [2]: 256), and recognition of other religion's existence (QS. Al-Ma-idah [5]: 69 and 82). All of them are called normative since they are God's decree.

2. Meaning of Education with Multicultural Insight

Multicultural education is an education which emphasizes equality in learners' cultural or background differences. The basic concept of multicultural education has been known since the age of Al-Makmun in the educational institution of his glory days where science and civilization has developed by applying multicultural based educational concept. The actual multicultural values developed in the era are tolerance, openness, equality, freedom, justice, poverty, diversity, and democracy. The rapid growing civilization and science are also supported by educational figures who have vision and mission with multicultural insight, such as Al-Makmun, Al-Hawarizmi, and Al-Kindi (Suwito, 2005:33).

Multicultural education is interpreted as an education of cultural diversity in the community, which offers various models of cultural diversity in the community, education to guide learners' attitude to pay appreciate community's cultural diversity (Sunarto, 2004: 47). Meanwhile, Calarry Sada (2004: 85) explains that multicultural education has four meanings, which are (1) teaching of cultural diversity, a cultural assimilation approach, (2) teaching of diversity in social relationship management, (3) teaching for pluralism improvement without social strata discrimination in the community, and (4) teaching of diversity reflection for pluralism and equality improvement. The multicultural religion education idea in Indonesia as

proposed by Tilaar (2004: 137) is an education to better appreciate the community's ethnical and cultural diversities.

Some statements above show that multicultural education is a philosophical concept which established on the freedom, justice, equality, balance and equality in human dignity aspirations as acknowledged in various documents, such as Preamble of the 1945 Constitution, US Independence Declaration, South Africa and United State constitution, and Universal Declaration of Human Rights adopted by the United Nations.

This confirms the necessity to prepare responsible students in the inter-dependent world. Hence, it is recognized that school has important role in developing attitudes and values necessary for a democratic community. The reflection of efforts to appreciate cultural differences confirms that student, community and teacher pluralities are a natural fact to fight against discrimination in school and community through promotion of democracy and social justice principles.

Indonesia has a philosophy that it has different tribes, ethnics, languages, religions and cultures but with one goal to realize Indonesia to be a strong and solid nation with strong identity, respected by other nations, so that the nation founders' aspirations to be an advanced, just, affluent and prosperous will be achieved. Therefore, multicultural education in this context is interpreted as an educational process which provides equal opportunity to all citizens without discrimination resulted from any difference, culture and religion which appreciate diversities and provide equal rights to minor ethnics in effort to strengthen unity, national identity and nation's image in international perspective.

3. The Urgency of Educational Method

Religious learning method is a way or strategy in religious learning or delivering teaching material in a learning activity, or a way chosen and conducted by a teacher in interaction with his learners in effort to deliver teaching materials, so that they will be easily understood pursuant to targeted learning goal. A teacher must master various learning method, since method has important role in the success of learning. The Purposes, Duties and Functions of Religious Educational Method: 1) Method is made available to make learning process and results useful, work and cause learners' awareness to practice religion teaching; 2) Religion learning or educational method mainly serves to apply psychological and pedagogic principles as activities between educational relationships which are realized through delivery of information and knowledge, thus learners will know, understand, internalize, and believe any materials given, as well as improve thinking skill; 3) In addition,

it serves to make change in attitude and interest as well as to find values, norms and personal change and how such factors are expected to encourage real actions (Muhaimin and Mudjib, 1993:232).

Method mastering is not the only aspect to help an individual teach, but also instruction of how to design the way of teaching. The order of teaching steps is determined by many factors, such as: (a) the goal of teaching to be achieved, (b) teacher's ability (c) the availability of equipment (d) number of students (Tafsir, 2005:132). An appropriate method is then determined for the relevant steps. Meanwhile, selecting a religious educational method should also consider any factors which affect it, which are: (a) Educational goal (b) Learners (c) Situation (d) Facility (e) Educator/educator's personal ability. Therefore, an effective religion education may be applied only if it is based on various disciplines of science, such as; religion, psychology, sociology, and biology (Muhaimin and Mudjib, 233).

In consideration of the foregoing, we may understand that method is important besides other factors, since methodology is the fastest and most appropriate way to do something, and methodology is study with illustration, explanation and justification (Supiana 2012: 4). Through appropriate and good method, any presented materials will create active, innovative, creative, effective and enjoyable learning at any time and place.

4. The Professionalism of Multicultural Religion Teachers

Teacher is a person held most responsible for the quality of education. Such an assumption is not entirely right, considering that there are too many micro components in the educational system which also contribute to determine the quality of education. However, teacher is one of the most strategic micro components in the educational system with extensively big role in the educational process, particularly in educational institution. Therefore, the community put their expectation to teacher in effort to improve the quality of education. Teacher is the determinant of success in achieving the goals of education. With regard to professional competency, the position of religion teacher is as follows:

a. *First*, religion teacher must also understand sciences other than religion. Extensive understanding of sciences is intended to make teacher able to complementarily explain religion knowledge and general knowledge. Al Quran is the dictionary of universe, while the universe is the encyclopedia of Al Quran. Anything written in Al Quran will be found in empirical reality in various events in the universe. On the contrary, anything occurring in the universe has reference in Al Quran. Information in Al Quran is then systematically formulated by religious experts as a science, as known with religion

science, while various natural occurrences and events are studied and systematically arranged in the form of science. This classification to Moslems, primarily religion teachers, should not be understood as separated and different dichotomy, which generates obligatory and non-obligatory law *'fatwa'* to learn one of them, but to be understood as scientific classification for ease of categorizing science clusters instead (Ritonga, n.d.). All of them must be studied, understood, mastered and predicated as media to form *insan kaffah*. Religion teacher should understand both religion science and general science, since they explain each other.

b. *Second*, religion teacher must stand for all madhhabs, understand *muqaranah al madzahib*. Fanatically and exclusively partial understanding of one madhhab by some followers of certain religious sects should not be maintained or developed, since it is not in line with heterogeneous thinking reality and binds oneself to a very limited setting. Cross-madhhab understanding is not intended to legitimate eclectic attitude in diversity, but is directed to proportionally understand religion, to develop tolerant attitude, to respect plurality and to jointly 'enjoy' Allah's grace. When this occurs, then internal debates of religious people which are often unnecessary will be minimized.

c. *Third,* religion teacher must understand that he lives in current time and here. Such an understanding is necessary for them to contextually explain religious teaching. Religious teaching which is understood by absolutely relying on predecessors' opinion (*sami'na wa atha'na*) where the socio-cultural setting has changed quite much will accelerate obsolescence of religious teaching, make it boring and uninteresting, and perpetuate decline of Muslims. Previous ulama's explanation of Allah's revelation and hadith is closely related to personal and environmental condition where they live (Ritonga, 2016). In addition, none of the experts justify that their opinion is the most correct one.

d. *Fourth,* religion teacher must proudly show himself and not be "decadent". Religion teachers' attitude that they are sometime self-hiding and ashamed of their position as religion teacher shows their "decadent" attitude and that they are not committed to their profession and religion.

e. *Fifth*, religion teacher must understand and master comparative religion science. This is intended to strengthen explanation of the correctness of religion he follows. A religion teacher must be self-confident, enthusiastic, highly motivated and passionate in making learners get motivated more to study and optimistically behave in life. A professional religion teacher is required to carry on his responsibilities to develop learners'

intellectual and moral competence (*al'aql* and *al-qalb*). In addition to personal, professional and social competence, a religion teacher must also have inter-madhhab, inter-religion and understanding of current condition insights, as well as self-confident and non-'decadent' attitude (Buseri, 2004).

5. Religious Educational Methods

Educational method is one of important aspects to transfer knowledge or culture from a teacher to his students. Through method, students internalize and acquire knowledge, until they well absorb and understand it. According to al-Syaibani (1979: 558-560), some of modern educators deliver 56 methods, which are divided into 11 groups.

The concerned groups are 1) Method based on tools and materials in use, such as book, literature, laboratory, and project methods; 2) Method based on how to use fact, such as speech, drawings, examples, scientific visit, participation for training methods; 3) Method based on subject arrangement, such as: time arrangement, psychological, logical, following case, lesson unit, or follow life issue methods; 4) Method based on teacher's goals, such as: advice, direction and guidance, training, enjoying and appreciation, thinking, conclusion and analysis, assessment (diagnose), and experience development methods; 5) Methods based on students' goals, such as: problem solving and project methods; 6) Method based on interrelationship between teacher and students, such as: appointment, directed lesson and project freely selected methods; 7) Method based on interrelationship among students, such as: personal activity, committee activity and cooperative activity methods; 8) Method based on students participant in educational process, such as: joint presentation with students, student participation, joint listening and students' activity methods; 9) Method based on the degree of freedom of thought, such as: autocracy, early conclusion making, led conclusion making, and trial/experiment methods; 10) Method based on how quiz and valuation is conducted, such as: oral, written report, and oral methods; 11) Method based on external senses, such as: vision, listening and movement methods.

Meanwhile, the religious educational method taught by Prophet Muhammad SAW consists of (Al-Syalhub, 2005: 66-139), 1) Conditioning learners' preparation for learning, 2) Utilizing audio visual media, 3) Practice, 4) Professionally presenting lesson, 5) Dialog and reasoning, 6) Storytelling, 7) Imagery, 8) Enthusiasm, 9) Body movement, 10) Sketch and drawing, 11) Argumentation, 12) Stimulating students' creative thinking, 13) Repetition, 14) Mapping, 15) Questionnaire, 16) Testing students' ability, 17) Encouraging students'

creativity, 18) Providing answers more, 19) Repeatedly explaining answers, 20) Sincere in giving answer.

In Islamic education, religious teaching covers skill, cognitive and affective guidance. This affective part is quite complicated, related to sense of religious practice in general. According to an-Nahlawi (2004: 283), faith is instilled using methods: *Hiwar* method (*Qurany* and *Nabawy* conversation), *qurany* and *nabawy* story method, *amtsal* method (*Qurany* and *Nabawy* imagery), exemplary method, habituation method, *'ibrah* and *mau'izhah* method, and *targhib* and *tarhib* method.

Hiwar method (dialog) is alternated conversation between two or more parties of a topic, which is intentionally led to one desired goal. The impacts of this method are: a) it occurs dynamically, b) it attracts the participants to listen continuously, c) it may arouse feeling and give impression to the mind, d) dialog is implemented with good attitude, thus it has effects on morals, speaking attitude, respect for other's opinion, etc. The types of *hiwar*, according to an-Nahlawi, are: *hiwar khithabi* or *ta'abbudi, hiwar washfi, hiwar qishashi, hiwar jadali,* and *hiwar Nabawi.* Hence, we may examine that *hiwar* method is an Islamic educational method which is mainly used to instill faith, which is sense education (affective).

Story method (*Qurany* and *Nabawy*) is a story method to educate sense of faith by (a) arousing *khauf*, *ridha* and love senses, (b) entirely directing the feeling, and (c) emotionally engaging readers or listeners. The pedagogic impact of *Nabawi* story thoroughly and specifically details the importance of sincerity in charity as what the prophets have done. *Amtsal* method (imagery) is as contained in surah Al Baqarah verse 17 on the imagery of the unbelievers, in surah Al-Ankabut verse 45 on people who seek protection from other than Allah. This method (a) helps learners to easily understand any abstract concept, (b) stimulates impression of implied meaning, (c) imagery must be logical for easy understanding, and (d) motivates to do charity. Meanwhile, the exemplary method; from the concept of the Prophet's personality as *uswatun hasanah*, we may learn that: (a) Islamic educational method centers on example presented by teacher, and (b) Example for teacher (etc.) is the Prophet SAW. and the Prophet gives examples of a life as desired by God is.

Habituation method; the core of habituation is continuous repetition. *'Ibrah* and *mau'izhah* methods. *'Ibrah* and i'tibar are a psychological condition which leads human to the essence of what is witnessed, which is faced using reasoning, which causes the mind acknowledges it. Meanwhile, *Mau'izhah* is soft advice accepted by the mind by explaining its reward or threat. In surah Yusuf verse 111, the essence of *'ibrah* in this story is that Allah has power to save Yusuf after he has been thrown into a dark well, and raises his level after he has

been imprisoned by making him King of Egypt after he has been sold as a slave. According to Rasyid Ridha, *mau'izhah* in surah Al-Baqarah verse 232 bears the meaning of advice, and *tazkir*.

Targhib and *tarhib* method; bears the meaning of promise of pleasure, the enjoyment of the afterlife accompanied with inducement. *Tarhib* is threat for sin that has been done, with a purpose that people will abide the rules of Allah SWT. with emphasis on performing good deed and avoiding prohibition. This method is based on human nature of desire of and liking for pleasure and safety, and that they do not want pain and misery. This method is mainly necessary in faith education, which is the core of Islamic education.

Based on 10 years of research conducted by Tafsir, in addition to the concerned methods, he adds 2 more methods, which are: (a) praise method in the form of reciting verses of Al Quran with beautiful voice, which aims at continuously stimulating listeners. (b) *wirid* method, which is repeatedly pronouncing prayers and other *kalimah thayyibah*. These need to be performed by old people at home. In school, religion education has been applied, but children have not been correctly practicing religion. This is where religion teachers find difficulty. Therefore, method is not the main problem, but they key of religious education at school lies on religious education at home, by early teaching children at home, thus they will have basis to pay respect to religion and their teacher's religion. This teaching is then continued or combined with religious education at school or in society.

6. Multicultural Insight Learning Approach and Technique

Multicultural education at school, according to Banks (1997: 12), must be comprehensively conducted not only in fair treatment between learners-learners of different religions, races, ethnics and cultures, but must also be supported with written and implied curriculum, integrative evaluation and teachers with productive understanding, attitude and actions in presenting multicultural education to the learners. Meanwhile, as proposed by Dede Rosyada (2005: 78), to provide the best services to all client schools, school must design, plan and control all school elements which may support good multicultural education process. School must plan learning process which may grow learners' multicultural attitude, thus they will become democratic member of the society who pay respect to human rights and justice.

School must design learning process, arrange curriculum and evaluation design, and prepare teachers to have multicultural perception, attitude and manner, thus they will positively contribute to the building of learner's multicultural attitude. Below are relevant learning approaches and techniques in developing multicultural insight.

Multicultural learning through religious education and other subjects is a process of building and shaping life manner which needs knowledge basis as well as instilling values into each of learners' mind to make them religious but inclusive and pluralistic Citizen without sacrificing their religious basis. Multicultural learning does not build knowledge skill, in which educational program is not directed to prepare experts in multicultural learning, but to educate learners to be democratic, Inclusive and Pluralistic Citizen without sacrificing religious manner and attitude building. Therefore, the learning orientation is building learners' life manner and attitude, which will not be achieved only by designing comprehensive, sequential and highly appreciative curriculum according to learners' chronological age, but also relevant learning approaches, methods and techniques to shape such ideal manner.

Learning to meet learners' sense of justice, according to James, is Strategies which may facilitate learners to study, to explore source of information, to make interpretation and conclusions they need in developing manner and attitude appropriate to the paradigm of democratic, just multicultural society that pay respect to human rights (Banks, 1997: 80). Learning process must be dynamically developed and combine teacher centered technique and techniques which involve learners.

Teacher centered teaching and one form of exposition teaching (teaching with explanation or speech) are worthy for use to deliver various information in very limited time. Teacher centered teaching also includes speech inserted or supported with questions and answers. This strategy is developed to enhance learners' understanding and to engage learners in learning process, however, teacher will remain dominant. One of the speech models is *Socratic teaching*, which is speech or explanation initiated with question, then answer, and then learners' question based question is developed and so forth, thus there is interaction between teacher and learners. Finally, teacher centered teaching also includes demonstration, where teacher or someone performs demonstration in front of class, as visual strengthening of information delivered or as example to be imitated by learners through trainings they must develop (Moore: 2001: 133).

Learning with level of understanding, application, analysis, synthesis and evaluation, as well as affective domain to develop acceptance of values brought in information they absorb, and to show response, instilling personal values and characteristics based on new values they receive through various knowledge information needs varied learners based strategies in the process.

Learning for psychomotor competency level which develops imitating, habituating and adjusting abilities needs various strategies, which cannot be achieved with only explanation and instruction, but also involvement in learning process, which must start when teacher delivers formulations of competency to be achieved, and various strategies and treatments to be developed to achieve such competencies, and so forth in learning process to develop their experience and gain various competencies as initially expected and formulated before learning process starts.

According to Moore (2001: 134), learning process centers on learners, student centered instruction, one of which is discussion, which may be formed from strategy variation, from small group discussion to seminar. For affective development with discussion method, simulation and game are performed by making artificial situation, and then teacher shall give question, and learners answer and they then answer their own answer until they obtain a conclusion of the discussed problem.

Learners involvement strategy in learning is, as stated by Philiph (2007: 80-81) from *the university of Colorado*, for example active learning, to be developed in the form of collaborative learning. Active learning: learning by making learners conducting many activities in accessing any information from various sources, such as textbooks, library, internet, or other sources of learning that they must discuss in learning process in class. Therefore, they will gain various experiences to enhance their knowledge competencies, as well as analytical ability, synthesis, and assessment of relevant information to be new values in their life, which will become part of values adopted in their life, imitated, habituated and adapted to their life. This learning model is called *self-discovery learning* (learning through their own discovery). In this context, according to Philiph, educator must be able to explain what assignment to be performed by learners, what is the goal, where to search for information, how to process it and until conclusion. In discussion process, teacher shall continuously provide guidance and direction.

Collaborative learning: learning process jointly conducted by teacher and learners. Teacher is senior learner who must transform his learning experience to junior learners and help any difficulties they encounter. This *peer teaching* or peer tutorial context is an important part, of which advantage is not merely to be taught, but also to teach. Therefore, *collaborative learning* means learning by helping one to another between teacher and learners as well as among learners.

7. Religious Education Method with Multicultural Insight

From the various religious educational methods above, teachers must know, understand and find actual examples, to be related to various factors necessary for consideration in determining or choosing learning and educational method. Religion teacher must be able to determine learning steps. According to Ambarwani (2013: 78-85), teacher in education is the creator of teaching-learning method, therefore it is his right to reject any method enforced to him by other parties, especially ones who have no understanding of teaching-learning method.

Abdullah (2005: 135) questions whether religion education is sufficient for learners when they are to encounter actual and concrete reality of various religions followed by members of community at Neighborhood Association (RT), Neighborhood Council (RW), Village, Sub-district, and so forth until regional, national and international levels? If it is 'yes', then what is the forms of material and methodology used? Are there themes or sub-themes of discussion directly related to religious plurality issues in religion education learners are usually taught with? Teachers certainly know how to answer these questions by seeing the religious educational curriculum in school or *madrasah*. This should also be understood by relevant religious domain teachers.

Religious domain is divided into three; Absolute, Relative and Relatively Absolute. While Abdullah (1996: 7-11) considers the complex objective condition of Indonesian and compares it with foreign politics, comprehensive, multidisciplinary, interdisciplinary religious study and religious approach, as well as utilization of doctrinal-normative, historical-empirical methodology and, finally phenomenological approach. According to Abdullah, this religious study initially has only two approaches, normativity and historicity.

According to Amin, religious study may employ normative theological, anthropologic, sociologic, psychological, historical, cultural and philosophical approaches. What is meant by approach here is perspective or paradigm available in a field of science, which is then employed to understand religion. Meanwhile, according to Zuly (2001: 38-42), approaches which may be employed in multicultural based Islamic education are historical, sociological, cultural, psychological, esthetical, and gender perspective approaches. Therefore, religious educational method and approach as the object of study with multicultural insight may be normative-religious, philological-historical, social sciences, and religious phenomenological approaches.

According to Suparta (2010: 154-158), methods commonly employed in multicultural education are contribution method, enrichment method, transformative method, and decision making and social action method. Contribution method engages children to participate in

understanding and appreciating other cultures. Teacher may see the children in lesson or experience related to an event, but not to give chance to see critical role of ethnical group in the community. Enrichment method may enrich curriculum with literature of or with regard to community of different culture or religion. Transformative method allows children to critically see concepts of a number of cultural perspectives, ethnics and cultures. Decision making and social action method integrates transformative method and real activities in the community which may stimulate social change.

Meanwhile, approaches which may be taken in Islamic education with multicultural insight are; historical approach, sociological approach, cultural approach, psychological approach, esthetical approach, and gender perspective approach. These approaches, according to Suparta (2010:159-161), highly allow creation of multicultural awareness in Islamic education. Historic approach relies on materials taught to learners by looking back. Sociological approach relies on contextualization process of what has previously happened or has come in the past. Cultural approach emphasizes on authenticity and developing tradition. Psychological approach pays attention to separately or independently individual psychological situation. Esthetic approach teaches learners to behave politely and courteously, peacefully and friendly and to love beauty. Gender perspective approach tries to bring awareness to learners not to differentiate sex and any kind of social construction existing in school.

Below is explanation in framework of multicultural education (Departemen Agama RI., 2009:21-25):

a. *First,* Learners are introduced to various forms of thinking and action which will influence the form and shape of relationship among cultures and among religious people, and learners are engaged to determine which one is to be taken. The forms of relationship are (a) conflict and confrontation, (b) tolerance, (c) dialog, and (d) true brotherhood.

b. *Second,* Learners (in dialog) are guided and introduced to how to settle social and religious problems and results of diversity in multicultural society by: (a) integrating social elements, such as race, ethnic and religion, (b) developing national cultures which are derived from local cultures, (c) developing tolerance among social elements, (d) developing national elements, (e) mapping the ground of human rights (HAM), and (f) building tolerance among religious people.

To grow and develop tolerance among religious people, learners must avoid some attitudes, such as excessive fanaticism, confusing a religious teaching with other faith or

religious teaching, indifference to other religion or faith, and narrow mindset as well as superficial insight.

CONCLUSION

Multicultural education is interpreted to be an educational process which provides equal opportunity to all citizens without discrimination resulted from difference, culture and religion, which appreciates diversity and provides equal rights to minor ethnics, in effort to strengthen unity, national identity and national image in international perspective. A professional religion teacher is highly demanded to assume his responsibilities in developing learners' intellectual competence and moral (*al-'aql* and *al-qalb*). In addition to personal, professional and social competence, a religion teacher must also have inter-madhhab, inter-religion and understanding of current condition insights, as well as self-confident and non-'decadent' attitude. They are demanded to prepare forwardly competitive multicultural educational strategies, to employ various methods and approaches pursuant to materials, situations and learners' condition.

Multicultural learning through religion education or other subject is a process to build and shape life attitude which requires basis of knowledge and instilling of values into each of learners' mind to make them religious but inclusive and pluralistic Citizen without sacrificing their religious basis. The learning orientation is building learners' life manner and attitude, which will not be achieved only by designing comprehensive, sequential and highly appreciative curriculum according to learners' chronological age, but also relevant learning approaches, methods and techniques to shape such ideal manner.

Method is important, but material is far more important. Therefore, educational factors or components influence one to another in achieving goals, which are a system which cannot be ignored to the least. Religion education method with multicultural insight needs various strategies, methods and approaches in view of factors of which placement is taken into consideration.

DAFTAR PUSTAKA

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