

REVITALIZATION OF MULTICULTURAL ISLAMIC EDUCATION WITHIN THE FAMILY IN THE MODERN ERA

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ABSTRACT

This essay seeks to evaluate multicultural Islamic religious education in the home, examine the issues of multicultural Islamic religious education in contemporary Indonesia, and identify the modern family's rejuvenation of multicultural Islamic religious education. This paper employs phenomenological qualitative methodology using a random sample procedure. Utilized data collecting methods include interviews, observation, and documenting. Multicultural Islamic religious education in the family can be applied in Islamic households that accept religious differences and diversity, equality, justice, togetherness, peace, and respect for cultural diversity both within and outside the family. Multicultural Islamic religious education in the family can be applied in Islamic households that accept religious differences and diversity, equality, justice, togetherness, and peace. The challenges facing multicultural Islamic religious education in the modern era are the level of multicultural Islamic religious education that has not yet reached its maximum level and the diminishing sense of national identity among the future generation, particularly among school-aged children. Ways to revitalize multicultural Islamic religious education in the family in the modern era are: inclusive attitude in life; parental control in providing awareness, enlightenment, empowerment, and role model for children to wisely use the internet or social medias to become a complete human being; parents emphasizing the moral aspect in educating their children; parents instilling values character in children that come from religion, Pancasila, culture, and Indonesia; and parents emphasizing the moral aspect in educating

Keywords: Revitalization; Islamic education; Multicultural; Family; Modern Era.

A. INTRODUCTION

Education is anticipated to be able to balance the circumstances and conditions in line with the difficulties of the changing times; in connection to the period of technological advancement and incorporation of science. In addition, there has been an increase in recent years of violent episodes such as sexual assault or harassment, with the primary cause being the frequent viewing of pornographic material and intake of alcohol, resulting in victims who are maimed, traumatized, or even killed.

Similarly, additional issues affecting students and the wider public, such as the problem of students engaging in brawls that are sparked by minor or unimportant topics, must be addressed. The existence of motorcycle gangs, which often commit infractions and even lead to criminal activities, has induced dread and concern among locals and the wider public. This incidence highlights the topic of the family's involvement in the protection of their children. Particularly in embedding multicultural Islamic religious education in the family environment as a kind of social control in molding the character, conduct and personality of pupils so that they would be beneficial to their society, religion, country and nation.

Islamic education in the home must be maintained at the highest level, particularly the responsibility of parents in overseeing and teaching their children. The primary obligation of parents in a family is to introduce and instruct their children in religious education. The family is the smallest unit in society and a child's first and most important source for learning anything.

The social experiences within the family will have a significant impact on the future development of the child. Therefore, education within the family is a method or forum for the betterment of society. In this situation, it is the responsibility of parents to form the religious character of children who maintain religious beliefs that are vital for achieving the desired outcomes.

Early on, parents may educate their children with Islamic education and intercultural education information inside the household. Because by instilling multicultural values such as accepting religious differences and diversity, equality, justice,

togetherness, peace, and respect for cultural diversity, children will not grow up to be fanatics of a particular group, or to hold views of exclusivity in practicing religion, or to be environmentally indifferent. Particularly now more than ever, as we enter the modern era, there are no barriers or limitations to space and time when it comes to cultivating ideas or fostering progress; for example, in the field of science and technology, we have been able to create intelligent machines, autonomous robots, and even artificial intelligence (AI). This is a new chapter in the long history of Islamic education.

Taking into account the fact that individuals in other nations are growing more technologically adept and innovative with regard to a variety of brand-new, highly cutting-edge products, the work is more difficult and seems even more demanding. However, the situation is inversely proportionate when contrasted to Islamic education, which is sluggish to adapt to changes in the present environment and circumstances. Even though Islamic Education is making attempts now, it is mainly because of the involvement behind the tremendous changes that happened throughout the industrial revolution.

Nonetheless, this does not imply that Islamic education makes no attempt to promote problem-solving, particularly Islamic religious education in the home setting. As a consequence of Islamic religious education, it plays a vital role in developing and nurturing admirable values, which in turn generates a feeling of pride among parents, teachers and the community.

Several studies support the capacity for this direction, one of which is an article written by Ali Miftakhu Rosyad entitled *The Integration of Islamic Education And Multicultural Education In Indonesia*¹ and also the title *Implementation of Multicultural Educaon in Indonesia*. written by Baihaki² The two articles highlight how the integration of multicultural values enters the education system Islam in Indonesia.

¹ Rosyad, A. M. (2020). The integration of Islamic education and multicultural education in Indonesia. *Al- Afkar, Journal For Islamic Studies*, 3(1), 164-181. https://al-afkar.com/index.php/Afkar_Journal/issue/view/4

² Baihaqi, M. (2021). Implementation of Multicultural Education in Indonesia. *EDUTECH: Journal of Education and Technology*, 4(3), 504-526

Besides that there is another article with the title Revitalizing The Sunan Kudus'multiculturalism In Responding Islamic Radicalism In Indonesia³ and also Multicultural Education: An Effort To Prevent Religious Radicalism In Indonesia.⁴ Both of these studies further confirm that multicultural education is an option to ward off radicalism.

In light of the aforementioned issues, this essay will explore the current resuscitation of multicultural Islamic religious education inside the family. This article examines the evolution of multicultural Islamic religious education in the family, multicultural Islamic religious education in Indonesia in the modern era, and the revival of multicultural Islamic religious education in the family in the modern period.

B. METHOD

This This is a qualitative study using the phenomenological methodology, since it emphasizes the subjective perspective of human activity. This study used a random sample approach to choose the respondents. This study employs interview, observation, and documentation procedures for data collecting. Interviews with parents of school-aged children were undertaken. In the contemporary age, observations were undertaken to monitor the absorption of Islamic religious instruction inside the family. Documentation is utilized to collect information on the revival of multicultural Islamic religious education in modern households from libraries and other accessible information providers. Data analysis is performed by minimizing the amount of data, summarizing it, searching for themes and patterns, encoding specific elements, and then concentrating on the most significant parts so that the data may present a clearer picture.

³ Said, N. (2014). REVITALIZING THE SUNAN KUDUS'MULTICULTURALISM IN RESPONDING ISLAMIC RADICALISM IN INDONESIA. *QIJIS (Qudus International Journal of Islamic Studies)*, 1(1).

⁴ Hadi, A. T. (2020). Multicultural Education: An Effort To Prevent Religious Radicalism In Indonesia. *PalArch's Journal of Archaeology of Egypt/Egyptology*, 17(7), 3589-3604.

C. ISLAM ANDN MULTICULTURALISM

Islam is a religion revealed for the sake of peace and tranquillity. Therefore, the distinguishing feature of Islam is its all-encompassing views on the need of peace in different facets of human existence. Therefore, all types of terrorism, criminal activities, brutalism, devastation, and violent movements perpetrated by a group of extremist Muslims are fundamentally incompatible with Islam. There is no theory in Islam or other divine faiths that supports terrorism, criminal conduct, brutalism, or other violent activities.

As a guide and a teaching, Islam comprises principles and beliefs that express rahmatan lil al-'alamin, greatly appreciate the multicultural pluralist component, and promote human dignity, both as individuals and as members of society. Moreover, Islamic principles that strongly appreciate pluralist - multicultural features include: (1) the value of equality; (2) the value of justice; (3) the principle of religious freedom; and (4) the virtue of tolerance.

1. Equality value

In essence, Islam considers all people as same, with the only difference being their degree of devotion to Allah SWT (Taqwa). Sociologically, this idea shatters the feudal worldview, whether it is religious, capitalist, or aristocratic feudalism.⁵

Regarding persons and mankind, Islam has a fundamentally constructive and hopeful outlook. According to Islam, all people are descended from Adam and Eve. Although originating from one ancestor, humans developed into different tribes, communities, or nations, complete with all the distinctive cultures and civilizations of each. All of these differences inspired them to learn more about one another and develop a deeper respect for one another. In social interactions, they must maintain close proximity and show mutual regard.

Islam is also employed as the foundation for a belief on the oneness of mankind (universal humanity) that promotes human

⁵ Miftahul Huda, "SOCIOLOGICAL ASPECTS OF MULTICULTURAL ISLAMIC RELIGIOUS EDUCATION," *Al-Insiyroh: Jurnal Studi Keislaman* 7, no. 2 (2021): 122–143, <http://ejournal.kopertais4.or.id/madura/index.php/alinsiyroh/article/view/4990>.

solidarity.⁶ At the time of the last pilgrimage, the Prophet Muhammad SAW made the following declaration about universal ethics: "O humanity, all people are from Adam, whereas Adam is from the earth. Arabs are not more noble than non-Arabs, nor are whites more noble than blacks, except in terms of piety."⁷

When a funeral procession passed the Prophet Muhammad SAW and his companions, he commanded them to stand as a sign of respect. A buddy told the prophet that the corpse belonged to a Jew. The Prophet added, however, that he is also a human person. This demonstrates that Islam does not treat people differently based on race, religion, ethnicity, or country; only a person's piety differentiates him or her before Allah SWT, the Creator.⁸

2. Justice value

Nepotism and corruption are rigorously outlawed in politics, economics, law, rights and duties, and even religious rituals, since the Al-Ouran contains a verse commanding humanity to be fair to everyone.⁹ Momentary emotions, such as hate for a group, should not result in unjust actions, since justice may be applied to oneself, society, family, and even enemies.¹⁰

It is alleged that a group of Arab lords attempted to secure preferential treatment for one of their convicts by using Osama bin Zaid (the Prophet Muhammad's adoptive grandson) to persuade the prophet and lower the sentence of the criminal. The prophet added, "O Osama, those who came before you were corrupt, since if a thief was from a

⁶ A M Rosyad, "The Integration of Islamic Education and Multicultural Education in Indonesia," *al-Afkar, Journal For Islamic Studies* 3, no. 1 (2020): 164–181, https://al-afkar.com/index.php/Afkar_Journal/article/view/87.

⁷ Ali Miftakhu Rosyad, "Implementasi Nilai-Nilai Multikulturalisme Melalui Pembelajaran Pendidikan Agama Islam," *Risalah: Jurnal Pendidikan dan Studi Islam* 5, no. 1 (2019): 1–18.

⁸ Inayatul Ulya, "Pendidikan Islam Multikultural Sebagai Resolusi Konflik Agama Di Indonesia," *Fikrah* 4, no. 1 (2016): 20, <https://media.neliti.com/media/publications/61831-ID-pendidikan-islam-multikultural-sebagai-r.pdf>.

⁹ Try Wiganda Irfan, "Konsep Kewarganegaraan Klasik Dan Modern Dalam Perspektif Islam," *Journal of Moral and Civic Education* 2, no. 1 (2018): 38–43, <http://jmce.pj.unp.ac.id/index.php/JMCE/article/view/89>.

¹⁰ Muhammad Tholhah hasan, *Islam Dalam Perspektif Sosio Kultural* (Jakarta: Lantabora Press, 2005).

weak and helpless group of people, they would chop off the thief's hand, but if the criminal was from a powerful and honorable group of people, they would let the thief go unpunished.¹¹ By Allah, I (Muhammad), as Fatima stated, would strike off the hand of my own son if he steals."¹² Consequently, Islam practically supports administering justice to anybody, wherever, at any time, and from any group.

3. The principle of religious freedom

When the Prophet Muhammad SAW was in Medina, he established the basis for peaceful coexistence between Muslims, the Jewish community, and the non-Muslim population via the charter of Medina, which had been ratified by the representatives of each group. This deal started with the Aus and Khazraj tribes, the two major Arab communities, who had been at conflict for decades as a result of Jewish agitation.¹³ Previously, these two Arab clans (Aus and Khazraj) lived in harmony and were so firmly united that the growth of Islam in Medina was obvious and the Islamic flag flew on all sides of the city.¹⁴ This is in conformity with Allah's word:

وَأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

“And that unites their hearts (the believers). Even if you spend all (wealth) that is on earth, you will not be able to unite their hearts, but Allah has united their hearts. Verily, He is Mighty, Most Wise.” (Q.S. Al-Anfal: 63).

This is in conformity with Allah's message. The commentators say that the verse's revelation is connected to the unity and fraternity between the Aus and the Khazraj, as well as the brotherly relations between the Muhajirin and the Ansar. Due to their monotheism and their confidence in Allah, Allah is credited in this verse for uniting their

¹¹ Siti Anisah, “Implementation Qishash Law for Build The Justice,” *Journal of Islamic Law Studies (JILS)* 1, no. 2 (2018): 98–111, <https://scholarhub.ui.ac.id/jils/vol1/iss2/1/>.

¹² Umar Hamidy, Mu'ammal, AM, Imron, Fanany BA, *Terjemahan Nailul Authar: Himpunan Hadits-Hadist Hukum*, ed. 2 (Surabaya: PT Bina Ilmu, 1991).

¹³ Moenawar Chalil, *Kelengkapan Tarikh Nabi Muhammad Saw* (Jakarta: Gema Insani Press, 2001).

¹⁴ Ibnu Hisyam Ibnu Ishak, *Sirah Nabawiyah: Sejarah Lengkap Kehidupan Rasulullah Saw*, 19th ed. (Jakarta: Akbar Media, 2017).

hearts.¹⁵ It may be inferred that the unity and integrity of the people will be achieved rapidly via monotheism and religion.

Historiographically, the Medina Charter was the first political charter in the world to incorporate the fundamentals of religious tolerance and freedom, which are regarded as fundamental human rights in Islamic teachings.¹⁶ Thus, tolerance and interreligious concord have deep historical roots in the framework of Islamic teachings and are seen in the tradition of the Prophet Muhammad SAW's life.

Similarly, when Jerusalem fell under Islamic dominion, Umar Ibn Khatthab granted religious freedom to non-Muslim organizations and permitted buildings of worship (churches and synagogues) to continue operating as before. As a result of the tolerance of Muslims in the past, Jerusalem now has mosques, churches, and synagogues of many faiths (Islam, Christianity, and Judaism).¹⁷ Likewise, while Amru Ibn Ash successfully conquered Egypt, Muslims did not force the indigenous inhabitants to convert to Islam.¹⁸ The presence of a Christian community in Egypt that is treated well by the government and the Egyptian people is a strong sign of the tolerance of Muslims towards minority groups, and this scenario is a continuation of the historical tradition of Muslim tolerance.

4. Tolerance value

Tolerance is translated into Arabic as *tasamuh*, which means to permit one another or to enable one another. Thus, tolerance may be seen as granting small groups the ability to have and express their political and religious beliefs, as well as the same rights as the larger group.¹⁹

¹⁵ tafsiribnukatsironline, "Tafsir Surat Al-Anfal Ayat 61-63," last modified 2015, <http://www.ibnukatsironline.com/2015/05/tafsir-surat-al-anfal-ayat-61-63.html>.

¹⁶ Dewi Murni, "Toleransi Dan Kebebasan Beragama Dalam Perspektif Al-Quran," *Jurnal Syahadah* 6, no. 2 (2018): 72–90, <http://ejournal.fiaiunisi.ac.id/index.php/syahadah/article/view/232>.

¹⁷ Kartika Nur Utami, "Kebebasan Beragama Dalam Perspektif Al-Qur'an," *Kalimah* 16, no. 1 (2018): 23, <https://ejournal.unida.gontor.ac.id/index.php/kalimah/article/view/2511/1558>.

¹⁸ Faisal Ismail, *Islam Idealitas Haniyah Dan Realitas Insaniyah* (Yogyakarta: PT Tiara Wacana, 1999).

¹⁹ Masykuri Abdillah, "MODERASI BERAGAMA UNTUK INDONESIA YANG DAMAI: Perspektif Islam," *Prosiding Seminar Nasional Institut Agama Hindu Negeri*

In Arabic, tolerance is translated as *tasamuh*, which means to permit or enable one another. Consequently, tolerance may be seen as providing smaller groups the opportunity to have and express their political and religious convictions, as well as the same rights as the bigger group.²⁰ Therefore, tolerance in interreligious life is not tolerance in religious affairs, but rather the manifestation of the religious attitude of members of a religion in social life amongst individuals of different religions, in societal problems, or for the common good. A person may be deemed tolerant if they display the following traits: an attitude of recognizing everyone's rights, respecting others' ideas, agreeing in disagreement or agreeing on differences, mutual understanding and awareness, and honesty.²¹

Based on the above explanation, it is clear that Islam, as a religion of *rahmatan lil'alamin*, evolved the multiculturalism principles much before the emergence of the multiculturalism concept. Islam is a flawless religion with laws governing both the affairs of this world and the next. Included are the fundamental guidelines for harmonious interaction with everybody. In fact, the Qur'an and the Hadith of the Prophet Muhammad include the fundamentals of promoting a peaceful society in general, including of membership in non-Islamic organisations. In order to preserve excellent relationships among humans and to establish a calm social atmosphere, one should refrain from emotional behaviors such as criticizing, swearing, being jealous, and making statements that hurt other people's emotions.

D. MULTICULTURAL ISLAMIC RELIGIOUS EDUCATION IN THE FAMILY

Islamic education is essentially a process carried out by a Muslim

Tampung Penyang Palangka Raya 2, no. 2 (2019): 33–40,

<http://prosiding.iahntp.ac.id/index.php/seminar-nasional/article/view/13>.

²⁰ Masykuri Abdillah, "Aktualisasi Islam Dan Keindonesiaan Dalam Koteks Ideologi Negara Pancasila," *Himmah* 4, no. 1 (2020): 260–274,

<http://journal.unas.ac.id/himmah/article/view/1100>.

²¹ Ahmed Salisu Garba, "The Prospects and Problems of the Marrakesh Declaration on the Rights of Religious Minorities in Muslim Majority Communities," *Review of Faith and International Affairs* 16, no. 4 (2018): 47–59,

<https://doi.org/10.1080/15570274.2018.1535038>.

adult who is capable of actively guiding and developing a child's potential towards the highest possible growth and development goals. In order to obtain Allah's favor, Islamic education must be detached from its source of instruction, namely the Quran and hadith.

Azyumardi Azra concurred, stating that Islamic education is one of Islam's comprehensive teachings. Therefore, the presence of Islamic education cannot be divorced from the primary objective of every Muslim's life, which is to become an obedient and virtuous servant of Allah in order to live a happy life in both this world and the next. In the social life of society, country, and state, for instance, it is essential to have a person who can serve as rahmatan lil'alamin for all people, both on a local and big scale. The aim of one's life in Islam is thus the ultimate objective of Islamic education.

Multiculturalism, meantime, encompasses the ideas, views, policies, attitudes, and actions of the people of a country that is varied in terms of race, ethnicity, culture, and religion, but aspires to cultivate the same national spirit and takes pleasure in preserving its diversity. Multiculturalism may be viewed as faith or belief in the acceptance of difference as normalcy. This perspective on diversity may be seen as a gauge and basis for a civilized country and state. Multiculturalism may also be seen as the basis of culture (Cultural Basis), not just for people but also for the whole educational system.

Etymologically, multicultural education derives from education and multiculturalism. Education is also the process of shaping the attitudes and behaviors of people and communities via teaching, training, and learning how to educate. Multicultural may be understood as a type of variety, culture, and different forms of courtesy. Therefore, multicultural education may be defined as the process of fostering the understanding and appreciation of pluralism and heterogeneity in life as a variety of cultures, ethnicities, races, and faiths. The ultimate objective of multicultural education is to produce a generation that is aware, competent, and capable of coexisting in society. According to James A. Bank, multicultural education seeks to investigate the aforementioned distinctions and variety, which may be applied to all subject areas, by stressing learning materials that emphasize morality, discipline, humanistic concern, ethical honesty, and empathic living.

Inspiring kids to be democratic, humanist, and pluralistic by fostering a more diverse and inclusive perspective of religion within their surroundings.

The following is Ali Abdullah's explanation of some of the characteristics of multicultural education, namely:

1. Adhering to the principles of democracy, equality or conformity and justice.

2. Have an orientation to the process of humanity, togetherness, and peace.

3. Develop an attitude of acknowledging, accepting and appreciating cultural diversity.

One of the sociological dimensions of multicultural Islamic religious education is the home environment. A family is a collection of individuals connected by marriage, blood, or adoption. In addition, families are composed of persons who live together in a single dwelling to form a household, which is a unit, and who interact with one another, communicate to preserve a shared culture that may be distinct and drawn from their surroundings, or establish their own culture. The family is also part of a highly primary educational environment, not only for reasons such as chronology, but also from the perspectives of the intensity and quality of impact that children might get, as well as the parental obligations associated to their children's education.

Allah has commanded Islamic religious education in the family in the Qur'an and interpreted it through the hadiths of the Prophet Muhammad, including: QS. At-Tahrim: 6, which translates to: "O you who believe, save yourselves and your families from a fire fueled by human beings and stones, appointed with stern and severe angels who do not disobey Allah in what He commands them, and do whatever they are commanded."

Rasulullah SAW said, "Every kid is born with Fitrah (natural propensity; or the pure religion of Islam to worship none but Allah), and then his parents make him a Jew, Christian, or Magus." (Muslim narrated Hadith)

Based on the above reasoning, the Qur'an and Hadith emphasize that Islamic religious education inside the family is vital and a basic need. Education provided by parents is the fundamental basis upon

which children think and grow physically, spiritually, and psychologically.

Consequently, the implementation of multicultural Islamic religious education in the home is possible in Islamic households that embrace religious differences and variety, equality, justice, togetherness, peace, and respect for cultural diversity, both within the same family and with outsiders.

E. INDUSTRIAL REVOLUTION 4.0: CHALLENGES OF MULTICULTURAL ISLAMIC EDUCATION IN INDONESIA

The level or phase of the fourth industrial revolution (Industry 4.0) has already been reached through technical improvement, which has become a global subject of interest. The Industrial Age 4.0 promotes scientific and technical advancement via the Internet of Things (IoT), Internet of Services (IoS), Internet of Data (IoD), and Cyber-Physical Systems (CPS), resulting in the construction of intelligent machines or autonomous robots. Industry 4.0 had a swift reaction worldwide in this age, and Indonesia was no exception. The Indonesian government demands that all Indonesians be technologically literate, particularly in terms of schooling.

In tandem with improvements in science and technology, the educational system experienced a number of modifications. For instance, the teaching/learning process in the classroom, which previously could only be conducted directly (face-to-face), may now be conducted online (on a network) and anywhere, unrestricted by distance and time, as a result of the industrial revolution 4.0. Including the use of e-learning, zoom meeting software, jitsi meet, and other supplementary media. Nonetheless, the growth of science and technology in education has a negative impact that might impede the education system in Indonesia. One of the negative impacts is that multicultural Islamic education has not been emphasized for the younger generation of pupils, and national identity has started to wane in the younger generations, particularly among school-aged youngsters.

In this context, multicultural Islamic religious education is capable of serving as a shield against conduct or personality as a

requirement for life and industrial revolution-era competition. In actuality, however, Islamic religious education in Indonesia has not been very effective, which some have ascribed to the small number of hours or sessions in Islamic religious education classes, particularly in public schools. Therefore, improving religious education requires not only the building of schools, but also the strengthening of informal education, namely the home. Parents that serve as role models by establishing moral and intercultural values in their children. Such as punctuality in doing the five daily mandatory Islamic prayers, respect for diversity in religious rites, and tolerance for neighbors and friends of various faiths as they practice their religious rituals. It is anticipated that multicultural Islamic religious education in the home would aid in reviving the morality of the society.

Beginning with the industrial revolution 1.0, 2.0, 3.0, and the present industrial revolution 4.0, the genesis of the industrial revolution consists of numerous phases. First to suggest computerizing the production process was the German government. The issues of Indonesian education include how to make education more inventive and creative by exploiting technology advancements, while preserving local values and cultural characteristics. Heckeu said that the problems posed by the 4.0 industrial revolution also result in changes to the social structure in Indonesian education and to society as a whole. First, the changing of society's demographics and social ideals. Second, the increasing complexity of the technique, which involves learning motivation, technical skills, comprehension of the process, tolerance, decision making, problem solving, and analytical abilities.

Despite the fact that science and technology are becoming more sophisticated, it turns out that there are still numerous obstacles to the growth of education in Indonesia. One of the preventative approaches for minimizing these numerous difficulties is multicultural Islamic religious education in the proper home context, which will create a tolerant and moderate Islam. Because the family is a child's primary source of mental and moral development, multicultural Islamic religious education also contributes to the formation of individuals or groups with strong tolerance ideals. Providing idiosyncrasy according to Indonesian culture helps enhance national identity among students

and the younger generation in contemporary times, particularly in the face of industrial revolution-era dangers. 4.0.

F. REVITALIZATION OF MULTICULTURAL ISLAMIC EDUCATION IN THE FAMILY IN THE MODERN ERA

The strengthening of multicultural Islamic religious education in the family environment in the modern era is by:

a. Inclusionary outlook on life Because Islam is an inclusive faith that opposes exclusivism and absolutism and values pluralism highly. This should be instilled in every family member through the teaching of Islamic religious education at home in order to foster inclusive family members and positive tolerance in social life, in accordance with the spirit of the Qur'an, so that the attitude and behavior do not impede efforts to build mutually understanding relationships.

b. Parental control in providing awareness, enlightenment, empowerment, and role models for children, encouraging them to use the internet or social networks wisely to become Insan Kamil "the complete person", and to motivate them to grow, be a hardworking, strong, humble, simple individual, having a strong sense of love for the homeland, being disciplined, complying with applicable regulations, liking to work together (cooperative), independent, as well as respecting and valuing other cultures.

c. Parents should stress the moral side of their children's education in order to foster the development of a religious personality and a conscientious individual. This should be done as early and often as possible so the youngster grows used to it. According to Thomas Licona, as cited by Umiarso and Asnawan, there are three components of good morals, namely: 1) moral knowing, which consists of (a) moral awareness, (b) knowing moral values, (c) perspective taking (taking views), (d) moral reasoning, (e) decision making, (f) self-knowledge; and 2) moral reasoning, which consists of (a) moral reasoning and (b) moral reasoning (self-awareness). 2) Moral Feeling, which is an additional element that must be instilled as a source of strength to act in accordance with moral principles, including: conscience, self-esteem (self-confidence), empathy (feeling the

suffering of others), loving the good (loving the truth), self-control (the ability to control oneself), and humility. 3) Moral Action, namely competence, desire, and routine.

d. Religious, honest, tolerant, discipline, hard worker, creative, independent, democratic, curious, spirit of nationalism, love for the homeland, appreciate achievements by giving rewards, friendly/communicative, loves peace, loves to read, cares about the environment and social, as well as responsibility, are among the values that parents must instill in their children from an early age. Consequently, if these principles are instilled in the kid, he or she will not be readily swept away by the wave of globalization, particularly in the present day. Parents teach these virtues through setting a good example for their children, e.g., by demonstrating the beneficial results of a passion for reading, which is vast knowledge and profound understanding.

e. Parents impart intercultural ideals such as mutual respect, tolerance, unity, collaboration, and inter-ethnic solidarity to their children. This may be accomplished by setting a good example and constantly assisting individuals or neighbors in need.

G. CONCLUSION

The implementation of multicultural Islamic religious education in the family is possible in Islamic families that embrace religious differences and variety, equality, justice, togetherness, peace, and respect for cultural diversity, both among family members and with non-family members.

In the contemporary day, particularly during the industrial revolution 4.0, more improved science and technology have a favorable impact on the education sector. However, there are also negative repercussions that might slow down the Indonesian education system. One of the negative outcomes is that multicultural Islamic religious education for the younger generation of the nation's successors has not been maximized, as has national identification among the younger generation, particularly school-aged youngsters. To survive in the competitive contemporary world, multicultural

Islamic religious education may serve as a basis for values, personality, and as a provision for life.

The revitalization of multicultural Islamic religious education in the family in the modern era is accomplished through: inclusive attitudes in life, parental control in providing awareness, enlightenment, empowerment, and role models for children encouraging them to wisely use the internet or social networks to become Insan Kamil “a complete person.” Parents emphasize the moral aspects in educating children in order to cultivate religious character, attitude, and personality.

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