

MULTICULTURAL ISLAMIC EDUCATION IN AZYUMARDI AZRA'S THOUGHT

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Abstract

This research aims to analyze multicultural Islamic education according to Azyumardi Azra's views, To analyze and obtain information on Azyumardi Azra's views on multicultural Islamic education and its relevance to national education, To analyze the relevance of multicultural Islamic education to modern education. The method in this study is qualitative with a figure study approach and the type of research used is (library reserch), which is research carried out using literature (literature), both in the form of papers, relevant scientific papers, books, notes, and reports on the results of previous research. The results of the study provide information about azyumardi's thinking on multicultural Islamic education, its relevance to education to national education and its relevance to modern education. The conclusion of this study is how multicultural Islam is explored through Azyumardi's thought, its relevance to national education and modern education so that the community, both from educators, students, students and other elements of society can understand about the social that comes from various different backgrounds who must live in equality and mutual respect in order to create a safe education, peace and tranquility without any discriminatory treatment from any party.

Keywords: Islamic Education, Multicultural, Azyumardi Azra, National Education, Modern Education.

INTRODUCTION

In 2014-2019, the number of incidents of violations of freedom of religion and belief has occurred 846 incidents with a total of 1,060 actions (Fitria Chusna Farisa, 2020: 1) Several steps regarding the purpose of implementing education as a form of effective media to produce a generation that has views that are able to make diversity a part that must be appreciated constructively (Ngainum Naim and Achmad Sauqi, 2008:7-8)

People often misunderstand multiculturalism where this concept is considered an understanding of the unification of all religions, even though what is meant by multicultural is that society is a social group that comes from various types of ethnicities and backgrounds. By understanding this multicultural concept, it will maintain the stability of community life, both for the State, family and the surrounding environment.'

According to Law Number 20 of 2003 concerning the National Education System, Article 3, the purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

The interpretation of the National Education System Law on the word "noble character" has a lot of meanings, namely related to humans who have different

characteristics. Each individual has different traits, and these differences have the potential to lead to conflicts between individuals.

Therefore, noble morals are one of the solutions to avoid conflicts between individuals. Forming human beings with noble character must be applied to education at the lowest to the highest level. The life of the nation and the state will be better with noble morals.

Understanding these social differences in order to remain stable in security and to be able to respect each other both in society and in the world of formal education requires a study of multicultural Islamic education.

In accordance with the results of the study, it shows that the integration of multicultural values in SMPN 1, 2, and 3 Hamparan Perak is implemented through a curricular, contextual, collaborative, and teacher role model integration model. However, there are several obstacles, such as teachers' limited understanding of multicultural education, lack of teaching materials, and low support for the school environment. However, the systematic implementation of strategies, teacher capacity building, and the development of contextual teaching materials can strengthen values such as tolerance and awareness of cultural diversity. This research supports Banks' theory that emphasizes the importance of multicultural education to create an inclusive and just society. (Fajar Siddik et al., 2025)

The study of multicultural Islamic education in this study is explored through azyumardi azra's thoughts. Azra is an academic and a figure in the world of education who has served as rector at one of the well-known campuses in Indonesia, namely UIN (State Islamic University) Jakarta. He is also often a resource person on various Indonesian television broadcasts.

Azyumardi azra's thoughts with national education and modern education are very relevant from the aspect of Islamic education. Azyumardi Azra's view of the relationship between Islamic educational efforts and the challenges of development and the demands of contemporary life as something principled and not just incidental, is important for the combination of these approaches (Ananda et al., 2025)

RESEARCH METHOD

This research is a character study, so the type of research used is library research, which is research carried out using literature (literature), both in the form of papers, relevant scientific papers, books, notes, or reports on the results of previous research. Data from this study was obtained from statements and views from Azyumardi Azra about multicultural education through, interviews, articles, papers, notes, and through youtube social media which contains statements relevant to this research. The data analysis technique used is content analysis. Content analysis is used in order to draw conclusions from works related to the topics raised in this research (Hasan, 2002).

RESULT AND DISCUSSION

Multicultural Islamic education is the best tool and solution when faced with a plural, pluralistic, and diverse society. This is important so that liberal and radical currents are not born that tend to always feel righteous. Especially when the state of

the Indonesian nation is increasingly faced with conflicts and conflicts of interest in the name of certain religions, tribes, and ethnicities. As explained above, the initial goal of Multicultural Islamic Education is to carry ideas, concepts, and applications of the concept of Islamic education that uphold the values of pluralism, as well as emphasize acceptance of ethnic, ethnic, cultural, and even religious differences. In other words, multicultural Islamic education is an educational concept that strongly upholds the values of tolerance and plurality. The tolerance in question is an attitude of acceptance of differences that are sunnatullah and destined to complement and complement each other. To find out the values of Multicultural Islamic Education in the perspective of azyumardi azra, the researcher conducted a study of several related references. The values of multicultural Islamic education in the perspective of Azyumardi Azra can be seen as described below:

A. Tolerance

Azra explained that education with a multicultural paradigm is aimed at showing respect and not underestimating the buya and religion of others, especially the majority to minorities. More than that, tolerance is also intended to foster a tolerant attitude in students towards all kinds of ethnic, cultural, religious, and so on. With this meaning, tolerance is a form of non-contempt and respect for different and diverse individuals. It can be implemented in individuals or groups. these differences and diversity can be from certain aspects of religion, culture, race, and ethnicity.

Regarding the urgency of multicultural Islamic education, Azra explained that the reality of differences is a fact that does exist. However, instilling an attitude of respect for diversity is the obligation of the majority and minorities. All of them are expected to be sensitive to this very sensitive environment in carrying out their duties. Thus, no one will feel threatened and there will also be no school that becomes oppressive. (Azra, 2007)

Azra believes that in essence, education about tolerance has existed for a long time at every level of education, both from the lowest and top levels. Azra explained in a study she conducted on textbooks at each level. Multiculturalism materials have been studied from elementary school to the university level. However, there are still existing weaknesses, for example, multicultural materials that are still at the level of introduction to religious differences in Indonesia. What is also a weakness in its application is that the material related to Hubbul Watan, love of the homeland, is still very minimal when compared to tasamuh/tolerance education.

In the educational practice in Indonesia, tasamuh/tolerance and femininity education have basically been taught in Civic Education/PKN, history and religious lessons. Every religion must teach its adherents to love and respect their fellow humans. Likewise, all religions must teach the value of tasamuh to their adherents. Seen historically, the Indonesian nation has survived well because it has succeeded in maintaining diversity with an attitude of tolerance, the teachings of tolerance have been

taught by the founders and ancestors of this nation. Historical facts have made it clear that the Indonesian nation has been able to maintain diversity, and existing differences by maintaining tolerance as an obligation for this nation.

B. Wasathiyah/Moderate

According to Azra Islam wasathiyah, namely Islam the Middle Way, needs to be revitalized through Islamic education. In the Indonesian context, the conflicts and violence that exist in this nation are related to the involvement of religious symbols which is very worrying. Regardless of what there is a conflict in a violent way, it is very unacceptable. Conflicts that involve violence will only create a perpetual conflict that will never end.

According to Azra, Islam wasathiyah is essentially one of the distinctive forms and characteristics that is in accordance with the Indonesian context, although in reality the facts show that Indonesia has a society with the largest Muslim ummah in the world. (Azra, 2007)

Furthermore, Azra writes that moderate Islam has characteristics and characteristics as described as a watchful ummah in QS Al-Baqarah 2: 143. The ummah is in a category that ultimately becomes a witness of truth for other ummah. (Azra, 2007)

Thus, the cultivation of moderate Islamic education for Azra is a very urgent condition for students. This is because it is to avoid the understanding of extremism that is currently emerging and developing in the body of education itself. For Azra, the cultivation of moderate values can be done by starting with the understanding and belief that Islam is a moderate religion that is neither extreme right (radicalism) nor extreme left (liberalism).

C. Takriim/Mutual Respect

Azyumardi explained that he views that the solution is to resolve conflicts through a multiculturalism approach. The concept of multiculturalism must include materials such as tasamuh/tolerant and takrim/respect, materials on ethnographic diversity, ethnic and racial differences and religions, must be a pillar in formulating multicultural Islamic education in Indonesia. This statement is certainly based on the holy verse of the Qur'an which reads "For you your religion and for me my religion. Thus, mutual respect is needed by every ummah as a consequence of plurality and multiculturalism. (Azra, 2021)

Azyumardi Biography

Azyumardi is known to be smart in journalism since he was a student, his high activism led him to become the General Chairman of HMI Ciputat Branch in the 1980s. He began his higher education career as an undergraduate student at the Faculty of Tarbiyah IAIN Syarif Hidayatullah Jakarta in 1982, then with the help of a Fulbright scholarship, he obtained a Master of Art (MA) degree at the Department of Middle Eastern Languages and Cultures, Columbia University in 1988. He won a Columbia

President Fellowship from the same campus, but this time Azyumardi moved to the Department of History, earning an M.A. in 1989.

In 1992, he obtained a Master of Philosophy (MPhil) from the Department of History, Columbia University in 1990, and a Doctor of Philosophy with a dissertation entitled *The Transmission of Islamic Reformism to Indonesia: Network of Middle Eastern and Malay-Indonesian 'Ulama in the Seventeenth and Eighteenth Centuries*. In 2004 the revised dissertation was published simultaneously in Canberra (Allen Unwin and AAAS), Honolulu (Hawaii University Press), and Leiden, Netherlands (KITLV Press). Returning to Jakarta, in 1993 Azyumardi founded and became the editor-in-chief of *Studia Islamika*, an Indonesian journal for Islamic studies. [8] In 1994–1995 he visited Southeast Asian Studies at the Oxford Centre for Islamic Studies, University of Oxford, England, while teaching as a lecturer at St. Anthony College.

Azyumardi was also a visiting professor at the University of the Philippines and the University of Malaya, Malaysia both in 1997. In addition, he was a member of the Selection Committee of the Southeast Asian Regional Exchange Program (SEASREP) organized by the Toyota Foundation and the Japan Center, Tokyo, Japan between 1997–1999.

Azyumardi Azra from 1998 to the end of 2006 Azyumardi Azra was the Rector of UIN Syarif Hidayatullah Jakarta. Azyumardi Azra played a role in encouraging the transformation of the State Islamic Institute (IAIN) Syarif Hidayatullah Jakarta into UIN Syarif Hidayatullah Jakarta. During his leadership as Rector, IAIN Jakarta succeeded in changing its status to UIN Jakarta with the issuance of Presidential Decree No. 031 dated May 20, 2002 as well as placing UIN Jakarta as the first PTKIN with UIN status. Since December 2006 he has served as the Director of Postgraduate UIN Syarif Hidayatullah, Jakarta.

He was a Journalist of *Panji Masyarakat* (1979–1985), a Lecturer at the Faculty of Adab and the Faculty of Tarbiyah IAIN Syarif Hidayatullah, Jakarta (1992–present), a Professor of History at the Faculty of Adab IAIN Jakarta, and Vice Chancellor I of IAIN Syarif Hidayatullah, Jakarta (1998). He was also the first Southeast Asian to be appointed as a Professor Fellow at the University of Melbourne, Australia (2004–2009), and a member of the Board of Trustees of the International Islamic University Islamabad Pakistan (2004–2009). He is also still a member of the Friends of the Partnership Union for Governance Reform.

For his attention to the field of journalism in his old age, Azyumardi Azra, who is more familiarly called Prof. Azra, was elected as a member of the 2022-2025 Press Council from elements of community leaders. He was then appointed as the Chairman of the Press Council during this period.

Conclusion of Results and Discussion

The journey of Islamic education in Indonesia has a long and difficult history. To make it easier for us to understand the historical condition of Islamic education in

Indonesia, we can at least divide it into 5 (five) periods, including: first, the Dutch colonial era, second, the Japanese colonial era, third, the old order era; fourth, the New Order era; Fifth, the Reform Era (Abrar Parinduri & Zuliana, 2021)

Scientific studies on multicultural Islamic education are part of the activity to find out how education in Islam is so moderate, meaning it provides a balance between worldly education and the hereafter. Likewise, the understanding of education in the midst of a very diverse social and cultural culture.

Islam is very open in terms of education. In the past, the object of the Prophet's education was a person who was very different from him from him from the theological point of view. However, even though they are different, people are very enthusiastic about the thoughts brought by the Apostle. The educational patterns brought include eradicating tribal fanaticism, racism, overcoming arbitrariness against the weak to equality in all types of law application.

The idea of multicultural Islamic education was then raised in the modern era by an Indonesian Muslim scholar, Azyumardi Azra. Through his thoughts, he indirectly contributed to the world of national education, especially in Indonesia. Although the majority of the citizens are Muslims, the differences from ethnic backgrounds are so many. If this thought is not introduced, it is feared that it will be difficult to find bright spots of difference, so that it invites social jealousy where the nobility will be a priority, there will be a uproar where certain groups will become alienated.

Multicultural Islamic education as explained by Azyumardi Azra contains the meaning that multicultural Islamic education as an educational model implies a sound attitude of acceptance towards cultural diversity in responding to all kinds of sociocultural changes that occur in a certain community environment.

There are several attitudes that emerge from this multicultural education, including

1. Tasamuh or translated with the meaning of tolerance, meaning to give freedom to certain groups if they have a basis and do not cause chaos and violation of the law.
2. Tawassuth or Wasathiah which is interpreted as moderate. According to Azra, Islam wasatiyah is essentially one of the distinctive forms and characteristics that is in accordance with the Indonesian context, although in reality the facts show that Indonesia has a society with the largest Muslim ummah in the world. (Azra, 2007)
3. Takrim means to glorify. Glorifying is part of the attitude of religion in Islam

CONCLUSION

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of acceptance towards cultural diversity in responding to all kinds of sociocultural changes that occur in a certain community environment.

Multicultural Islamic education by azyumardi azra on national education is very relevant. The contribution of Azra's thinking about education to national education is so many, among them are written works in the form of books and educational seminars that are still used as a reference in the world of education until now, not only among Muslims but also non-Muslims.

Education Law number 20 of 2003 concerning the goals of education is very in line and very relevant to Azra's thinking and even strengthens the insight into diversity and the world of education.

This multicultural Islamic education is also echoed by one of the largest mass organizations in Indonesia, namely Muhammadiyah which provides space for people from different religious backgrounds to receive education in their institutions. In eastern Indonesia, for example, there are more non-Muslim students than Muslim students themselves.

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