Intercultural and Interfaith: Literature Review on Multicultural Islamic Education in Indonesia

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Sections Info	ABSTRACT
Article history: Submitted: April 28, 2024 Final Revised: May 13, 2024 Accepted: May 20, 2024 Published: June 01, 2024 *Keywords:* Intercultural Interfaith Islamic Religious Education	*Intercultural and interfaith: literature review on multicultural Islamic education in Indonesia. The attitude of openness and dialogue between religions and cultures is a good concept to realize multicultural-based Islamic Education. Using the Systematic Literature Review method with the help of Nvivo 12 Plus to conduct a meta-analysis and lens.org application, it was found that the implementation of multicultural-based Islamic religious education carried out in Indonesia was still at the level of government policies listed in the law as well as teacher explanations in the classroom. This concept has not been included in the teaching text of Islamic Religious Education at all levels of education.*

INTRODUCTION

Indonesia is the world's largest archipelagic country [1] hundreds of ethnic, tribal, linguistic, cultural and religious groups live together and side by side. This diversity needs to be used as capital in developing national unity and unity, with the motto Bhinneka Tunggal Ika, the Indonesian nation tries to become a reference country for multiculturalism. Indonesia is a country based on God, which can be seen from the first principle of the country, "Belief in One Almighty God". There are six legitimate religions recognized by the state; Islam, Catholicism, Christianity, Hinduism, Buddhism and Confucianism.

The majority of Indonesia's population adheres to Islam, which in the Islamic worldview is a doctrinal, dogmatic and monolist religion that ignores multicultural values [2]. It turns out that Syafi'i Ma'arif's statement is not true, confirming that Indonesian Islam is an Islam that is friendly, open, inclusive (dialogical), and capable of being a solution to every problem that arises in society [3].

Multicultural insight teaches society to be more oriented towards being neutral, not individual, not monocultural, so that a tolerant and open attitude can be realized.

[4] multicultural includes cultural aspects, awareness of religious differences, education, social class, disability, age, gender, language, ethnic and racial background [5]. It is hoped that Indonesia, a multicultural country, can be a country that is safe and has minimal conflict.

Islamic religious education implemented in schools is a social responsibility to build a multicultural society. Islamic religious education which has static, dogmatic and monocultural characteristics can be delivered to students using an inclusive/dialogical approach [6] so that students have a holistic understanding of the teachings of the Islamic religion, with a comprehensive understanding of Islam it is hoped that a pluralistic and multicultural spirit will emerge in their thinking patterns.

Intercultural and interfaith-based Islamic religious education is the door to an inclusive understanding of the Islamic religion, trying to accept changing times, being open to understanding other religions or beliefs, and fostering an attitude of moderation in religion [1]. When this attitude emerges, Muslim society no longer leads to exclusivism, blaming other people's religious teachings or beliefs, such as claiming that their religion is the most correct, demeaning other believers. (Pedersen, 2016) This article will discuss intercultural and interfaith in realizing multicultural Islamic religious education.

RESEARCH METHOD

The method used in this writing is a Systematic Review, which is a system used to identify, evaluate and interpret all available research in the topic area and is reviewed systematically [7]. So this literature review raises several questions "how can intercultural and interfaith give rise to the idea of Multicultural Islamic Religious Education?"

With the help of Nvivo 12 plus to create a meta analysis of the data and by using the lens.org application, 33 relevant articles were processed, leaving 17 relevant articles for further review based on the author and research theme. Through article search engines from ERIC, Elsevier, Tylor and Francis as primary sources and Google Shcolar as secondary sources. Using articles published from 2013 to 2021. Search using keywords; "Religious", "Pluralistic". "Inclusive", "interfaith-Religious", "Religious – Pluralist", "intercultural", "Religious- Multicultural".

RESULTS AND DISCUSSION

Results

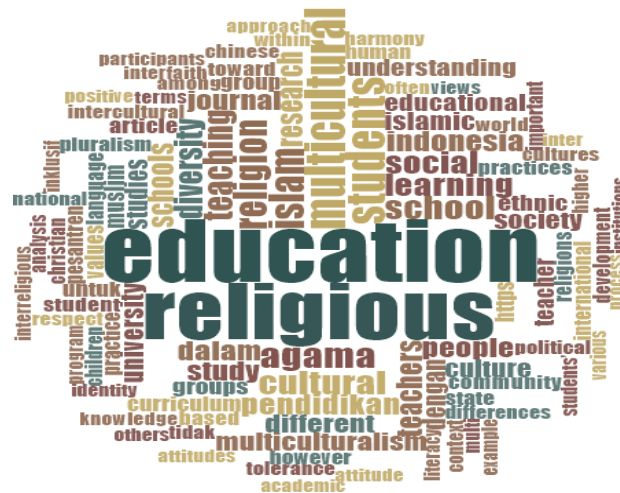Analysis of the article via Nvivo produced by Wardchat can be seen in the following image:

Figure 1. Intercultural and interfaith wardchat

Judging from the wardschat, of the 28 articles related to interfaith and intercultural, the most talk about religious education, multiculturalism related to students and schools, and community culture. Furthermore, a look at the authors who are active in scientific writing on this theme can be seen in the following picture:
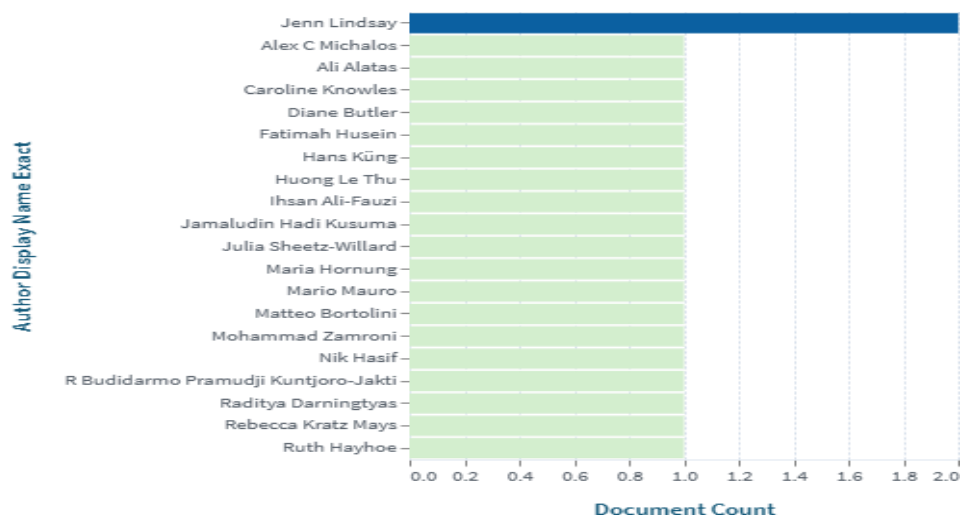

Figure 2. Authors who are active in intercultural and interfaith themes From this picture it can be explained in the following table:

Table 1. Active authors

Author	Number of Publications
Jenn Lindsay	2
Alex C Michalos	1
Ali ALatas	1
Caroline Knowles	1

Author	Number of Publications
Diana Butler	1
Fatimah Hussein	1
Hans Kung	1
Houng Le Tung	1
Ihsan Ali Fauzi	1
Jamaluddin Hadi Kusuma	1
Julia Sheetz Willard	1
Maria Hornung	1
Mario Mauro	1
Matteo Bortonoli	1
Mohammad Zamroni	1
Nik Hasif	1
R Budi Darmo Pramuji Kuntjoro Jakti	1
Raditya Darningtyas	1
Rabecca Kratz Mays	1
Ruth Hayhoe	1

Institutions that are actively writing about these themes can be seen in the following picture:
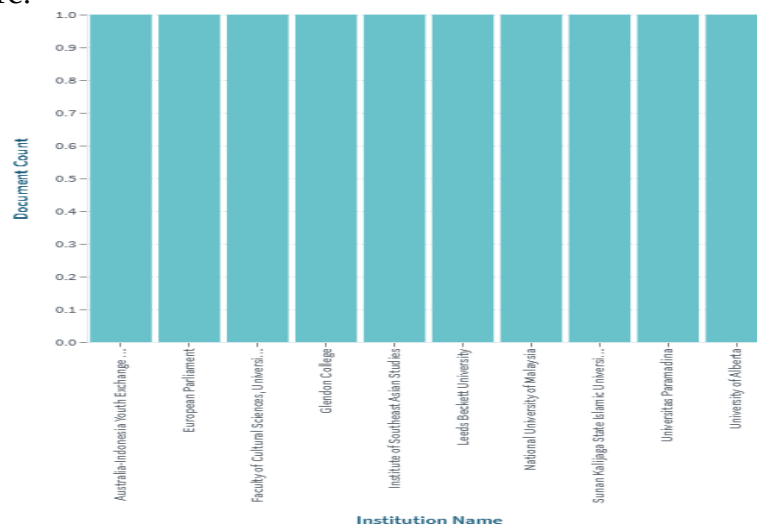

Figure 3. Institutions active in publications

This image can be explained in the following table:

Table 2 Institutions active on Intercultural and Interfit themes

Institutions	Number of works
Australia – Indonesia Youth Exchange Program 2021	1
European Parliament	1

Faculty of Cultural Sciences, Udayana University, Bali Indonesia and International Foundation for Dharma Nuture	1
Glendon College	1
Institute of Southeast Asian Studies	1
Leeds Beckett University	1
National University of Malaysia	1
Sunan Kalijaga State Islamic University Yogjakarta	1
Paramadina University	1

Judging from the most active countries in publications on intercultural and interfaith themes, it can be seen in the following picture:

Figure 3. Most active countries for publication The explanation is as follows:

Table 3. Most active countries for publication

Country	Number of Publications
Canada	3
Indonesia	2
Belgium	1
United Kingdom	1
Italy	1
Malaysia	1

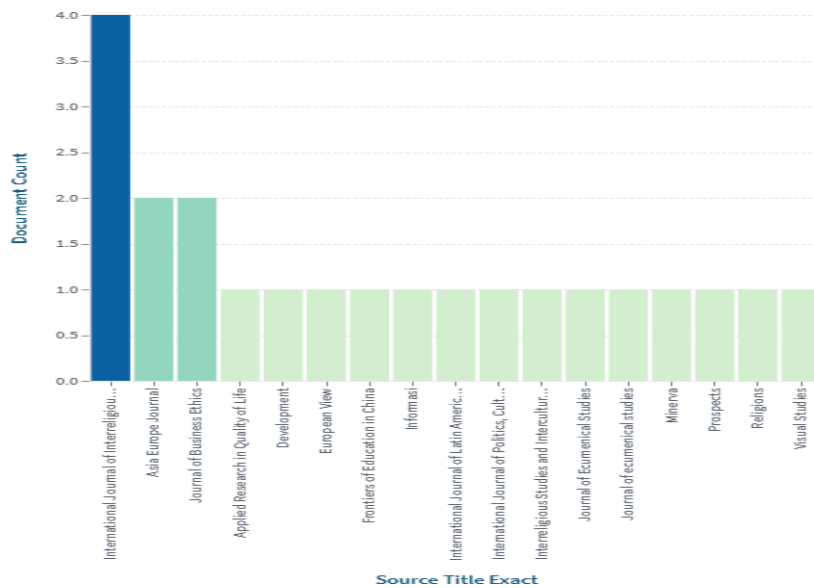The top journals that discuss intercultural and interfaith themes the most can be seen in the following picture:

Figure 4. Top Journal

The graphic image can be explained as follows:

Table 4. Top Journals

Journal Name	Number of Documents
International Journal of Interreligion and Intercultural Studies	4
Asia Europe Journal	2
Journal of Business Ethics	2
Development	1
European View	1
Frontiers of Education in China	1
Information	1
International Journal of Latin American Religions	1
International Journal of Politics, Culture and Society	1
Journal of Ecumenical Studies	1
Minerva	1
Prospects	1
Religions	1
Visual Studies	1

Judging from the range of publications from 2000 to 2024, intercultural and interfaith themes have not shown publication stability, it can be seen that there was a vacuum in publications in 2001, 2005, 2009 to 2013, and in 2019. This can be proven by the following graphic display:
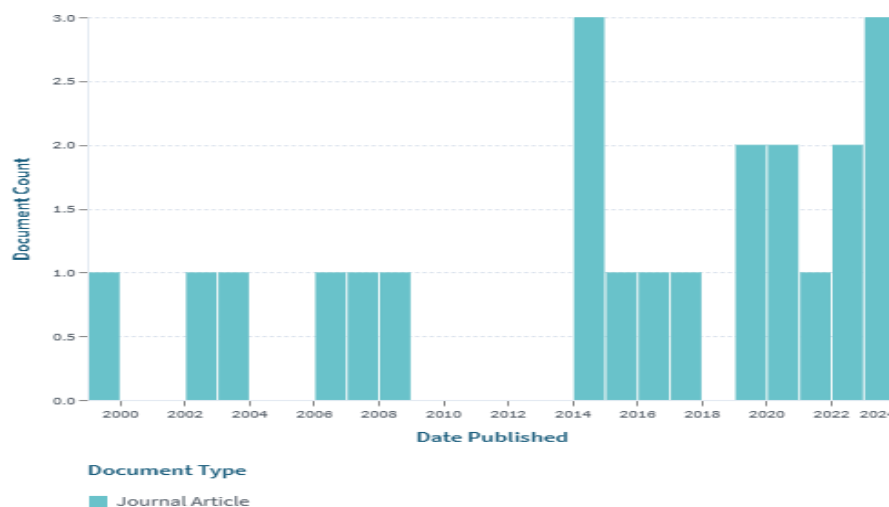

Figure 5. Range of publication years

Looking at this graph is a great opportunity for writers to publish themes about intercultural and interfaith.

After carrying out bibliographic analysis, the author tried to carry out analysis using the systematic review model through the contents of the journal with the following data presentation framework:
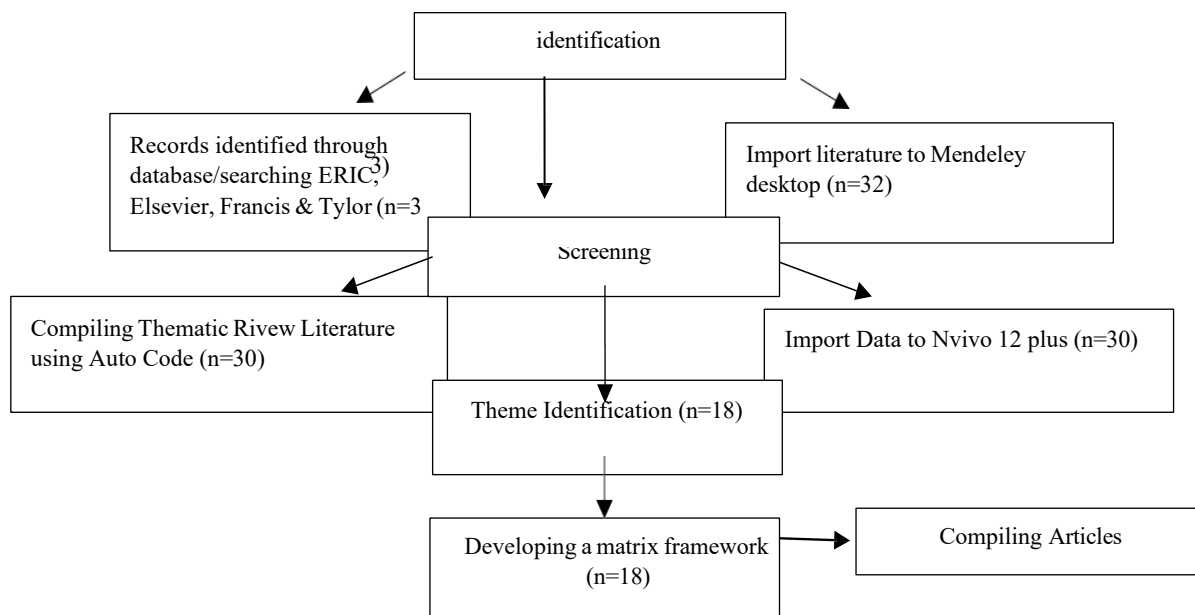

Figure 4. Article scanning framework

Discussion

Previous research discussing interfaith and interculturality seen from Lene Pedersen's research on social religion in Indonesia shows that cultural and religious diversity is not something that gives rise to conflict, but how society becomes a social control and how to foster sustainable communication links [7]. According to Raihani, the results of his research, Social Multiculturalism for Citizens: Policy and Practice, provide an illustration that education in Indonesia can help create a tolerant and multicultural society through practical government policies in laws and implementation in the school curriculum [8]. Jacqueline Zammit's research on Maltese Education's perceptions of Democracy, equality and Justice in Multicultural Education. According to him, culture has an influence on education, even though in reality academics do not yet have sufficient knowledge of how to practice multicultural education in schools. Here, there is an emphasis on multi-ethnic education, gender or religion, an important factor driving multicultural education. [9] research conducted over four years by Evgeny A. Naumenko regarding history, culture and religion studied in harmony shows positive benefits in forming tolerance for students so that multicultural awareness emerges [10].

Elizabeth explained that dialogue between religions at this time is very important so that inter-religious transformation can be realized, thereby giving rise to dynamic religious knowledge. [11] supported by Rene's research on pluralist education at a high social level in the United States, to understand religion there needs to be synergy between policy makers and education implementers [12]. WY Alince in a review of the book Religious Plural Societies written by Robeth Jackson stated that pluralist understanding must be included in all learning, not only in religious studies. This aims to develop a tolerant attitude and not impose religion or beliefs on other students [13].

Amirullah Abdu and his friends, from the results of their research on the opinions of high school students about multicultural education, stated that Islamic students have a place of ignorance about multicultural education, so it is important that multicultural insight is conveyed in schools through learning and building social interactions in schools based on intercultural values [14]. Mahmud, from the results of his research on teacher perceptions in multicultural-based religious learning, explained that multicultural-based religious education is an important thing to be implemented in schools and in society. It is hoped that this insight will provide solutions to various problems of disintegration in Indonesia. According to him, the government gives extensive attention and space to religious education so that it can foster an attitude of mutual moderation in religion. [15] because without religion life would be more conflicted.

Kurnialoh in his presentation of the concept of Islamic religious education with

an inclusive perspective - Pluralism, provides an illustration that understanding religious moderation gives rise to a tolerant attitude, mutual understanding between different parties, this can grow and develop if there is communication and openness between religions and cultures or ethnicities [12].

Larassati in a literature study on inclusive approaches in Islamic religious education provides an illustration that an inclusive attitude in religion is openness, opening oneself to dialogue between religions based on an attitude of tolerance. This concept, called inclusive theology, represents an attitude of respect for everyone's freedom and right to religion [7]. Oystein wrote the results of his research on the relationship between religious education and socialization between cultures that have different backgrounds and histories, some people even use these two things as a trigger for tension. So this is the challenge in the world of education to design the religious and cultural education curriculum into a curriculum across fields of study, so that multicultural understanding can be achieved [5].

Liefbouer the results of his research on inter-religious spiritual treatment for patients. It is very important to provide inter-religious spiritual care for patients because in conditions like this, patients need moral support from religious experts. Here a tolerant attitude must emerge, that is, even though the hospital belongs to the Christian religion, it must prepare religious experts according to the patient's religion. This attitude must be developed as a form of interfaith in religion or openness in religion [8].

From the details of the 28 research articles extracted and included in the table, they include; author, journal that published, year, research focus, methods used and key findings relevant to intercultural and interfaith in the study of Multicultural Islamic Religious Education. Next, a picture of the narrative results of intercultural and interfaith studies in schools is presented.

Table 1. Overview of research studies

Author (years) Article Type	Research Focus	Research Design	Key Finding Relevant
Abduh, Amirullah; Basri, Muhammad; Shafa; Patak, Andi Anto; Rosmaladewi (2020) International Journal of Language Education	Voicesof English Department Students on Multicultural Values in an Indonesian Islamic Higher Education	Interactive multiple case study research using semi structured interview methods on English Language Education students at Islamic Universities	Intercultural understanding is an essential underpinning of a democratic society where solidarity, social justice, and equality of respect are the foundation values
Ali, Nur;	Cultivate	Analyzing	Model, religious

Afwadzi, Benny; Abdullah, Irwan; Mukmin, Muhammad Islahul (2021) Islam and Christian-Muslim Relations (Tylor and Francis)	moderation and prevent radicalism.	the effectiveness of this model in reducing radicalization, this article maps recent changes in the management of religious lectures and courses by focusing on two well-known institutions in Indonesia: Maulana Malik Ibrahim State Islamic University (UIN) Malang, and the Tulungagung State Islamic Institute (IAIN).	learning has shifted from a doctrinal to a humanistic functional approach.
Aslan, Ednan (2019) Religious Education The official journal of the Religious Education Association	A Pluralistic Account of Religious Upbringing in Islamic Religious Education: Fundamentals and Perspectives	Field study of the religious life of Muslim communities in Europe starting from children, teenagers and adults.	These experiences make offering religious and cultural orientation and guidance to Muslim children and adolescents difficult, religious education cannot refrain from educating children and adolescents to become pluralistic enough that they are empowered in their faith and religious practice.
Bowling, Renee L. (2021)	Educating students to	Explore conceptualizations	There exists potential for

Religious Education (Tylor and Francis)	navigate religious differences is tied to the academic, public service, and internationalization missions of the university (American Academy of Religion)	of religious literacy and interfaith work from chaplaincy, religious studies, and student affairs in US higher education, debating for the importance of partnership and agreement on a Common lexicon.	different fields in US higher education to partner toward strategic goals for religious understanding.
Daddow, Angela; Cronshaw, Darren; Daddow, Newton; Sandy, Ruth (2021) ARTICLE HISTORY	Raising issues of religious faith and spiritual practices are often Uncomfortable in Western universities.	Reports on the evaluation of the co- curricular learning in the program; identifying the Degree and significance of students' learning in inter-cultural literacy and its contribution to social inclusion in the university context.	'recognitive' justice; that is, recognition of students' cultural knowledge and identities in curriculum and pedagogy, which is typically missing in the tertiary education policy landscape.
Harjatanaya, Tracey Yani; Hoon, Chang Yau (2020) Compare: A Journal of Comparative and International Education	It examines the multicultural position that Indonesian teachers adopt and the pedagogical strategies they employ in promoting positive inter-ethnic relations.	Through interviews with teachers in three schools with different student ethno-religious compositions in Medan, the article argues that the multiculturalism paradigm embraced by the majority of teachers leans towards a liberal multicultural	Education is conducted democratically, equally and non-discriminatorily based on human rights, religious values, cultural values, and national pluralism' (emphasis added).

			outlook, employing mostly content integration and prejudice reduction.
Johannessen, Øystein Lund; Skeie, Geir (2019) Intercultural Education	Challenge to curriculum designers and Teachers in classrooms; the article will address some of them and suggest ways forward for teacher education and school practice.	Analyzing debates about immigrant integration policy in Austria, Germany and Switzerland shows how the category 'Muslim' plays a dominant role in these debates	Religious education and intercultural education A third perspective is that, since intercultural education places a strong emphasis on social justice, this introduces a broader concept of power than the more restricted focus on religious freedom, seen from a human rights perspective.
Kurnialoh, Nasri (2013) INSANIA	The paradigm of inclusive vision of Islamic education which emphasizes the concept of pluralism in social life needs to be developed.	Literature review	Islam is an inclusive religious education should provide a comprehensive understanding of religion through teaching with respect for religious differences without losing identity as followers
Mahmud, Muchammad Eka (2018) Dynamics of Science	The lack of application of multicultural aspects in religious	Case study perception of religious education subject teachers at SMPN	Religious education, whatever the religion is, should provide

	education is pointed out in this research as well as the future implications related to the Indonesian curriculum.	1 Samarinda and SMPN 1 Sangata, East Kutai	religious knowledge as a whole, or what is so called by pluralism of religion and also with multicultural aspect growth in our students' thought.
Moyaert, Marianne (2018) Religious Education: The official Journal of the Religious Education Association	The primary goal of religious education is to tackle the problem of religious literacy by improving the knowledge people have about other religious traditions.	Study Literature	Multireligious learning and religious literacy simply lack the knowledge to understand what religious adherents believe, what they regard as sacred, why certain utterances or actions may be experienced as offensive.
Naumenko, Evgeny A.; Naumenko, Olga N. (2016) European Journal of Contemporary Education	This article deals with the impact of forms and methodical possibilities on the correction of inter-ethnic and inter-religious interaction of students, their normal behavior in different social situations.	Analysis of the Russian experience of confessional tolerance education through a special training discipline has not yet become a scientific research subject. The level of tolerance and multicultural orientation of students in the experimental and control groups was determined at the beginning and	Historical and cultural aspects of the course content are harmoniously integrated into the context of religious relations.

		the end of the pedagogical experiment.	
Pedersen, Lene (2016) The Asia Pacific Journal of Anthropology	Indonesian people of the world's great plural societies	Case Study of Indonesia showing Mentawai Islands, Bali, Lombok, West Timor, and North Maluku paces in the construction of conflict and its resolution. State	Diversity in ethnic and religious groupings is not an existing state, but an ongoing production. The social construction of cultural differences.
Ragnarsdottir, Hanna; Jónsdóttir, Halla; Gunnarsson, Gunnar J.; Finnbogason, Gunnar E. (2020) Religion and Education	Religion is playing an increasingly important role in Western societies, both in dialogue between people of different religions, in media and political discourse, and in the context of social tension and conflict.	Analyzing the role of institutionalized inequities, including but not necessarily limited to racism."	Multiculturalism "gives priority to structural analysis of unequal power
Raihani, R. (2018) Compare: A Journal of Comparative and International Education	Education for multicultural citizens in Indonesia: policies and practices	Ethnographic fieldwork in two provinces, Yogyakarta and Central Kalimantan, visiting six different schools: four religious (three Islamic and one Catholic), one state secular and one state vocational.	Indoctrination and truth claims were common issues in religious education which limited critical thinking and a comparative approach to teaching religion
Shih, Yi Huang (2020) Policy	The article raises a critical question	The focus of this paper is	Critical multiculturalism

Futures in Education	regarding the current development of Taiwan's education on the basis of the changes that have occurred because of the multicultural movement, migration of individuals from other countries, and overall influence of globalization and localization in the country.	elementary education; and also because childhood is a crucial period of development and the best stage to implement education.	believes that the cause of oppression lies in the overall structure and social inequality and injustice.
Siswanto, Siswanto (2017) HIKMATUNA: Journal for Integrative Islamic Studies	Therefore, this attitude of exclusiveness needs to be constructed in the inculcation of inclusive values in cultural, religious, racialand other backgrounds, namely education that accepts and accommodates all religious pluralism.	Literature review	Religious education has also been accused of failing to diversify.
Tse, Thomas Kwan Choi (2021) British Journal of Religious Education	Regarding the legal and constitutional requirements for RE in schools, two specific articles of Hong Kong's Basic Law ensures that the post-1997 government	Hong Kong – Pluralistic but separate religious education in a multi- religion	Religious knowledge and doctrines as the major value sources and resources in their respective Relegion Education programs, they broadened the coverage of

shall not interfere in the internal affairs of religious organizations or restrict religious activities	personal and social issues and revamped the teaching materials and pedagogical methods to strengthen links with students' daily lives, stimulate students to think about life problems, foster sound values related to faith and guide them to find the right direction in life.

The 18 articles that have been reviewed show that intercultural and religious interfaith have a great opportunity to give rise to multicultural education if implemented through the school environment with the support of government policies. Through educational institutions, especially religious education subjects, this concept will soon be able to become an application in society, not just theoretical. Indonesia as a diverse country in culture, ethnicity, ethnicity and religion has quite a big opportunity to implement it. Many religious figures support the multicultural concept in religious education.

After reviewing 18 (eighteen) articles, there were 8 (eight) articles discussing the concept of religious pluralism and multicultural Islamic religious education developed in Indonesia and almost all of them provided a discourse

on religious moderation. This means that by developing multicultural Islamic religious education, it provides people with an understanding of being intercultural and interfaith in their religious style. This will give rise to a tolerant attitude, respect for differences, and not easily demean or ridicule the religions and beliefs held by other people.

The results of the findings from the literature review (SLR) system, researchers found a gap in the absence of in-depth research regarding knowledge of multicultural-based Islamic religious education pedagogy, meaning that there is a lot of literature explaining multicultural education which is implemented at various levels of education or community groups, however, these themes are still rarely included in literature or text books for Islamic religious education at various levels of education.

It is hoped that the results of these findings can be utilized by future

researchers conducting research on multicultural-based Islamic religious education pedagogy.

CONCLUSION

The intercultural and interfaith concepts in building multicultural-based Islamic religious education in Indonesia have actually been implemented in religious moderation. Various literatures have stated that Islamic religious education contains pluralist, tolerant, non-monocultural values because this concept is taught in the text (the holy book of Muslims). But this has not yet appeared concretely in the textbooks used by students or students in educational environments at all levels, from elementary to tertiary institutions.

The values of multiculturalism, openness, tolerance and mutual respect are still included in teacher/lecturer explanations, laws made by the government, and naturally develop in society. However, these values in learning Islamic Religious Education in reading texts or Islamic religious education textbooks have not yet emerged.

Due to the limitations of researchers in conducting research, we limit ourselves to literature reviews, namely reviewing writings about interfaith and interculturalism in Indonesia, especially in higher education, hopefully the next researchers can become a stepping stone in developing further research

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