

Multi-Cultural Perspective In The Teaching Of Islamic Education In Malaysia

Noraini Omar¹, Latifah Abdul Majid², Mohd Aderi Che Nob³, Mohd Isa Hamzah⁴

Department of Islamic Education and Moral Education, Institute of Teacher Education,

Kampus Tun Abdul Razak, Kota Samarahan, 94300 Sarawak, Malaysia¹

Department of Al-Quran and Sunnah, Faculty of Islamic Study,

National University of Malaysia, 43600, Selangor, Malaysia²

Faculty of Education, National University of Malaysia, 43600, Selangor, Malaysia^{3,4}

noraini.omar@ipgmktar.edu.my¹

ABSTRACT

Cultural diversity in the education system can be seen through the various dimensions including intellectual intelligence, gender, race, ethnicity, values and family background. These varieties have implications for teaching and student learning culture. In the teaching of Islamic education, teacher's perspective on the concept of cultural diversity will give a clearer picture of the actions, decisions and practices in the classroom. Thus, this qualitative study will explore teachers' understanding of cultural diversity among the students. Semi-structured interviews were used to obtain the excellent teachers' understanding of the concept of multiculturalism, which involves seven outstanding teacher of Islamic education as study participants. The study found that teachers have given four main themes in discussing the concept of cultural diversity in the teaching of Islam that encompasses various religious practices, various values, diversity of peoples and nations and languages. Understanding of different cultures help Islamic Education teachers to understand the way people live and everyday practice of student life, thus can provide an equitable education to meet the needs of different students. It is hoped that this study will open the minds of Islamic Education teachers who had only used examples involving Malay Muslim students regardless of students with different cultural backgrounds. Besides, it also can eliminate prejudices and racial stereotypes in order to foster positive attitudes and respect for differences on ethnicity, race, and culture

Keywords: *cultural diversity, teaching, islamic education, outstanding teacher of islamic education*

INTRODUCTION

Al-Quran has specifically mentions that the concept of human diversity is one of sunnahtullah. Differences in skin color, race, appearance, religion and belief is one of the proofs of power and wisdom of Allah SWT (ar-Rum 30:22). Al-Quran also called on Muslims to help each other, greet and mingle without distinction as to race, skin color, and culture to create interaction between humanity and justice between fellow human beings (an-Nisaa '4:58). Indeed, this distinction is one form of love of God to man. These differences are not the cause of conflicts between people but it is one of mercy to mankind. Prophet Muhammad during migrated to Madinah, acknowledge the existence of other religious groups that have to coexist and respect each other. This illustrates that indeed Islam recognizes cultural diversity encompasses the diversity of race, culture, religion, and values they hold. Islam also gave religious freedom to mankind (al-Baqarah, 2: 256), as well as Islam has recognized the existence of a people or nation, culture and way of life different, even jurists argue that urf (custom) of a nation that did not contrary to the legislation may be considered as a source of law that cannot be clarified by Al-Quran or Hadith.

Cultural diversity which includes elements of language, way of life, religion and dress habits and values practiced are an indicator to see the civilization of a nation (Ibn Khaldun, 2000). Prophet Muhammad SAW himself celebrate the differences of each individual who learns whether it is the missionary call or those who ask (Abu Ghuddah, 2009). His Prophet interacting with each individual based on his understanding and appropriate to their position, keeping the feelings of people who are just still learning, the Prophet did not teach them what is being taught to those older people. Meanwhile, from the theoretical aspects of educational sociology, the concept of race, ethnicity, race, society and class status is playing a big role in the classroom. These differences, if not managed properly will cause conflicts in society and especially in the classroom.

Concept of Cultural Diversity among Students

Cultural diversity of students in the education system in Malaysia requires the Malaysian society to understand other races and united with the prospect of creating a harmonious society (Shamsul Amri, 2012; 2007). Therefore, the need to celebrate the diversity of the students has been enshrined as one of the five aspirations of the education system in Malaysia, namely "education system that offers the sharing of experiences and values to children by valuing diversity" (National Education Development Plan 2013-2025; p: 21). Therefore understanding of the students and younger generation regarding cultural diversity since they were at school help ensure the race survival and progress of the country. For example, through the tacit and explicit curriculum, Ministry of Education sought to create a united and mutual acceptance of cultural differences between races (Ahmad Ali, 2011).

Cultural diversity in education can occur through a variety of dimensions including intellectual intelligence, gender, race, ethnicity and family background. Thus, these variations have implications towards student learning styles and cultures. Thus in dealing with this diversity, teachers need to be wise in giving a fair education to students as envisaged by the government. Wisdom teachers manage the learning situation and provide activities that foster appreciation of the values of solidarity, can create understanding, reduce polarization, and change students' perceptions about race relations, especially in the era of globalization Ahmad Ali (2011). This is because cultural responsive teaching enables pupils to become better people and more successful (Gay, 2002).

Banks & Banks (1993, 2005) stated that the increased diversity that occurs at school caused the teacher need to develop the attitudes, knowledge and skills needed so that they can interact and work effectively with students from different cultures, languages, races and ethnicities. Thus, in the context of education in Malaysia, aspects of culture and society must be emphasized because in reality students live in communities of all races, religions and cultures. This cultural mix causing problems with social interaction among students, especially in the composition of Malaysia's population of 28.3 million in 2010 of which are ethnic Malay 67.4%, China 24.6%, India 7.3% and others 0.7%. Ethnic Malays are the main ethnic groups in Peninsular Malaysia ie by 63.1 per cent, 30.3 per cent in Sarawak Iban and Kadazan/ Dusun 24.5 per cent in Sabah (Malaysia Population and Housing Census 2012).

However, Banks & Banks (2005), stated that most of the teachers are difficult to relate the subject content with cultural norms and practices of an ethnic. In fact, sometimes they assume that the content being taught is not relevant to the practice of student life (Banks, 2001). Banks & Banks (2005) and Najemah (2005) found that teachers still do not

understand and are not using effective practices in the implementation of multicultural education. Values of various cultures found in the student should be able to be used as a mechanism to create an acquaintance environment (*lita'arafu*) and not contentious (Sidek, 2006). This is consistent with Al-Quran which specifically laid the foundation that human diversity is to stimulate and encourage the enactment of interaction, cooperation and complementarity rather than isolation or conflict (Nazri & Mansor (2014).

According to Banks (2001) and Ladson & Billing (2000), as the curriculum implementers, teachers should have two skills in teaching practice that is characterized by a variety of cultures. First, awareness and complex sensitivity of students. This means that teachers should have the sensitivity regarding the diversity in the classroom, including awareness of oneself and others as individuals who have a culture, whether in terms of diversity of religion, culture, ethnicity, language, economic status of students and student background. This is because the education system acts as a spreader of culture. According to Linton (1936) in Sharifah Alwiah (1986) each similarities and differences in all community groups need to be studied.

Thus the school is not only seen as a conscious agent of teaching skills and knowledge, but it also contributes to indoctrinate the public. This is because teachers have a set of role in the classroom. They serve as educators, knowledge delivers, advisers, values and specialist subjects in the classroom, factors such as experience in teacher training, social class origins, work experience, skills in the subjects, teaching experience and specialization subjects can give effect to the practices and their expectations. According to Sharifah Alwiah (1986), the basic concepts related to sociology of education is the concept of race, ethnicity, race, community, social class and status and role. These differences, if not managed properly will be a source of conflict. This usually occurs because of human relationships based on differences between groups and least by the equality. Similarly, the diversity of aspects of language, which also has a relationship with sociocultural, means an ethnic language is influenced by cultural factors. Thus the essence of the teachings of Islam in teaching can and suitable for incorporation into the use of any language. Even it can be an advantage to a teacher who serves as a preacher if he can master more than one language. As told in the Quran about the greatness and advantages of the prophet Sulaiman who can master the language of animals and spirits. Ability to master multiple languages also will help a preacher dominate the culture of a people and a nation. This is because the preacher was a spokesman of Islam to mankind (Syed Abdurahman, 2005).

Shamsul Amri (2007) stressed that there's a lacking of application of elements of various cultures based on cultural diversity and national identity in teaching. This is consistent with studies of Najeemah (2005) which concluded that most teachers do not realize or accept their responsibility as educators in the realization of multi-cultural education. This is because many teachers do not know, do not understand the concept of multicultural education in the teaching of Islam and do not know how to use practices that effectively give a fair education to students. This has led to educational issues that are static, outdated, stereotype and not accentuate the diversity of cultural and multi-ethnic and more Malay-centric (using the example of the Malays) are still happened because Islamic education teachers do not have a strong understanding of the concept of cultural diversity (Ahmad Ali & Wati, 2012). Teachers' understanding of student diversity can help teachers to deliver the lessons. For example, teachers can use the uniqueness of the various cultures that exist among students as a way of attracting students to study Islamic education.

Cultural diversity in the teaching of Islamic Education

Al-Quran ideally mentioned that life that should be achievable and attainable by man is a meaningful life and glorified that is the *hayah thayyibah* (the good life), as promised by God to be given to those who believe and work righteous deeds, Al-Quran, Surah (an-Nahl, 16:96). Thus the Islamic Educational, whatever it is, should be directed to achieve the goals *hayah thayyibah*. Through the implementation of various cultural elements in the teaching of Islam, it can be seen that the Islamic Education have shown a response to the cultural diversity that exists among students. This matter thus meet the demands of surah (al-Hujurat, 49:13) who insists on the concept of human creation of male and female created from Adam and Eve, then make mankind into nations so that they know each other. This verse confirms that there is no difference between one quarter to another tribe, there was no difference between the humanity of man and woman but glory be taken into account in the sight of Allah SWT is the obedience of human.

Indeed, this distinction is one form of love of God to man. Thus in the teaching of Islamic Education, teachers' understanding of this diversity should be because it will help the process of teaching and student learning. Banks & Banks (2005) and Hamim Ilyas (2009) states that the understanding of different cultures means that teachers have an understanding of the concepts and ideas related to trust, acceptance and recognition of diversity and multiculturalism and ethnic elements that influence the lifestyle, social experience and personal identity of a nation. Prophet Muhammad as the greatest teacher, have used the method that can celebrate the diversity of the student when giving education to their new friends and those who just learn about Islam during his reign (Abu Ghuddah, 2009).

The role of the teaching of multicultural education is played by the teacher as a transmitter of knowledge. Hence, Islamic Education teacher skills as a preacher (preacher) to students who have not indispensable Islam. In this case also, the teacher plays an important role in ensuring that all ethnic groups are adequately represented in teaching in schools (KPM 2012), especially in the selection of teaching aids that multicultural education can be delivered effectively (Ahmad Ali, 2011; Najeemah, 2005; Syed Ismail and Ahmad Subki, 2010). The teaching of Islamic education should also emphasize education across the curriculum with a focus on various aspects of culture, whether directly or otherwise, or as absorption aspect (Sidek, 2006).

While in the aspect of Islamic Education, seen as a medium to bring together students of cultural diversity. This is because the goals to be achieved through the teaching of Islam is to produce students who have the following characteristics: steady and strong faith and devotion as a bastion of endurance, master *fard 'ain* and become compulsory, as the guidelines and practices of living, observing obligatory *'ain* and become compulsory to meet the religious and moral responsibility as a complement themselves and the culture (Islamic Education Syllabus Form 2002, Islamic and Moral Education Department, Ministry of Education). This is consistent with the resolution that has been achieved in National Islamic education seminar at 2-5 October 1995, which reads: Islamic education should be the core of the national education system in the implementation of an integrated education system which is based on the integration of knowledge, reason, and revelation, towards eliminating the dichotomy and dualism in education.

In theory of cultural diversity , practice of religion also is included in the concept of multicultural education pioneered by James Banks (2005), and Ibn Khaldun (2000), stated that the indicators of cultural diversity also includes the diversity of religions and beliefs of a

religion. Religious diversity has also been described in the Quran (An-Nisa ', 4: 1), and Fathi (1997) also states that religious differences among humans is occurring with the will of God and it is up to man to choose whether to believe or otherwise. In the context of Islamic Education, an understanding of the diversity of religious practice is to stimulate and promote effective interaction between students which eventually leads to unity is to be achieved (al-Ghazali 1988; Fathi 1997; Ismail Suardi 2012). It is also because the understanding of religious teachings and values in daily life will form a relationship with God, with others and creature of God as a whole.

Racial and ethnic diversity has been mentioned in the Quran, as Ibn Kathir (2002) explained that human beings are equal in the sight of God, in which not one race has any advantage to the other. But the real glory in the sight of Allah is their piety. Thus this verse shows that the existences of various ethnic, racial and ethnic were divine fact that can not be refuted. Lita'arafu concept that encourages people to recognize each other, has laid a solid foundation with the concept of cultural diversity because through this concept of generation of the Islamic Education curriculum which clearly mentions the good relations between Muslim and non-Muslim and between the various nations (MOE, 2012). Thus religious diversity, diversity of cultural backgrounds, languages and various indigenous communities must also be respected by the various races in Malaysia.

Therefore, the Islamic Education curriculum has supported the ideals of a superior pure and consistent with the intent and philosophy of national education. This is because the goals, philosophy and values brought by Islamic education is derived from the Quran and Sunnah. Goals, philosophy and values in Islamic Education derived from al-Quran and al-Sunnah is the foundation of human culture and civilization. Similarly functions to develop behaviors, skills, personality and outlook on life as a servant of Allah SWT for self, society, the environment and the state should be appreciated and understood by educators that this goal can be nurtured in students' lives. Therefore, to achieve the goals of Islamic education philosophy, the concept of teaching Islamic Education covers theoretical and practical aspects of a combination of various methods of teaching and learning approach in imparting knowledge of Islamic education.

Understanding of diversity is not only for their academic achievement alone but also to foster unity among students of different races (Ahmad Ali et al., 2011). For example, implementation of cultural elements related values such as respect, cooperation, tolerance, unity of interest, can be applied indirectly. Similarly, the emphasis on the importance of being tolerant, unity, and work together regardless of ethnic in maintaining the security and prosperity of the country (Najeemah, 2005; Syed Ismail and Ahmad Subki, 2010).

RESEARCH METHODOLOGY

This study used a qualitative approach using case study design. Data were collected using interview technique. An interview is used to identify the teachers' understanding of the concept of cultural diversity. The sample is purposive sampling method based on defined criteria of excellent teachers of Islamic education. In this research, study participants were given pseudonyms. Method nickname or pseudonym (Merriam, 2009) conducted by linking real name with the name to be given to facilitate the process of identifying the origin of the name (Zanaton, 2011), additional methods of giving nicknames enables the true identity of study participants to be kept a secret from the public. Thus, the pseudonym is Zaimah, Salmi,

Hamni, Lyn, Hamdiah, Mawi and Fakhri. Most of the data in question was collected from interviews who involved in this study. The data were analyzed by using the software program ATLAS. ti 7.1.7.

RESEARCH FINDINGS

The findings below were obtained through interviews conducted to answer the research questions that have been proposed. Findings from interviews were the view of Islamic education teachers on multicultural education. Researchers have provided specific question of "What teacher understand from the concept of cultural diversity in the teaching of Islamic Education?" Based on the findings, it was found that teachers of Islamic Education provides five main themes in discussing the concept of cultural diversity in the teaching of Islam that encompasses various religious practices, different values, different cultures, races and ethnic diversity as well as a variety of languages.

Various religious practices

Zaimah, Salmi and Lyn also stated that the practice of a religion also is included in the concept of multicultural education. She stated that the indicators for cultural diversity also include the diversity of religions and beliefs of a religion. This indicator showing by his unique characteristics found in Sarawak society. However, she gave the exemption as long as these practices are not beyond the bounds of Islam then it can be practiced and shared by many people. This is explained by the following interview excerpt;

"... As long as what we practice in our culture that is not beyond the confines of Islam, thus that is the important concept ..." (Zaimah Q1 2013: Int_1 / MP79 / Int_1).

In addressing the diversity of religious practice, he stated the importance of teacher tell and explain the difference between the actual practice of Islam with which students practice inherited from their ancestors. The diversity of religious practices also need to be addressed gradually 'slow talk' to the students so that they are more receptive and easier to understand, and they can distinguish between the two so that there is no misunderstanding among students. Things were agreed by Salmi, that also told that the concept of a multicultural state involves how teachers can use the practice of a religion and associate in his teaching of Islam. This was stated by her through the following quote;

The same is also agreed by Fakhri, according to him culture actually has to do with religion. Therefore, he argues that the teacher should have a more robust understanding of the diversity of religious practices and a strong knowledge of both. In addition Islamic Education teachers also need to have guidelines when implementing them in their teaching by using appropriate methods and techniques as they relate to religion. This is explained by the following interview excerpt;

"Because sometimes culture has to do with religion, so we need a little more robust understanding that it is in proper guidelines" (Fakhri Q3 2013: Int_1).

But he is still optimistic that the practice of Islam is no problem to be applied in the teaching of Islam despite the non-Muslim students in the class. It is based on his observations, in which non-Muslim pupils still respect when Pendidikan Islam taught in class (Fakhri Q3 2013: Int_1). However, in this case the teacher must maintain the boundaries of a law in every religion (Fakhri Q3 2013: Int_1). Similarly, Lyn, she believes, based on her experience and

observation, she found that the lives of the disciples is closely linked with the practice of their religion and community. According to her, the Malay student is more toward Malay culture and vice versa. In fact, she found that students of Malay and Iban easier communicating with teachers from various nations compared to Chinese students who are just only friendly with Chinese teachers only (Lyn S6 2013: Int_1).

Based on the findings above, it is concluded that the study participants had linked education with multicultural diversity of religious practices that have to do with religion students. The diversity of religious practice is also directly related to the practice of their community. Therefore, teachers should have a sound understanding and using appropriate methods in implementing multicultural education in their teaching.

Universal values

Understanding of multicultural education that existed at the Mawi, Fakhri and Salmi is more to the application of universal values. For Mawi, the application of universal value means the value that can be shared by people of various nations, races and religions can be applied in the title field of Islamic manners. Values such as the value of cooperation, mutual assistance and consultation has been the practice population in the settlements him. Applying these values should be practiced in a class of all races and nations, especially when teaching topics related to manners. Directly he will be able to foster unity among diverse students. Applying these values is necessary because each village has a different attitude and values. This is explained by him through the interview below.

"... firstly in manners, we need having spirit, deliberation, worked together ..." (Mawi S2 2013: Int_1).

Fakhri also strongly agreed that this cultural diversity could also meant sharing universal values and can be accepted by all segments of society, comprising many cultures and religions. This is explained by him;

"... It is more focused on the application of universal values adopted by society and it can be accepted by all walks of life ..." (Fakhri Q3 2013: Int_1).

He strongly agrees that it is necessary to have a value that is acceptable to the diverse communities. In fact, according to him, when discussing the concept of cultural diversity, he believes there is a value that should be accepted by all parties, for example as the respect for diversity in communities when doing worship.

"... I strongly agree that there is a value that should be accepted by all parties, and especially the diversity of the community we belong ..." (Fakhri Q3 2013: Int_3/ Zaimah Q1 2013: Int_2).

According Fakhri again, values such as respect for the rights of others to worship needs to be applied in the teaching of Islam, especially in classes consisting of students who come from various nations and cultures. Based on interviews and observations during Fakhri implement police cadet camp, researchers found that Fakhri provide adequate space for students of other ethnic and religious worship according to their religion and their beliefs. This is what has created respect among students. This was stated by him in the interview below;

"... Perhaps the respect the rights of others I think, respect the rights of others in worship ..." (Fakhri Q3 2013: Int_1).

The concept of sharing universal values in multicultural education is also agreed by Salmi. She believes, elements of various cultures can be inserted in the partnership between the

ethnic with other ethnic. She also agreed that the sharing of universal values of other nations can be practiced as long as they do not conflict with the teachings of Islam. For example, the values of the economic aspects of Chinese society and obedience to parents of Indian society. He stated;

"... The way the Chinese work, the Indians are very obedient to parents ..." (Salmi Q4 2013: Int_3).

Thus the value of this partnership, Malay students can emulate Chinese students in the way people work and do business. In fact, she adds that if students want to move forward in their lives, students should emulate existing diligent in Chinese society. She repeats this affirmation through interviews and observations of teaching. He said;

"... If we go forward, should emulate the Chinese..." (Salmi Q4 2013: P1 Int_3/ Rpt_1 / Int_1).

Diversity of races and nationality

The diversity of peoples and nations here meant by Mawi, Salmi, Fakhri, Hamni and Hamdiah, is when there are multiple races in one classroom. He explained; What is meant by Hamdiah is when there is more than one nation like the Malays, Chinese, Melanau and Iban as well as other nations. In discussing the concept of cultural diversity, the study participants still emphasize the diversity of peoples and nations which are in the classroom and how teachers of Islam can celebrate and give equal treatment to this diverse group of students. For Hamni she stated that the teaching and learning of Islamic education in multi-ethnic classrooms should celebrate the diversity of the student.

While for Fakhri he explains that the concept of multiculturalism is also related to the diversity of the races who are in the classroom. This is due to the diversity of races have impacted on teachers' teaching style. In fact, according to him, honor here means using and highlighting the uniqueness of the current students in the teaching of Islam. This is also evident when he handles police cadet camp where he allows students to cook food in Iban-style cuisine.

Thus, when talking about multicultural education, the Islamic Education teachers should be aware of the various races in the class who come from different backgrounds. Knowledge and understanding of ethnic and folk culture will make a student more respect and practice the values accepted in society. The following interview excerpt shows that Hamni concerned about aspects of student races, which also includes their background. For Hamni, teachers' knowledge regarding cultural diversity inherent in the student will facilitate students receiving, understanding and practicing what they have learned to put into practice in their daily lives;

"... Students can receive what we have to say and they can apply it in their lives ..." (Hamni S5 2013: Int_1).

Therefore, they still feel the need to learn and understand the concept of racial and ethnic diversity found in their class.

Multiple languages

Mawi, Salmi and Hamni also associate this concept of cultural diversity as a condition exists where there is a diversity of languages spoken among students. Compared to Zaimah, Fakhri, Lyn, Hamdiah were linking education with multicultural aspects of life (Zaimah; Lyn; Hamdiah) and the application of universal values (Fakhri). According Mawi, Salmi and Hamni,

three of them stated that language is an element that can be attributed to the nation. Therefore he testifies that the concept of multiculturalism has clear links with the language. It is recommended by him through the interview follows;

"... When it was associated with about multicultural education, that I have made myself, so far in terms of language" (Mawi Q2 2013: Int_1).

The diversity of languages spoken by students sometimes causes him to use Sarawak mother tongue in his teaching sessions;

"... Sometimes I use the Sarawak mother-tongue ..." (Mawi Q2 2013: Int_1).

According to him this is because each village has a different and changing dialects although the village is close to each other;

"... Dialects keep changing, the pronunciation vary ... although they have the same meaning ..." (Mawi Q2 2013: Int_1).

While in a second interview, Mawi still associated the concept of cultural diversity with diversity of languages;

"... Language is the obvious representing cultures ..." (Mawi Q2 2013: Int_2 / Int_3).

This statement is also supported by Salmi, who also associated the concept of multiculturalism is more geared to the diversity of languages used during teaching sessions in the classroom.

"... It is more to the diversity of languages allowed in the T & L..." (Salmi Q4 2013: Int_1).

In her opinion, the teaching based on multicultural diversity should be linked to the language used and spoken by students in the classroom. These things are increasingly varied because there are students who can not master the language of Malaysia and also the Arabic term, especially in classes at the back and convert. Therefore she often uses her approach to language teaching. This is explained by the following interview excerpt;

"...language approach" (Salmi S4 2013: Int_1).

According to her, the situation of convert students which still fuzzy about Islam requires her approach in language teaching and learning in Islamic education. Teachers' understanding of this is also due to the presence of students in the classroom he is still not fully capture the Malay language. This is because school enrollment shows, the majority of students are made up of non-Muslims in 1693 compared to 468 Muslims from 2161 total students registered until 23/04/2013 (DA S1 EMIS 2013). Therefore, Salmi argues that an understanding of the language is necessary in the circumstances of students who have not mastered the standard Malay language. This was stated by this interview excerpt;

"... Teaching of multiculturalism, according to my understanding that first of all, the language ..." (Salmi Q4 2013: Int_1).

Hamni also supports that the culture has to do with the various languages that exist in everyday language students. According to her, based on the enrollment of students in S5, the Muslim students at this school are only 37 students from 1865 which is 1.9 percent of the total student (DA S5 2013). This creates a situation where S5 has multiethnic students and thus use different language from each other. According to him;

"... Even the language, is very different ..." (Hamni S5 2013: Int_1)

To facilitate a multi-ethnic students attend Islamic Education, Islamic Education teachers should strive to master and at least know the languages spoken by students such as Chinese, Iban and Malay Melanau language other than Sarawak. Understanding of the language is very important because according to him the language used as a tool to convey information.

"... Their language is a tool to convey information ..." (Hamni S5 2013: Int_4)

All the themes that have been discussed above theme are illustrated through the distribution pattern for Islamic education excellent teachers' understanding of the concept of multicultural education as shown in Table 1.1 below.

Table 1.1 The distribution pattern IEET theme regarding understanding of Multicultural Education concept

No	Understanding of concepts	Zaimah	Mawi	Fakhri	Salmi	Hamni	Lyn	Hamdiah
1	various religious practice	x	x	x	x	x	x	
2	Various values	x	x	x	x	x	x	
3	Multiple races and peoples		x	x	x	x		x
4	Multiple languages	x			x	x		

DISCUSSION AND CONCLUSION

As discussed by Ghazali (2003), importance of teachers to understand the concept of multiculturalism is intended to refresh and reignite the values and the values of various faiths in religious life. As has been stated in the Quran, Islam recognizes the existence of various religions (Hud, 11: 118) and freedom of religion (al-Nahl, 16:93). In the context of Islamic education, existence of religious diversity does not mean that there are different religions and can be practiced in the classroom, what is meant is the practices of various religions can be inserted in the teaching of Islam, namely by giving examples of various other religions. This coincides with the concept of Islam is not hostile to other religions but it is the responsibility of the teacher to explain the truth and sanctity of Islam (Hamim Ilyas, 2009; Kamaruddin, 2006; Najeemah, 2006; Zainab et al., 2009). As discussed by Salasiah (2012), the purpose of this example is not just to provide comparative difference between Islam and other religions, but to explain to students between true religion and false religion.

An explanation of the religion's differences is required as there were still among school children do not know how to distinguish between true religion and false religion. This is because, a few students who still get carried away with the teachings of their previous religion, especially for students who have recently embraced Islam (Suraya 2011) and this has led Muslims to experience a variety of issues, such as cultural, social and economic (Che Noraini, 2005; Che Noraini & Hassan, 2008; Hassan, 2003). This confusion among students if not managed properly will cause these students cannot adequately perform the teachings and laws of religion in all their daily lives. Therefore, in dealing with this diversity of religious practices, Islamic Education teachers need to inform and explain the difference between the actual practice of Islam with the practice just inherited from their ancestors Saidatul Nornis and Budi

Anto (2011) and Sue (2011). Wisdom of teachers in implementing effective instructional practices are needed so that they will be able to use the practice of a certain religion and associate in their teaching of Islam.

In discussing the concept of cultural diversity in terms of diversity of values, they agreed that there should be a value that should be accepted by all parties, especially in communities such as the respect for diversity and tolerance in the cultural diversity that exists. The values of tolerance, religious values, the status differences should be respected in society so that people can live in harmony. Values such as respect for the rights of others to worship needs to be applied in the teaching of Islam, especially in a class that consists of students who come from different nations and cultures. For example, the values Chinese society from economic aspects and obedience to parents in Indian society. Thus the value of this partnership, Malay students can emulate Chinese students in the way people work and do business. Similarly Egan & Bendick (2008), also see that the characteristics of the community can be seen from the aspect of shared values derived from one generation to the next.

Tendency of teacher to associate cultural and linguistic diversity is because of the diversity of languages spoken by students in the classroom. The diversity of languages spoken by students led Islamic Education teachers sometimes use the native language when teaching sessions mainly converts and disciples of mixed marriages. This requires teachers of Islamic education approach in language teaching and learning Islamic education. The concept of language diversity is also necessary to foster the spirit of brotherhood and citizenship high. It is also in line with Adam Latuconsina (2012) mentioned that through a good command of the language, a teacher can communicate well and this communication is also the key to the process for dealing with conflict. Understanding of language is important because language is a tool to convey information. This is in line with Najeemah & Yasmin (2010) , the most powerful role in creating social interaction, however Najeemah & Yasmin (2010) also suggested that teachers to use the Malay language in teaching and learning as the Malay language commonly used among students of different ethnicities during in the classroom.

CONCLUSION

Thus can be concluded that, in view of the concept of cultural diversity, the Islamic Education teacher's views are still revolves about the diversity of race, ethnicity, language, religion, and culture. Their views also associate the concept of multicultural education with practice religious diversity, multi-value, multi-cultural, multi-racial, multi-contained in that class. This is because, the values, cultural practices of a community that are synonymous with a nation. Thus when the Islamic Education teachers deliver their lessons, the teacher of Islamic education students should celebrate these diverse cultures. In other words, teachers must be aware of and sensitive to the cultural diversity that exists in every one of his students. Teachers' understanding of cultural diversity will help students to understand the diversity of cultures in this country comprising various ethnic groups, and there are similarities in the various cultures. Understanding of that is necessary for the individual students because they will be able to maintain their identity and at the same time creating a culture of respect for others.

ACKNOWLEDGEMENTS

We would like to thank lecturers and teachers who were involve direct or indirectly for their participation in this research. Our appreciation also goes to Faculty of Education, University Kebangsaan Malaysia.

REFERENCES

- Al-Quran al-Karim. *Tafsir pimpinan Ar-Rahman kepada pengertian al-Quran: (30 juz)*. Edisi ke-12. Kuala Lumpur: Darulfikir
- Abu Ghuddah. 2009. *Rasulullah Pendidik Terlung:40 Kaedah Mengajar Rasulullah*. Terj. Hj Shuhadak Mahmud. Negeri Sembilan: Al-Azhar Media.
- Adam Latuconsin. 2012. *Hubungan antaragama dan etnik dalam pendidikan (studi relasi siswa SMAN di Kota Ambon)*. Program Pascasarjana UIN Sunan Kalijaga. Yogyakarta. Doktor dalam Ilmu Agama Islam.
- Ahmad Ali Seman & Wati Bt Kimi. 2012. *Pendidikan Multikultural (Kepelbagaian Budaya) Dalam Mata Pelajaran Hubungan Etnik Dari Perspektif Islam: Satu Pandangan*.
- Ahmad Ali Seman, Abdul Razaq Ahmad, Zahara Aziz & Ahmad Rifaai. 2011. *The Effectiveness of Teaching and Learning History Based on Multicultural toward National Integration in Malaysia*. Procedia Computer Science 3(1588-1596).
- Ahmad Ali Seman. 2011. *Keberkesanan modul pengajaran dan pembelajaran sejarah berteraskan perspektif kepelbagaian budaya terhadap pembentukan integrasi nasional*. Tesis Dr. Fal, Fakulti Pendidikan, Universiti Kebangsaan Malaysia.
- al-Ghazali, al-Imam Abu Hamid Muhammad ibn al-Ghazali. 1988. *Ihya' 'Ulumuddin Jiwa Agama*. Terj. Tk. Hj Ismail Yaakub Sh. Kuala Lumpur: Victory Ajensi.
- Banks, J. A. & Banks, C. A. 2005. *Multicultural Education Issues and Perspectives*. United States of America: John Wiley & Sons, Inc.
- Banks, J. A. 1993. *An Introduction to Multiculture Education*. Boston: Allyn and Bacon.
- Banks, J. A. 2001. *Cultural Diversity and Education: Foundations, Curriculum, and Teaching*. 4. Boston: Allyn & Bacon.
- Che Noraini Hashim & Hassan Langgulung. 2008. *Islamic Religious Curriculum in Muslim Countries: The Experiences of Indonesia and Malaysia*. Journal of Education & Research 30 (1): 1-19.
- Che Noraini Hashim. 2005. *Keruntuhan Akhlak Dan Pembangunan Remaja Masa Kini: Cabaran Pendidikan Islam Di Malaysia*. Pendidikan Islam ke Arah Kemanusiaan Sejagat. Prosiding Wacana Pendidikan Islam, hlm. 19-28.
- Egan, M. L., & Bendick, M. J. 2008. *Combining Multicultural Management and Diversity into One Course on Cultural Competence*. Academy of Management Learning & Education 7 (3): 387-393.
- Fathi Osman. 1997. *Concepts of the Quran: A Topical Reading*. Kuala Lumpur: Angkatan Belia Islam Malaysia.
- Gay, G. 2002. *Preparing for Culturally Responsive Teaching*. Journal Of Teacher Education 53 (2): 106-116.
- Ghazali Basri. 2003. *Pendidikan Silang Budaya Menurut Perspektif Islam: Satu Pandangan Awal*. Jurnal Pendidikan Islam 1(3): 1-13.
- Hamim Ilyas. 2009. *Multikulturalisme Dalam Islam*. Yogyakarta: IDEA Press.
- Hassan Langgulung. 2003. *Asas-Asas Pendidikan Islam*. Jakarta: Pustaka Al-Husna Baru.
- Ibn Kathir, 'Imad al-Din Abu al-Fida' al-Hafiz Ismacil bin Kathir. 2002. *Al-Bidayah wa al-nihayah*. Beirut: al-Maktabah al-cAsriyyah.
- Ibn Khaldun, cAbd al-Rahman bin Muhammad Khaldun al-Hadrami. 2000. *Mukaddimah Ibn Khaldun* Terj Dewan Bahasa Dan Pustaka Malaysia. Kuala Lumpur: Kementerian Pendidikan Malaysia.
- Ismail Suardi Wekke. 2012. *Amalan pengajaran dan pembelajaran bahasa arab di Pasentren Immim Makkasar, Indonesia*. Tesis Dr. Fal, Fakulti Pendidikan, Universiti Kebangsaan Malaysia.

- Kamaruddin Hj Abu Hassan. 2006. *Penerapan nilai islam bersepadu dalam model reka bentuk perisian multimedia pendidikan Geografi tingkatan 6*. Tesis Dr. Fal, Fakulti Pendidikan, Universiti Kebangsaan Malaysai.
- Ladson-Billings, G. 2000. *But That's Just Good Teaching*. Dlm. Noel, J.(pnyt.). *Sources-Notable Selections in Multicultural Education*, hlm. 206-216. United States of America: Dushkin/McGraw-Hill.
- Merriam, S. B. 2009. *Qualitative Research a Guide to Design and Implementation*. San Francisco: Jossey-Bass.
- Najeemah Md.Yusof. 2006. *Konsep Pendidikan*. Kuala Lumpur: PTS.
- Najeemah Mohd Yusof & Yasmin Ahmad. 2010. *Bahasa Dan Sempadan Etnik Dalam Kalangan Murid Pelbagai Etnik Di Sekolah Menengah Di Malaysia*. Pusat Pengajian Ilmu Pendidikan, Universiti Sains Malaysia
- Najeemah Mohd Yusof. 2005. *Multicultural Education Practice among Teachers in National Secondary Schools: A Case Study in Kedah*. Jurnal Pendidik dan Pendidikan (20): 97-111.
- Nazri Muslim & Mansor Mohd Noor. 2014. *Ethnic Tolerance among Student of Public Higher Learning Institution in Malaysia*. Applied Sciences Journal 29(3): 388-401.
- Saidatul Nornis Hj Mahali & Budi Anto Mohd.Tamring. 2011. *Pluraliti Dalam Kearifan Lokal Di Sabah*. Dlm. (pnyt.). hlm.23-34. Kota Kinabalu: Penerbit Universiti Malaysia Sabah.
- Salasiah Hashim. 2012. *Kompetensi, sikap dan kesedaran guru pra sekolah dalam pengajaran multibudaya*. Tesis S.Pend. Fakulti Pendidikan, Universiti Kebangsaan Malaysia.
- Shamsul Amri Baharuddin. 2007. *Modul Hubungan Etnik*. Kuala Lumpur: Maskh Sdn.Bhd.
- Shamsul Amri Baharuddin. 2012. *Modul Hubungan Etnik. Kedua*. Bangi: Univesiti Kebangsaan Malaysia.
- Sharifah Alwiah Alsagoff. 1986. *Ilmu Pendidikan:Pedagogi*. Kuala Lumpur: Heinemann Malaysia Sdn.Bhd.
- Sharifah Alwiah Alsagoff. 1988. *Psikologi Pendidikan 1 Konsep-Konsep Asas Psikologi Dan Psikologi Pendidikan, Psikologi Perkembangan*. Petaling Jaya: Longman Malaysia Sdn.Bhd.
- Sidek Baba. 2006. *Pendidikan Rabbani Mengenal Allah Melalui Ilmu Dunia*. Shah Alam Selangor: Karya Bestari.
- Suraya Sintang. 2011. *Keharmonian Hidup Bersama Dalam Kepelbagaian Agama Di Sabah*. Dlm. Saidatul Nornis Hj Mahali & Budi Anto Mohd.Tamring (pnyt.). *Pluraliti Dalam Kearifan Lokal Di Sabah*, hlm. 101-126. Kota Kinabalu: Universiti Malaysia Sabah.
- Syed Abdurahman Syed Hussin. 2005. *Pendekatan Taghrib Dan Tarhib Dalam Penyampaian Dakwah*. Jurnal Usuluddin (21): 117-138.
- Syed Ismail Syed Mustapha & Ahmad Subki Maskom. 2010. *Budaya Dan Pembelajaran. Selangor: Penerbitan Multimedia*.
- Zainab Ismail, Wan Ibrahim Wan Ahmad & Wan Abdul Rahman Khudzri Wan Abdullah. 2009. *Cabaran Ulama Borneo Dalam Penyebaran Agama Islam Di Sarawak*. Borneo Research Journal (3): 173-189.
- Zanaton Haji Iksan. 2011. *Amalan penyoalan lisan guru kimia dalam pengajaran dan pembelajaran elektrokimia*. Tesis Dr. Fal, Fakulti Pendidikan, Universiti Malaya.