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Multicultural Education At Kiai Haji Achmad Siddiq Jember State Islamic University: Implementation Of James Albert Banks' Concept Of Thought

Abstract

Education is a strategic means to unify a pluralistic nation. This study aims to explore the implementation of multicultural education at the State Islamic University of Kiai Haji Achmad Siddiq (UIN KHAS) Jember based on James A. Banks' concept. The research employs a qualitative-descriptive approach with a case study design. Data collection techniques include observation, in-depth interviews, and documentation. Data analysis techniques involve data presentation, classification, interpretation, and triangulation for validity. The study focuses on five dimensions of multicultural education: content integration, the knowledge construction process, prejudice reduction, equity pedagogy, and an empowering school culture and social structure. The results show that UIN KHAS Jember has implemented multicultural education values in both the learning process and academic culture, particularly in creating a space for equality, respecting differences, and fostering an inclusive attitude among students. Lecturers play a crucial role in creating a learning environment that values diversity. The study concludes that multicultural education in Islamic higher education can be effectively implemented through strengthening the roles of lecturers and institutional policies.

Keywords: Multicultural Education, KH Achmad Siddik, Implementation, Concept of Thought

two points of view, namely horizontal and vertical. Horizontally, the majority of Indonesian society consists of differences in religion, identity, language differences, geological areas, traditional clothing, food, and local culture. When viewed from a vertic point of view, Indonesia's diversity is seen from differences in the level of education, economy, employment, settlement, and also social strat (Suardi, 2017). The consequences of existing differences present its own difficulties for educational institutions in Indonesia.

Multiculturalism owned by the Indonesian state will lead to disharmony in society if it is not enjoyed, which triggers the emergence of social conflicts that will erode the unity of the nation and state due to negative prejudice, hostility, hatred, and war conflicts that arise motivated by political, cultural, racial, religious, and economic factors of the community (Agustian, 2019, p. 13).

The development and innovation of information and communication technology in the era of globalization makes it easy for every resident in any part of the world to easily meet and interact. Every individual from these parts of the world has its own culture so that differences and divisions between cultures have a greater chance of occurring. This situation requires every

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individual to have a new attitude to respond to it, especially in school activities which are one of the determinants of the progress of human civilization.

Education is an important tool to produce the nation's future generation, the quality of the nation's next generation depends on how quality education is delivered. Ideally, education should be carried out by upholding democratic values and human rights, cultural values, and religious values. In the Qur'an also mentioned the values of multiculturalism, namely those contained in Sura al-Hujurat [49] verse 13, which means,

> *Behold, Behold, We created you from a man and a woman, and made you into nations and tribes, that you might know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing, All-Knowing* (Departemen Agama RI, 2005).

The above verse means that God has created man in an ideal state, with male and female genders, and man has a country and a tribe. The creation of man is intended so that humans know each other. After getting to know each other, humans need to achieve the ultimate goal of acceptance of diversity and differences in order to coexist peacefully, prosperously, and increase religious spirit. This is as the Indonesian state proverb is "Bhinneka Tunggal Ika" which contains different meanings but still one.

Through the field of education, educational institutions are encouraged to play a role in instilling an attitude of awareness of diversity and developing mutual respect and tolerance, in order to realize individuals who are able to cooperate amid differences that occur in society. Multiculturalism in the world of education in Indonesia is organized in three types, namely formal, informal, and non-formal education. The hotly debated conversation issue is related to multicultural education, namely on the type of formal education.

Education that is able to adapt to this diversity is needed. One of the well-known educational concepts in the international community is multicultural education. This multicultural education model is able to provide optimal results in educational practice, so that each individual element can strive to achieve the best achievement (Banks, 1974). Multicultural education also holds tightly to the principle of equality in the educational process, so that every member of a particular culture and religious will not experience discrimination, and also minority groups will not be suppressed and marginalized by the majority group. Multiculturalism education emerged as a form of disillusionment with the education system in the past (Banks, 1993a). Multiculturalism education uses its philosophical foundation, which accommodates gaps in education, religion, and culture for humanitarian orientation.

Fuad Fanani explained that the main element in multicultural education is to place all students in an equal position. There is no superiority between students with certain cultures over other students (Fanani, 2014). Thus, multicultural education can train and build the character of students so that they can respond to differences with a demcratic, humanist, and pluralist attitude.

The ideal principles of multicultural education still require proof when mutlicultural education must be faced with an educational environment based on a particular religion. Islamic universities as faith-based higher education institutions, in implementing multicultural education certainly have their own challenges.

The religious homogeneity attached to the label of Islamic faith-based universities must be interpreted as part of national education that upholds democratic values and is tolerant of every citizen. The emergence of various streams of belief in Islam has touched at the national level and in the regions (Khairiah, 2020, p. 21).

State Islamic University of Kiai Haji Achmad Siddiq (UIN KHAS) Jember, is a higher education that has a vision of producing professional, intellectual, and religious academics. Many students at UIN KHAS have a pesantren educational background with the characteristic

of having emotional and cultural closeness with the community. With this multicultural education, students and graduates will be able to take part in a society full of diversity.

UIN KHAS as an Islamic university is required to mediate various kinds of issues related to multiculturalism. As hinted in the teachings of Islam related to al-Musyawa (equal rights). How multicultural education in Islamic universities, especially UIN KHAS Jember will be the topic of discussion of this research. This research will explore the section by adopting concepts offered by James Albert Bank, as a major figure in multicultural education.

2. Research Methods
2.1. Approaches and Types of Research

In accordance with the object of this study, the researcher uses a **descriptive-qualitative approach**, and this study is categorized as a **case study**. This approach is chosen to allow an in-depth understanding of the phenomenon within its real-life context, which is typical in qualitative research.

2.2. Data Sources and Collection Tools

The main data were obtained through interviews and observations, while supporting data were gathered from archives, photos, and items related to the activities being studied. To collect the data, the researcher employed several key tools: (1) the researcher himself, who serves as the main instrument in qualitative research; (2) observation guides, interviews, and questionnaires consisting of points or questions intended for orientalist experts, students, and other relevant parties; and (3) field documentation, which includes data collected during observations and interviews.

2.3. Data Collection Methods

The methods of data collection used in this study are observation, interviews, and documentary studies. These methods are applied in a complementary manner to ensure the richness and validity of the collected data.

2.4. Data Analysis and Validation

Before analyzing the data, the researcher first prepares it in a brief and organized manner. The steps of data analysis include: data collection, data reduction, data display, and conclusion drawing/verification. To ensure data validity, the researcher relies on four key criteria: **credibility**, **transferability**, **dependability**, and **confirmability**.

3. Results and Discussion
1. Implementation of James A. Bank's content integration concept in multicultural education at UIN KHAS Jember

Looking at the differences that exist in a particular group or community, it is necessary to pay attention to aspects of macro and micro differences that exist in certain groups. Aspects of macro differences can be interpreted as the main symbols of an association, institution, or community. Such as differences in terms of state flags, national anthems, values of justice, harmony and so on, which are owned by a large association. While the micri aspect of culture can be interpreted as differences seen in small groups that are part of a large group (Heimbender, 2015). For example, higher education institutions include students from various countries, such as Thailand, Malaysia, Singapore, and so on, which are part of the macroculture. While microculture can be exemplified such as differences in language, socio-economy, family background, and so on.

UIN KHAS Jember as a higher education institution is also obliged to provide learning services that are able to cover or overshadow various kinds of differences that arise, both macro and micro differences, such as language differences, differences in views on religious teachings, differences in Islamic organizations and so on. Lecturers refer to individuals who are in direct contact with the learning / lecture process applying several learning tactics such

as presenting discussion material in which can bring up many points of view, if giving examples then diverse examples are given, according to the diversity of students. In addition, lecturers also occasionally integrate learning content using the typical languages of students in the class in particular.

Educators must have the ability to present things taken from various aspects of existing social culture. In addition, the introduction of the material must also be reasonable and not make certain societies contra. This is not an easy challenge for educators, especially for education that lacks cross-cultural understanding and experience. However, this really needs to be worked on, because the incorporation of this learning material is the main way for students to be excited about appreciating diversity. James Banks said that multicultural education can be implemented well if it is able to integrate learning materials (Banks, 2019, p. 131).

In addition to integrating content or learning materials, lecturers also need to pay attention to various kinds of differences in student learning styles and also need to pay attention to what type of material is used as a topic of discussion. Material that is religious, civic, or about government is certainly different in terms of presentation. Likewise with learning styles, differences such as there are students who like to learn through reading activities, some like sounds, or even some are types of learning through direct practice. Things like this must also be considered by lecturers through the provision of various media and learning methods, such as images, videos, simulations, demonstrations, and so on, according to class needs.

The learning process shows that learners tend to learn in different ways and also prefer to use different learning resources. Many researchers agree on the fact that learning materials should not only reflect the style of the lecturer, but should be designed for all types of students and all types of learning styles. The importance of applying these learning styles to different learning systems still needs to be resolved, such as matching teaching content with student learning styles, the design of teaching methods combined with the selection of appropriate teaching strategies and appropriate electronic media. With appropriate learning arrangements, students can learn and improve their learning process efficiently with these methods (Franzoni et al., 2008).

Lecturers as educators also need good personality and social competence. Because if during learning or outside learning differences are found, lecturers are able to behave that can reconcile these differences instead of contradicting the two. Various kinds of differences that are inherent and arise during learning must be addressed intelligently. Therefore, as a lecturer, knowledge and experience related to multiculturalism must also be considered. Lecturers should also not have an exclusive or closed attitude with knowledge that may not suit them. Because what lecturers face is students with various backgrounds.

Educators need to have a positive attitude towards multicultural education. Every educator has a significantly similar attitude, seeing differences in schools. An understanding of multicultural education is an important step to cultivating positive attitudes and values of educators (Rahmawati, 2019). The integration of this content is carried out so that students and lecturers can develop an appreciative attitude towards diversity so as not to cause cultural shock. Culture shock is an active process of dealing with change in an unfamiliar environment. The active process consists of the affective, behavioral, and cognitive of the individual, namely the reaction of the individual to feel, behave, and think when facing the influence of the second culture.

Strategies for managing cultural shock and adaptation include (1) understanding the characteristics, phases, and causes of cultural shock; and (2) develop knowledge and strategies of attitudes and behaviors to overcome cultural shock that include transitional adjustment,

personal and social relationships, rules of cultural and social interaction, as well as conflict resolution skills and intercultural effectiveness (Winkelman, 1994).

2. Implementation of the concept of The Knowledge Construction Process (knowledge building process) James A. Banks in multicultural education at UIN KHAS Jember

UIN KHAS as an Islamic university, of course, there are still differences in it. As a lecturer, preventing the emergence of an attitude of claiming truth and making false claims to other differences is also one of his duties and responsibilities, how students can be tolerant and not underestimate other parties who are different from themselves.

Tolerance requires an attitude of letting and not hurting other people or groups, whether different or the same. Tolerance is fostered by an awareness that is free from any form of pressure or influence and avoids hypocrisis. If all religious people living in a multicultural society are able to open themselves to the attitudes of the times, they can feel suffering, ups and downs or even pleasure with people of different religions. The attitude of the times in this case is an attitude of procrastination, refraining if a religious person encounters religious teachings that are different from the teachings of the religion he adheres to. A religion based on the attitude of the times will be able to respect people of different religions with their own consciousness and not for coercion or threat (Casram, 2016).

In the digital age, a culture of tolerance is essential to foster sensitive and relevant contextual dialogue among individuals from diverse cultural backgrounds, as well as to prevent conflicts that may arise from misunderstandings or cultural biases. In EFL classrooms, teaching the values of tolerance can help students understand differing perspectives and build critical thinking skills in response to complex moral issues. (Zheng, 2024)

One of the efforts to realize this is by analyzing and rebuilding existing knowledge. For example, if lecturers and students only use one interpretation, it is possible that there will be a situation that is less friendly to diversity. The situation is different from the discussion that raises various interpretations that will bring up many richer views, so that all parties feel embraced by these various points of view. The importance of reviewing this lecture material to avoid anti-multiculturalism prejudices. Likewise, students need an open attitude with all information and actively seek various knowledge in various sources and media and must be able to create filters within themselves so as not to be easily influenced and carried away by the flow of information that is not necessarily true content.

Multiculturalism represents a crucial point in the contemporary world. In a multicultural world, there must be various kinds of differences between one another and there is social interaction between them. Multiculturalists focus on understanding and living together in different socio-cultural contexts. To create a harmonious, tolerant and respectful life for community differences, multicultural education also requires dialogical consensus which contains at least three important things, namely negotiation, compromise, and consensus. The positive implication of the three is the birth of feelings of empathy and sympathy for fellow humans regardless of gender, religion, minority rights with the majority (Ibrahim, 2008). All of them must be able to express themselves as a form of multicultural and multireligious life and culture.

In addition to reviewing learning content, involving themselves in research or research is also able to help lecturers and students to review existing knowledge, whether friendly to diversity or not. Because in research there are needed perspectives from various sources that will later contribute to the development of science and multiculturalism.

Through research, researchers observe the phenomena that confront them, of course, also inseparable from different views with other parties, or differences in interpretation from other research teams who obtain information from research sources or infromans. Tolerance is allowing others to have another opinion, to do something they disagree with without being

bullied or intimidated. Learning to respect every opinion between individuals can be an important asset to avoid divisions in people's lives.

According to Husserl, phenomenology is a study of the structure of consciousness that allows consciousness to refer to objects outside itself. However, all of that still requires reflection from researchers on the phenomenon by leaving everything aside. Husserl called this type of reflection "phenomenological reduction", he tried to erase the concepts and constructs of a person's view in his research (Proctor, 2005, p. 89).

3. Implementation of the concept of Prejudice reduction (building a positive attitude) James A. Bank in multicultural education at UIN KHAS Jember

Differences among students are something that must occur and need to be given their own attention, so as not to experience cultural shock, especially new students who have just met other students from various regions and religious backgrounds. Students need a long time, even almost one or two semesters to adjust to a new environment and circumstances. To build a positive attitude of students towards multiculturalism, as is the tradition at the time of welcoming new students, namely the holding of orientations prepared through themes related to multiculturalism, such as religious moderation. Likewise, in terms of efforts to achieve achievements, there is no distinction between students, all are given equal opportunities to excel in a cooperative way and eliminate unhealthy competition.

Communication is one of the important factors that can build a positive attitude of students towards diversity. Lecturers and students need to have a commitment to communicative communication. So that anything that happens in class during discussions and lectures must be communicated. In the material discussion, all students are given the same opportunity to convey their thoughts both to fellow students and to lecturers.

Communicating really requires a good communication strategy, because the purpose of communication itself is to equalize perception or equate the meaning of the message conveyed by the communicator to the communicant. With this strategy between communicators and communicants will try to use their respective communication strategies following the pattern of communication between the two, so that the message received can be easily understood by each of them.

Communication strategies also provide understanding to multicultural studies so that their cultural diversity can be easily understood by people from different cultures. Multicultural communication strategies are needed with the aim of avoiding the gap between one culture and another. Brown and Levinson explain that politeness is often the goal of judging others. Therefore, politeness is a culturally universal value (Fitria, 2017). Different cultures have different degrees of need for modesty and different ways of being polite, but everyone has a need to be valued and protected.

Participation in learning can also build a positive attitude towards differences, because by participating in each activity, there is mental and emotional activity. Students can control themselves, withstand overflowing emotions, feel responsible, and also foster empathy for others. Tolerance must be supported by a broad horizon of knowledge, openness, dialogue, freedom of thought and religion. In short, tolerance is equivalent to a positive attitude, and respect for others in order to exercise human freedom.

4. Implementation of the concept of an equity pedagogy (learning modification) James A. Bank in multicultural education at UIN KHAS Jember

Learning that respects the diversity of students, of course, seeks to modify learning so that all students can achieve the best achievement. Lecturers or educators need to consider what diversity exists in students. Learning modifications can be in the form of the use of varied learning media, learning strategies that are not monotonous, diverse learning resources,

interactive communication, nurturing environments, and many other efforts, the most important thing is that all students are treated equally.

Each student is essentially a unique individual. No two individuals are identical or exactly alike. An educator should not think of students as empty glasses filled equally. Every student is different in intelligence, aptitude and proficiency of learning outcomes. Lecturers must interpret this diversity to achieve the true nature of education. There needs to be an increase in educator competence to facilitate the diversity of student learning styles, so that all students feel their needs are met. Increasing the competence of educators can be done by holding special trainings for educators (Mumpuniarti, 2013).

Modifying learning, in addition to modifying content or learning materials, lecturers can also include elements of soft skills, which are full of good values or values that all individuals need in running their lives. Where this life is always faced with diversity from various aspects.

The importance of combining soft skills in learning, so that these lecturers and students not only have good intellectual abilities, but also have good emotional and spiritual abilities. Which can produce balanced individuals whose existence can really be felt by society. As humans who are social creatures, it also takes the ability to appreciate local culture and wisdom to strengthen an appreciative attitude towards multiculturalism.

The fact of this multicultural phenomenon needs to be a reflection because on the one hand cultural plurality can potentially strengthen community cohesiveness which leads to social integration, but on the other hand cultural pluralism also has the potential to cause conflict and intolerance that leads to social disintegration (Efianingrum et al., 2022).

Multicultural education must arrive at the level of implementation and behavior so that it becomes a soft skill for students who are present in practice. This indicates the importance of lecturers integrating the content of multicultural values in the course through lectures. Lecturers who teach general courses or basic educational courses that contain multicultural educational materials need to be more innovative and creative in choosing strategies, methods, and learning media that are in accordance with the student's scientific field based on the context of the study program and faculty.

5. **Implementation of the concept of An Empowering School Culture and Social Stucture (organizational culture) James A. Bank in multicultural education at UIN KHAS Jember**

Each educational institution certainly has its own organizational culture characteristics. At UIN KHAS Jember, it has the characteristics of respecting time, building a spirit of togetherness, resolving internal conflicts with a spirit of unity and no less important is the habit of reading asmaul husna, prophetic prayers, prayers before and after starting learning. This is done so that students always do not forget aspects of religious teachings and to provide peace of mind to keep remembering Allah and His Messenger. If such conditions have been built, students and lecturers will be able to carry out fun and interactive learning activities.

In terms of activities in the college environment, of course, there are certain rules that must be obeyed, for the common good. The preparation of regulations must be made based on mutual agreement that is buttom-up, so that these regulations are able to adapt to the needs of the academic community, not only based on the interests of the leadership. This will lead each individual to a sense of community and responsibility and be more socially just.

The climate and culture of multicultural education is certainly different from special education. Education that takes only one specific religious, social, or cultural target. In line with its concept of multicultural education that has the characteristics of principled democracy, equality and justice, oriented to humanity, togetherness and peace and develops an attitude of recognition, acceptance and respect (Husni, 2019).

Togetherness and a sense of tolerance and mutual respect among the academic community can also be shown from an appreciative attitude towards existing differences. The essence of multiculturalism is how every human being can live the existence of differences with an appreciative attitude towards differences in accordance with the teachings of Islam and even other religions such as Hinduism, Christianity, and others also teaches mutual respect and tolerance for differences.

UNESCO in October 1994 in Geneva had recommended that multicultural education should contain at least some message. The recommendations include: First, education should develop the ability to recognize and accept the values inherent in personal, gender, societal and cultural diversity and develop the ability to communicate, share and cooperate with others. Second, education should strengthen one's identity and encourage the convergence of ideas and solutions that strengthen peace, fraternity and solidarity between individuals and communities. Third, education should improve the ability to resolve conflicts peacefully without violence (Ansari & Arifin, 2020). Therefore, education should also promote the development of peace in the minds of learners so that they are able to build more firmly the qualities of tolerance, patience, willingness to share and nurture.

4. Conclusion

The multicultural education concept by James A. Banks addresses the need for equitable and humanizing education in today's globalized world. As cultures increasingly interact through technology and information, educational institutions must adapt. Islamic higher education should become macrocultures that embrace all microcultures within them. This includes integrating multicultural content, challenging biased knowledge structures, reducing prejudice, and supporting individual potential.

To implement this, Islamic universities can empower campus culture and develop soft skills through a hidden curriculum. Their foundation in the Qur'an and Hadith provides strong multicultural values. These values, combined with an openness to diverse cultures and wisdom, form a solid base for realizing multicultural education. Thus, with commitment, Islamic universities are well-positioned to embody Banks' vision.

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