

RECONSTRUCTING MULTICULTURAL ISLAMIC EDUCATION IN INDONESIA

(Binoculars of Azyumardi Azra's Thought)

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ABSTRACT

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Abstract: Multicultural education is a blessing in disguise for Indonesian pluralism because it promotes diversity and harmony in embroidery. The realization of human and democratic values in it leads to continuity in spreading social piety, universal wisdom, and civilized life. The purpose of this research is to see Aziyumardi Azra's thoughts about multicultural education so that the clouds and cloudy skies of education can be opened. At the same time, this paper is dedicated to the extended family of Azyumardi Azra as a teacher of an intellectual multicultural nation. This research is a qualitative research, library research using a philosophical histories approach. The results of the study show that: 1) Azyumardi Azra views multicultural education as an awareness of the recognition and acceptance of diversity as a sunnatullah which should be a pillar of unity. He is so firm in his optimistic foundation to fight for equality, social justice, democracy, tolerance, inclusivity, equality, pluralism, and rule of law for Indonesian people; 2) The application of multicultural education to the history of the Indonesian nation needs to be raised again which was broken by monoculturalism; 3) Multicultural education is the main tool as a media meeting point for a multicultural world nation to prevent social chaos and escapism. 4) Indonesia with all its diversity is a good country because many of its meeting points are based on four foundations, namely Pancasila, NKRI, Unity in Diversity, and the 1945 Constitution. This research is optimistic to simplify the interaction or influence of multicultural values, Indonesian values, and Islamic values on forms of acceptance in Indonesian education

Keywords: Islamic Education; Multicultural; Indonesian

Introduction

Education in any form (general, Islamic) plays an important role in increasing human resources in giving birth to history. As part of its ideal task, the Islamic education

system is always oriented to meet the needs and challenges of society as a logical consequence of changes to improve the quality of human resources. However, for now, Islamic education seems to be too late to adapt to the changes and trends in the development of current and future societies. The Islamic education system is still more oriented to the past than future-oriented or less future-oriented, so there needs to be renewal and development in the Islamic education system. (Azra, 2019a)

Azra concludes that corporate reform and the development of the Islamic education system have not been exhausted or comprehensive because most of the Islamic education system is not managed properly. Most Islamic educational institutions are still run with a "sincere" spirit so that there are no essential problems in Islamic education. But according to him, it is time for Islamic educational systems and institutions to be run professionally without compromising sincerity and devotion, not only in terms of salaries, rewards, remuneration, or administrative and financial management. Absolute professionalism is also seen in planning, teaching staff, making a curriculum, and implementing the training itself. (Azra, 2019a)

According to Azyumardi Azra, efforts to reorganize established and obsolete social, political, educational, and scientific structures, including the structure of Islamic education, are a form of reform of Islamic thought and institutions. The reality of the map and the fact of Indonesia's diversity requires efforts to reconstruct Indonesian culture, which can be a unifying force a binding force for the intersection of all ethnic and cultural diversity, namely by bringing multicultural education to the wider community, both formal, informal, and informal. (Azra, 2019a)(Noor, 2022)

The discussion of different interpretations of these ideas with an emphasis on improving the process of adaptation and assimilation of multicultural education was grown, fostered, and given space genetically in the West. In the context of Indonesia, Azyumardi Azra has the same view about multicultural education, where Indonesia is presented as a plural society, a society with diversity in the horizontal area (social sphere) and vertical area (belief sphere). Horizontal diversity includes ethnicity, language, customs, religion, politics, economics, and culture. On the other hand, vertical diversity includes aspects of beliefs or religions that are plural. (Ramadhani et al., 2022)

Azyumardi Azra focuses on important multicultural education in Indonesia. This is by his view that the reality of multiculturalism is unnatural that cannot be rejected by all nation-states in the world. Recognition of a plural state or pluralistic society is also important. According to him, no country has only one ethnic culture. Therefore, we need to accept the reality of diversity, pluralism, and multiculturalism in our society (Halim, 2021)

In many cases of interethnic community or group conflicts that occur at the local, national, and international levels, the acceptance of other groups, regardless of differences in culture, ethnicity, gender, language, or religion. Awareness of multiculturalism, including willpower, is necessary.

Diversity, diversity, or multiculturalism is one of the most important realities that societies and cultures have experienced in the past, especially today and times. Multi-

culturalism can be understood simply as the recognition that a country or society is diverse and multifaceted. On the other hand, no country has only one national culture. This diversity should not be interpreted in isolation, moreover, the obligation to recognize diversity as one of the main characteristics of societies and nation-states does not mean disintegration, cultural relativism, social disintegration, or prolonged conflict in every community, society, and nation or conflict. Because at the same time in common life, there are also various symbols, values, structures, and institutions that connect and bind different diversity. (Azra, 2012)

According to Aziyumardi Azra, the purpose of multicultural education is the empowerment of *Bhinneka Tunggal Ika*, which is not just a motto and symbol, but its existence is a true picture of the cultural diversity of Indonesian society past and present, subject to demographic and socio-cultural changes. (Azra, 2019b)

The diversity and diversity of human aspects as unique individuals boil down to the need for cooperation of all elements of the nation, with a special understanding of creating cultural values based on cultural values Check your needs. Local community. In this case, multicultural education can be achieved through the application of educational strategies and concepts based on the utilization of diversity (ethnicity, culture, language, religion, social status, gender, race) in society, namely values: alternatives by infiltration. As a democracy, humanism, and pluralism. According to Azyumardi Azra, multiculturalism is a translation of various cultures that is used as a view of life that emphasizes the acceptance of pluralism and multicultural realities in various aspects of people's lives. (Hambali & Mu'alimin, 2020) (Azra, 2007)

In a MEETING Point Forum Declaration, Azra made participants seriously discuss and digest his brief explanation, he said that Indonesia is a multicultural country with many similarities. There are many religions, cultures, languages, and customs, but there is a meeting point that makes Indonesia in good condition. The meeting point referred to by Azra is Pancasila, the Unitary State of the Republic of Indonesia (NKRI), the 1945 Constitution (although it can be amended), and *Bhinneka Tunggal Ika*. Given international and national challenges, the four intersections must be revived, strengthened, and anchored in friendly and tolerant Education. (Rachman, 2018)

To achieve this, education and religious practice are needed, especially education that fosters attitudes of justice, democracy, tolerance, egalitarianism, and harmony between religious communities. This is to M. Ainur Yakin's belief that future generations are multicultural generations who value differences and always uphold the values of democracy, justice, and humanity. (Yaqin, 2021)

Research Method

Research methods are scientific methods or ways of conducting research, using systematic steps to study the subject of research. This is necessary so that research is more directed, rational, optimal, and accountable, here is the important position of the method in a study

This type of research is qualitative, that is, research that examines data in depth about all the complexities that exist in the context of research. In this work, literature

research methods are used, namely. Collect information related to the research topic, but the research approach uses a philosophical approach. The philosophical (practical) approach is understood as an approach whose decision-making is based on reason (rational).

Quoting the opinion of Sudarto, the philosophical approach does not only use relationships but seeks to obtain new generalizations or regularities. Based on practice and implementation, data obtained from the results of the literature review of textbooks relevant to the research discussion are sorted and then critically analyzed through a historical philosophical approach to determine the extent to which Azyumardi Azra's thought imprints as a reconstruction engine in the context of Multicultural Education with a focus on Islamic education.

After data collection, the data are analyzed using analytical methods that provide detailed scientific information about the object of study or the way a particular scientific object is treated, sequencing one definition from another combined with the theory of Miles Huberman and Saldana, 2014. The collected data is then selected, disaggregated based on data characteristics, reduced, marked, and explored to be parsed again (condensed) and then a provisional conclusion is drawn. Semenatra conclusions as a tool for reconsideration are not only from sampling and instrumentation but also from conceptual frameworks from the beginning. The initial coding scheme is condensed with further coding carried out, drawn, and verified in the exploratory analysis as feedback to be described in the form of a research report format as the conclusion.

Result And Discussion

A Brief Biography of Azyumardi Azra

Azyumardi Azra's persistent work ethic and high discipline were passed directly from his father, so it is not surprising that he also became disciplined, straight on goal, and hardworking. At the same time, her beloved mother Azra played a very important role in teaching Islamic values, moral values, and humanism. At 9 years old Azyumardi Azra started his formal education at an elementary school near his home in 1996, he was known as a hardworking and intelligent child, Azyumardi could even read newspapers before entering elementary school. After graduating, he continued his studies at PGAN Padang until 1975. It was at this PGAN school that Azra was often called "Pak Karniyus", that is, because when Pak Karniyus was not around, her friends positioned Azra like Mr. Karniyus, as a place to ask questions and ask her to explain the same thing in front of the class.

Azyumardi in the field of journalism also has intelligence that makes people amazed. He has been involved in this field since he was a student, and his high achievements led him to become the executive director of the HMI Ciputat Branch in the 1980s. His college career began in 1982 as a student of the Faculty of Tarbiyah IAIN Syarif Hidayatullah in Jakarta, after which he obtained a master's degree in the Department of Middle Eastern Languages and Cultures with the help of a Fulbright scholarship. Columbia University in 1988. He received a Columbia President Fellowship from the same college, but Azyumardi transferred to the history department and earned an MA in 1989.

In 1992 he obtained a master's degree in philosophy (MPhil) from Columbia University's Department of History, In 1990 earned a doctorate in philosophy with a dissertation entitled *The Transmission of Islamic Reformism to Indonesia: Network of Middle Eastern and Malay-Indonesian 'Ulama in the Seventeenth and Eighteenth Centuries*. A revised edition of his dissertation in 2004, was simultaneously published in Canberra (Allen Unwin And AAAS), Honolulu (Hawaii University Press), and Leiden, the Netherlands (KITLV Press). Upon his return to Jakarta, Azyumardi founded *Studi Islamika*, a journal of Indonesian Islamic studies, in 1993 and became its editor-in-chief. From 1994-1995 he was a Visiting Lecturer in South East Asian Studies at the Oxford Centre for Islamic Studies, University of Oxford, UK teaching at St Anthony College.

1997 Prof. Azyumardi was awarded as a visiting professor at the University of the Philippines and University of Malaya, Malaysia, becoming a member of the selection committee for the Southeast Asia Regional Exchange Program (SEASREP) organized by Toyota Foundation Japan, Tokyo, Japan 1997-1999. He has held the mandate as post-graduate director of UIN Syarif Hidayatullah Jakarta since December 2006. Previously, Azyumardi Azra was the Rector of UIN Syarif Hidayatullah Jakarta from 1998 until the end of 2006.

He was a Reporter for *Panji Masyarakat* (1979-1985), Lecturer at the Faculty of Adab and Faculty of Tarbiyah IAIN Syarif Hidayatullah, Jakarta (1992-present), Professor of History Faculty of Adab IAIN Jakarta and Deputy Director I IAIN Syarif Hidayatullah, Jakarta (1998). First Southeast Asian appointed as Associate Professor at the University of Melbourne, Australia (2004-2009), member of the Board of Trustees of the International Islamic University, Islamabad, Pakistan (2004-2009). He is also a member of the administrative reform partnership of the Partnership for the Renewal of Governance ("Partnership").

Azyumardi Azra or better known as Prof. Azraksi was elected from among public figures to be the Chairman of the Press Council for the 2022-2025 period ready and solid to devote himself to the field of journalism in his old age. This intellectual, friendly, and humanities Muslim became president of the press council.

His sincerity in passing on knowledge to generations and the world finally led to the pleasure of Allah SWT, Sunday, September 18, 2022, Allah SWT pleased him to face Him in Malaysia. He is scheduled to be a guest speaker at an event in Malaysia. But as soon as he landed in Malaysia, he suffered a heart attack. The thoughts that he will present at the event, as a form of respect and appreciation are published in their entirety by the *Kompas Daily Media*

Works by Azyumardi Azra

Azyumardi Azra, in voicing his multicultural concept he inscribed in several national and international books and journals. His activities and activities are dedicated, and actively involved in various forums and social communities as an intellectual. Active as a speaker in various national and international seminars and workshops. He never hesitated in doing everything except doing the maximum for every task and work entrusted to him. As a teacher, he is very consistent in his duties and responsibilities.

The man who had been the editor of the "Panji Masyarakat" from 1979 to 1985 poured more of all his brilliant thoughts into the form of the book works as an academic. He also often poured out his brilliant ideas through sharing writings in print media, speeches, or as a resource person.

Works and ideas are too broad to decorate the face of Education, especially multicultural Isla Education. Among the many books as fruits and works dedicated to the world and its successor generations that can at least illustrate the map of the outpouring of young scholarship include Knowing the Teachings of Sufis (Jakarta: Pustaka Jaya, 1984), Modern Development in Islam (Jakarta: Yayasan Obor Indonesia, 1985), Religion in the Middle of Political Secularization (Jakarta: Panjimas, 1985), Network of Middle Eastern and Nusantara Scholars of the XVII and XVIII Centuries (Bandung: Mizan, 1994), Islamic Perspectives in Southeast Asia (Jakarta: Yayasan Obor Indonesia, 1985), The Upheaval of Political Islam (Jakarta: Paramadina, 1996), Reformist Islam, Intellectual Dynamics and Movements (Bandung: Rosdakarya, 1999), The Context of Theology in Indonesia Islamic Experience, (Jakarta: Paramadina, 1999), Islamic Education: Tradition and Modernization Towards the New Millennium (Jakarta: Logos, 1999)., Essays on Islamic Education, and Muslim Scholars (Jakarta: Logos, 1999), Islamic Renaissance in Southeast Asia (Bandung: Rosdakarya, 1999) is one of the monumental works that won the national award as the best book for the category of social sciences and humanities in 1999), Substantive Islam (Bandung: Rosdakarya, 2000), Contemporary Islamic Historiography (Jakarta: Logos, 2002), New Paradigm of National Education (Jakarta: Logos, 2002), Repositioning the Relationship between Religion and State (Bandung: Rosdakarya, 2002), Reaching Solidarity (Bandung: Rosdakarya, 2002), New Conflicts Between Civilizations, Islam Nusantara- Global and Local Networks, and Surau; Traditional Islamic Education in Transition and Modernization (Jakarta; Logos, 2003), Shari'ah and Politics (2004).

The myriad of works above, not including works updated in subsequent editions, do not include articles, journals, opinions, and responses that color various print and online media.

Azyumardi Azra's Multicultural Education Thought Concept

The word thought is a noun that means the result of thoughts, ideas, and ideas. Some of Azyumardi Azra's thoughts or ideas about education have been published in various articles, journals, and the form of books.

The assumption of being one of the leading figures in the world of Islamic education in Indonesia, a doctorate, and a professor of history is a matter of course. His views on the concepts, objectives, curriculum, inputs, and outputs of Islamic education are indisputable. So it is in his thinking about education itself.

Azra understands multicultural Islamic education as an educational work that deals with cultural diversity that comprehensively responds to demographic and cultural changes in a particular community or even the world. This definition is more comprehensive when it is based on cultural and cultural meanings. Although the work and efforts of formulation depend on drastic and dramatic cultural changes, mainly due to the process of globalization that is increasing everywhere.

The emphasis of multicultural Islamic education according to the Azra concept among others is a view and effort to prevent social collapse from cultural ambivalence, the focus of multicultural education is not only on dominant or established racial, religious, and cultural groups. However, the focus is on increasing individual understanding and tolerance, integrating minority groups into it, and giving place and proper place with recognition of each other's identity. This paradigm encourages the growth of ethnic studies and finds space for dialogue in the education curriculum from elementary to tertiary levels. So the purpose of debating all issues is to empower minorities and disadvantaged groups.

Azyumardi Azra added that the main personality development is based on Islamic values and standards regarding the purpose of Islamic education. However, of course, Islamic education is unlike other general education which is independent of more functional purposes in nature. But Islamic Education activates the formulation of stages of the process to achieve the next goal (worldly and throw). The purpose of Islamic education is more focused on a process to achieve the goal itself. The main goal is an "intermediate goal" to achieve a further "end goal". Intermediate objectives refer to the desired changes in the process of Islamic education about the learners themselves, society, and their living environment, i.e., individual, social, and professional goals. Ahmad D. Marimba called it an "intermediate goal" and a "final goal". The intermediate goal must be completely acceptable to achieve the final goal.

Furthermore, Azyumardi Azra, still related to the purpose of Islamic Education, narrowed it down to two main parts, namely general goals, and special goals. According to Azra, the purpose of Islamic education is inseparable from the purpose of human life in Islam, which is to create individuals of God's servants who can always fear Him and achieve a happy life in the world and hereafter. In the context of society, nation, and state, the pious person becomes *lil 'alim lil rahmatan* both small and large. The purpose of human life in Islam is what can be termed as the total goal of the end of Islamic Education. (Rahim & Arief, n.d.)

The specific purpose, according to Azra, is more specific in the field of human life and practical activities, namely; The concept of Islamic education is not just an idealist Islamic teaching in this field. The content contained in it contained a formulation of expectations that could be achieved and results achieved in the stages of cognitive, affective, and psychomotor control, more concrete goals could be achieved from these stages.

In the field of curriculum, then Azyumardi Azra explained in more detail that the curriculum is the achievement of more detailed goals with materials, methods, and assessment systems through the stages of mastering various aspects of students; cognitive, affective, and psychomotor. This definition should be clear and consistent. The curriculum given the Azra concept is a set of subjects that must be completed by students to gain legitimacy of eligibility and expertise, not just a diploma or degree. (Sarkadi, 2019)

Planning of educational curricula for Muslim students is good in most countries, both Muslims and minorities require fundamental curriculum reforms according to structure and topic (theme). Because, the planning of the Islamic education curriculum must be based on two values, essential and eternal, essential means the fundamental

unity of Islamic society without the limits of space and time and the unity of the international community based on technological superiority and a common culture of human values. Eternal means that every material given must meet two main challenges: first, mastery of science and technology to compete and survive; Second, the cultivation of understanding the experience of religious teachings to coexist in various social strata by carrying out the orders of the owner of nature. (Pahrudin, 2021)

Azra emphasized that the Islamic education curriculum is clear and must be aimed at instilling and developing students' religious values. Special attention is paid to the mastery of science and technology. Only in this way can Islamic education work to prepare and nurture complete human resources who know science and technology and soul strength through religious practice. Only in this way, systematically and programmatically, can poverty, ignorance, and inequality be resolved by common ground gradually but surely.

Moderation to reconstruct Islamic Education must be rooted in ideas and programs to modernize Islamic thought and institutions with the creation of a welcoming environment and atmosphere. For him, the modernization of thought and institutions was a prerequisite for the rise of Muslims in this already flat world. Therefore, Islamic thought and institutions, including education, must be modernized, and reconstructed according to a modern framework. Azra emphasized, especially the concept of thought that is the basis of all actions and ideas. The framework must change and adapt over time. An open mind with a broad and adaptable vision is necessary to choose trends and lifestyles. With an open mind and insight, there is also a way to filter tolerant and relevant technological developments and advances to serve the public. On the other hand, the relationship between modernization and education is seen as a closely related variable. Education for the community is an intermediary to implementing programs and achieving the goals of modernization. On the other hand, education is often seen as an object of modernization. (Pahrudin, 2021)

Input-Output of Islamic Education Azyumardi Azra Thought

Azyumardi Azra said that the process of education and teaching that does not pay attention to input and output processes and intermediate processes only become mere commodities that have a double effect on the social life of a society. According to him, the difference between education and teaching lies not only in the transfer of knowledge and skills but also in the emphasis on education that goes into the area of developing the consciousness and personality of learners. Through this process, a nation can transmit religious values, culture, thoughts, and skills to its young generation to be truly ready to face life.

Strategies should be developed through a dual approach aimed at combining the input-output of a short-term situational approach with a long-term conceptual approach. The output of Kindergarten is the input of Elementary School, the output of Elementary School is the input of Middle School, and the output of Middle School is the input of Higher Education. Because Islamic education is based on the rules of minimal

Mahdi al Mahdi. Therefore, the relationship between business and life and the challenges of Islamic education should be principled, not a casual and non-comprehensive one. Objective and creative approaches and innovations so that educational works appear based on the interests of society are indispensable. (Budiana et al., 2022)

He explained Islamic education in detail along with other forms of education, First, the characteristics of Islamic education are the pursuit of knowledge, mastery, and development based on the worship of Allah. Every follower of Islam should strive for profound knowledge, which is developed in the next step as worship for the benefit of mankind. Second, the recognition of one's potential and ability to develop one's personality. The seeker of knowledge is a creature of God who must be respected, and supported to realize his full potential. Third, the search for knowledge based on responsibility to God and society. Knowledge is not only knowledge and development but must also be practiced in true Islamic life, knowing knowledge and religion is as important as practicing it. Avoid voluntary surrender to positions that are not by their qualifications, because this condition can be neglectful and foolish, having no understanding of the meaning of class and its conditions. (Ali, 2018)

Broadly speaking, looking at the inputs of the world of Islamic education which then need to be touched with "reconstruction" in general, Azyumardi Azra describes:

1. Society as input, first: ideological-normative areas, where certain ideological orientations expressed in norms require the education system to broaden and strengthen the national horizons of learners; second, the realm of political mobilization, where the need for development and renewal requires the education system to educate, prepare and produce modernity leadership and innovators who can maintain and even increase development momentum; Third, the scope of economic mobilization, is the need for a reliable workforce that requires the education system to prepare students to become ready-to-use, work-ready human resources who can fill various jobs created in the development process. In this case, Islamic educational institutions are not just institutions of transfer and transmission of Islamic sciences, but at the same time must be able to provide skills and abilities; Fourth, the area of social mobilization, where the need to increase hope for social life in reconstructing it for the better, is more meaningful by providing access to that direction. Thus, Islamic education is not only to fulfill the obligation to study but must also provide capital so that the possibility of access to improve social standards; Fifth, the reach of cultural mobilization, and construction that causes cultural changes requires the education system to be able to maintain stability and develop a friendly cultural heritage, conducive to development.
2. Society as an output, is focused on, first, changing the value system by expanding the cognitive map of learners, then education instills values that are alternatives to cultural and religious value systems; the second has an impact on political output, where leadership, renewal, and innovators can be directly measured by the development of the quantity and strength of the democratic government bureaucracy, intellectuals and cadres of political administration can take on roles mainly at the middle and high levels; third, acculturating to economic output, this situation can be measured by the

level of life security, the availability of trained and ready-to-use human resources, ready to compete; fourth, it has an impact on social output, its existence can be seen from the level of social integration and mobility of students into society as a whole who are able to play a role, be useful and needed; Fifth, absorbing oneself into cultural output, visible and reflected in efforts to develop scientific, rational and innovative culture, increasing the integrative role of religion and developing a comprehensive educational language in sensory and non-sensory aspects.

With the framework of reconstruction of inputs and outputs above, Islamic education is expected to meet the needs of the world, and society, with the birth of Islamic educational institutions that are oriented to the outlook of modernism, give birth to professional human resources, and can provide access to social mobility that has a more lively and passionate impact. A skill or expertise must be placed in a certain circle, this is the main step of early prevention so as not to become a source of human suffering that arises as a result of an education system that is not oriented to the world of work, which is the hope of every human being as a result of double expertise in one skill. (Khalik & Deliberation, 2021)

The contact and interaction of various cultures of the world community are increasingly real (the world is flat). It is no longer their territory if some people continue to take a pessimistic view that Muslims are retreating because they view the Western education system as incompatible with Islamic teachings. The system introduced by the West was designed to lead people toward dehumanization and secularization. The modernization of the West and all its legitimacy has not been able to bring humanity in a better direction. This failure is often attributed to the epistemological defects of science and technology that developed after the Enlightenment and the European industrial revolution. Western thinkers with an "anthropocentric" epistemological paradigm have almost completely replaced the "theocentric" paradigm. (Rahayaan & Mu'alim, 2022)

The emphasis of Islamic education is on "guidance" rather than "teaching", which includes the relevant meaning of the education provider. The guidance given must lead to contribution and reciprocity according to Islamic teachings so that children have a very wide space to realize their potential to the maximum. The teacher only acts as a teacher or only as a guide in exploring students' potential. Teachers are not everything, and students are not empty bottles that need to be filled. Teachers should respect students as people who also have other opportunities. At the same time, also within the framework of understanding and the relationship between teachers and students, the so-called "banking concepts" of education can be avoided. He conveyed his thoughts on the need to contribute to reconstructing the return of Islamic education in the context of social challenges, globalization, and scientific and technological developments. Map out comprehensively the contributions and results, leading to a point in the development of Islamic studies as a scholarly discipline oriented towards improving friendly human resources.

Azyumardi Azra's understanding of the urgency of input and output maps in Islamic education can be understood from his achievements in developing facilities and

infrastructure during his tenure as rector of UIN Syarif Hidayatullah. UIN Syarif Hidayatullah facilities were repaired on time with a design that combines the advantages of advanced technology, Islam, and Indonesia. In addition, he developed study centers and joint activities while strengthening the welfare of the academic community. His policy of establishing UIN Syarif Hidayatullah together with other general education institutions can be seen as his understanding of Islamic education reform in terms of material and material. In other words, Islamic education as an engine of production is not only psychologically sufficient, but the physical aspect also affects one's motivation to do good. In addition, he wants to combine modern elements with the implementation of Islamic education, both in terms of buildings and the concept of their application in the field.

According to Azyumardi, in this era that no one can predict, the Islamic college system needs to rebuild concepts that are based on the ontology of the heavens, actualized by the Prophet Muhammad (PBUH). The curriculum should be developed to include fun, diverse, heavy, and interesting topics. Some aspects of Islamic education and its history and heritage can be considered important branches of the humanities, with fields of study including religion, philosophy, ethics, spirituality, literature, art, archaeology, and history. According to him, the subjects of the Islamic education curriculum should be expanded by developing a comprehensive study of Islamic studies developing the field of Islamic studies into other more meaningful fields of social sciences.

Conclusion

A strong spirit by remaining consistent in goals balanced with persistence and high discipline has made Azra a fortune in the arena of education that is reckoned with by the world. An Azra is like a multi-purpose machine that takes, processes (analyzes), and produces interesting, constructive, productive, and innovative thinking results that are presented to the world in the form of beautiful works, especially in the world of multicultural education, that: (1) The purpose of Islamic education is more focused on a process to achieve the goal itself. The main goal is an "intermediate goal" to achieve a further "end goal". (2) The curriculum is the achievement of objectives that must be generalized in more detail with materials, methods, and assessment systems through the stages of mastery of various aspects of learners; cognitive, affective, and psychomotor, clear, consistent because the curriculum is a set of subjects that must be completed by students to gain legitimacy of eligibility, and not just degrees and diplomas. (3) Islamic Education strategies should be developed through a dual approach that aims to combine a short-term situational approach with a long-term conceptual approach. (4) It is society as input and output, so the relationship between business and life should be principled, not a casual and not comprehensive relationship. Objective and creative approaches and innovations are needed so that educational works arise based on the interests of society. (5) The need to contribute to reconstructing the return of Islamic education in the context of social challenges, globalization, and scientific and technological developments. (6) Propose to comprehensively map the contributions and results, which will lead to a com-

mon ground in the development of Islamic studies as a scientific discipline oriented towards improving human resources, because the contact and understanding of various cultures of the world community are increasing real (the world is flat). (7) The subjects and curriculum of Islamic education should be expanded by developing a comprehensive study of Islamic studies developing the field of Islamic studies into other more meaningful fields of social sciences. (8) There are many religions, cultures, languages, and customs, but there is a meeting point that makes Indonesia in good condition. The meeting point referred to by Azra is Pancasila, the Unitary State of the Republic of Indonesia NKRI, the 1945 Constitution (although it can be amended), and Bhinneka Tunggal Ika. Given international and national challenges, the four intersections must be revived, strengthened, and anchored in friendly and tolerant Education.

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