Philosophical Approaches In Interdisciplinary Studies Multicultural Islamic Education

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Abstrak

This article discusses the philosophical approach in the interdisciplinary study of multicultural Islamic Education. Islam as a universal religion emphasizes human values, equal rights, and recognition of cultural diversity. In understanding multicultural Islam, philosophical approaches are an important instrument to explore the essence, essence, and wisdom of religious teachings. An interdisciplinary approach allows for the integration of various disciplines to provide a more comprehensive understanding of social, cultural, and religious issues. This research highlights how philosophical approaches are applied in Islamic studies through metaphysical, epistemological and axiological analyses. Using this perspective, Islam is not only understood in normative aspects but also in an applicative context that is relevant to the challenges of the times. The study also emphasizes the importance of multicultural Islamic education in building tolerance and harmony in a pluralistic society. The research uses qualitative methods through literature analysis. This research is analytical-descriptive, aiming to explore philosophical concepts, theories, and principles related to Islamic religious education in a multicultural context. Through this approach, research not only explains the concept, but also analyzes and interprets the meanings contained in it. This study concludes that a deeper understanding of Islam can be an alternative solution in dealing with social and cultural complexity. Multicultural Islamic education must continue to be developed as an effort to moderate religion to create an inclusive and peaceful society.

Introduction

Islam emphasizes the significance of an active and progressive life, valuing ratio by encouraging progress in science and technology. In addition, Islamic teachings emphasize the importance of balancing physical and spiritual needs, encouraging concern for others, respecting time, and prioritizing an open and democratic attitude. The principles in Islam also include a focus on quality, equality, collaboration, rejection of the feudal system, love of cleanliness, strengthening brotherly bonds, good morals, and a positive attitude in daily life.

The universal teachings of Islam emphasize the importance of human values and equal rights, as well as recognize cultural diversity and pluralism. Multicultural education in Islam is seen as a rule set by God, which is fixed and undeniable. Because everyone will interact with the plurality in life. In this case, according to (Sri Ihsan, Hasbullah, Emy Herawati, Fitria 2021:62) Islam highly values multiculturalism, encourages coexistence and mutual respect in the midst of differences.

The concept of multicultural Islamic religious education cannot be separated from the basis of Islamic teachings which are oriented towards the creation of peace. As conveyed by Mukti Ali in (Sri Ihsan, Hasbullah, Emy Herawati, Fitria 2021), The values of peace are the essence of Islamic teachings which are global and mandatory. Islam regulates many aspects of human life, ranging from economics to politics. Therefore, a deep and comprehensive understanding of the teachings of Islam is very important so that there is no narrow understanding. (Trisnawati, Ira 2023:151)

Religion has a very significant role in human life, by providing answers to various challenges faced. Religious teachings need to be applied in real life in everyday life, by offering clear solutions to various problems, not just as a mere religious symbol. According to (Kahmad 2006:23), There is an interdependent interaction between the progress of civilization of a society and the level of development of religion and beliefs adhered to. Religions that grew up in primitive societies always adapted to the conditions of life and the level of civilization that existed.

An interdisciplinary approach (Rohmatika, 2019:117) is a method for solving problems that integrates various perspectives from related disciplines in a harmonious and coordinated manner. While it is beneficial, cross-disciplinary approaches are limited by the breadth of human knowledge, making it difficult to master them fully in one area of expertise. The interdisciplinary approach emphasizes the importance of creating graduates who are not only proficient in the field of Islamic science, but also have the ability to analyze social issues. As a religion, Islam must be able to actively interact with the reality of life, where various problems that arise require an approach from various relevant scientific viewpoints. (Mujtaba 2015b:172) Islam needs to be actively involved in dialogue with all the development of modern science, as an objective imperative. To understand the multidimensional aspects of Islam, Mukti Ali in his statement (Mujtaba 2015a) emphasized that the application of philosophical methods is essential to explore the depth of the relationship between man and God, paying attention to metaphysical thinking that is universal and inclusive. Another dimension related to Islam includes the problems of human life in this world. In analyzing these dimensions, the application of the social sector is needed.

Purwadarmita in (Efendy 2022:145) Philosophy can be understood as a knowledge and study that utilizes ratios to understand causes, legal principles, and

other aspects related to the universe, as well as the truth and meaning of existence. From this point of view, it can be concluded that the philosophical approach in education is based on Islamic values, which emphasizes love for truth, knowledge, and wisdom sourced from the Quran and Hadith. A philosophical approach, in a practical context, is a method whose judgment is based on reason and rationality. The measure of right and wrong is determined by the judgment of reason, i.e. whether something is acceptable to logic.

To understand religious teachings, a philosophical approach can be very helpful in exploring the essence, essence, or wisdom contained in it (Nata 1998:43). By applying philosophical thinking, a person can give meaning to various things he faces, as well as be able to reveal the wisdom and teachings contained in it.

Based on this explanation, the study of philosophical approaches is very crucial in understanding Islamic religious education which is multicultural. The goal is to provide a deep understanding and be an alternative in solving human problems, or can be an alternative to overcome various problems and needs that arise in the current era of globalization.

This discussion focuses on multicultural Islam, an approach that involves various disciplines, a philosophical approach, the application of philosophical thought in Islamic studies, and an interdisciplinary approach that prioritizes philosophical aspects.

Research Methods

This study applies a qualitative method through literature analysis. The selection of methods is based on prioritizing conceptual and philosophical analysis of the interdisciplinary approach in Islamic studies that is multicultural. This research is analytical-descriptive, aiming to explore the concepts, theories, and philosophical principles related to Islamic religious education in a multicultural context. Through this approach, research not only explains the concept, but also analyzes and interprets the meanings contained in it. The data used included books, academic journals, as well as articles related to Islamic philosophy, Islamic education, and multiculturalism, as well as other relevant documents.

Discussion
Multicultural Islam

A relevant root word for understanding the concept of multiculturalism is the term 'culture'. In the Great Dictionary of the Indonesian Language, culture means culture. Etymologically, multiculturalism comes from the words multi (many), kultur (culture), and ism (understanding). (Lundeto 2017:40) quoting from Choirul Fundamentally, the term indicates the recognition of the dignity of individuals who are in a society with different and distinctive cultures.

Ainul Yaqin in (Lundeto 2017), There are several characteristics that need to be understood about culture. First, culture is general and special at the same time. General means that every individual in the world has a culture, while specific indicates that Every culture in a community has significant differences among each other. *Second*, culture is something that is acquired through the learning process. Third, culture functions as a symbol. In this context, culture can be both verbal and non-verbal elements, as well as specific languages that can

only be understood in specific contexts. *Keempat*, culture has the ability to shape and complement aspects of the natural. Naturally, humans need to consume food, Culture also determines the type of food that is allowed, the right time to eat, and the appropriate method of doing so. Fifth, culture is something that is done collectively and is a characteristic for individuals as part of the community. Sixth, Culture can be understood as a pattern. That is, culture is not just a collection of meaningless traditions and beliefs. Culture is a well-organized entity and consists of various systems that are integrated with each other. In addition, culture is also adaptive, which means that culture is a process in which a population builds a balanced connection with the surrounding environment, so that each individual in the population tries to be as optimal as possible to maintain survival and pass on the generations.

Islam in the face of multiculturalism can be traced through its authoritative, which can be used as a reference is the Qur'an and Al-Hadith. These sources recognize the importance of the study of multiculturalism, as many nash advocate a variety of cultures without contradicting Islamic principles. God values ethnic and ethnic diversity. God values ethnic and ethnic diversity. The Qur'an explains that humans come from similar sources. The text is contained in Surah al-Hujurat verse 13 which states:

$$\text{يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ}$$

$$\text{إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ۝}$$

Translation "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted". (Q.S. Al-Hujurat/49: 13)

Multiculturalism according to the Islamic perspective is an idea based on the principles of democracy, equality, and justice, which emphasizes the values of humanity, solidarity, and peace. This concept also encourages an attitude to acknowledge, accept, and appreciate existing differences, in accordance with the teachings of the Qur'an and Hadith. (Yusuf 2018:106)

Definition of Interdisciplinary Approach

Interdisciplinary, based on the definition, refers to collaboration in the field of science, has a related activity to combine alternative definitions of overcoming problems from the perspective of the related field of study in an integrated manner. (Yuwana Sudikan 2015:4)

An interdisciplinary approach seeks to combine two or more viewpoints of the field of study in solving problems. In addition, it shows strong relationships between disciplines, both in learning and research that aims to integrate concepts, methods, and analysis. (Fitri, Nafis, dan Indarti 2020:4).

In line with the above as integrating several fields of knowledge to create a special method. This approach can also be defined as the application of diverse relevant perspectives or the in-depth incorporation of different disciplines in the context of learning as well as in research programs that aim to combine concepts, methods, and analysis. (Fitri, Nafis, dan Indarti 2020:4).

According to Lyall (Sri Ihsan, Hasbullah, Emy Herawati, Fitria 2021), Interdisciplinary research has a number of advantages. First, research has the potential to inspire researchers to conduct further studies by expanding ways of thinking and innovating with unconventional or "out-of-the-box" ways of thinking. Second, interdisciplinary research allows researchers to carry out collaborations that were previously impossible individually, where they can interact and learn from individuals with different disciplinary backgrounds, both in terms of perspectives and skills that are different from their home disciplines. Third, this research builds awareness of the importance of perspectives from other disciplines can enrich the researcher's literature base and provide new theoretical insights.

Pengertian Pendekatan Filosofis

Philosophy comes from the Greek word "philo", which means love for truth. Philo means love, while Sophia or Sophos means knowledge or wisdom. According to Endang Saifudin in (Trisnawati, Ira 2023), Philosophy is the product of human efforts to use reason to understand deeply, comprehensively, and comprehensively. (Sirajuddin 2007:2)

The philosophical approach in education is based on Islamic values, emphasizing the love of truth, knowledge, and wisdom sourced from the Quran and Hadith. The philosophical approach is a method that assesses based on reason and rationality. The criteria for determining what is wrong is determined through rational evaluation, i.e. whether something is acceptable to common sense or not.

The research achieves generalization by exploring the source of the problem in depth. This method has basic characteristics, carried out thoroughly and comprehensively by examining the core or essential aspects of a thing. The philosophical approach can be likened to a means of analysis used to study Islamic Education as a whole so that it can produce understanding and thinking about Islam (Kartini, Putri, Raimah, Silva 2023:110)

In addition, a perspective of essence, hidden formal meaning. This method is an awareness of exploring understanding of the underlying aspects of the phenomenon that appears. In an effort to focus on the individual's ability to carry out religious practices while living the essence, substance, or meaning of the beliefs adhered to, rather than simply performing rituals without a deep understanding. Some areas in philosophy include metaphysics, logic, epistemology, and ethics. (Putra 2022:198)

In his study (Benny Kurniawan 2015:58) describe the understanding of religion through a philosophical approach known as the study of Philosophy of Religion. This approach includes the main analysis that exists. Religious studies with a philosophical approach seeks to uncover the explanation of analyzing thought.

Philosophy as a way of understanding religion is usually divided into four categories. First, logic, which is the skill of arguing in a rational and systematic way. Logic covers all stages of arguing with others, thus refining and improving the quality of the process. Second, metaphysics, which deals with aspects including the essential, the existence, the essence of existence literally. It is interpreted as the study of life, nature, and everything that exists. Third, epistemology, which highlights the methods used to obtain that knowledge.

Fourth, ethics, which literally means the study of "behavior" or the study of interactions with others, both environmental in a broader context.

In line with the above explanation, the philosophical approach examines religious problems from a philosophical point of view and seeks to offer solutions and solutions to problems through speculation. The goal is to have the principle of rigor, thoroughness and prudence. This approach is included in rigid religious practices, where they carry out religious teachings with great difficulty but do not find their true essence, so that they feel empty and meaningless. (Sri Suyanta 2019:3)

The philosophical approach to Islamic studies often attracts critical attention from intellectuals, including M. Amin Abdullah (Abdurrahman Wahid 2021:479), who argues that research on Islamic philosophy is still viewed from a historical perspective. This caused progress in the study of Islamic philosophy to be slow and did not make a significant contribution to the development of Islamic thought. Actually, it covers the substance more deeply. This aspect should receive more in-depth attention, which includes discussions of philosophy. Historical Islam serves as an analysis of the thought process. Philosophy serves as an approach that supports critical, analytical, and systematic thinking, so that it describes the thought process more than the results of the thought itself.

Research on religion in Western countries using a philosophical approach has been carried out extensively. In the context of the relationship between philosophy and religion, Rob Fisher quoted by Abdurrahman Wahid (2021:479) identifies five different positions: 1) Philosophy as a form of religion; 2) Philosophy as a supporter of religion; 3) Philosophy as a space for faith; 4) Philosophy as a tool of analysis for religion; and 5) Philosophy as the study of logic applied in religious thought.

Based on the explanation that has been conveyed, the philosophical approach can be understood as a way that involves methods and philosophical formulations to analyze, understand, and explore religious teachings. By using this approach, individuals not only practice religion, but can also understand the essence, essence, or meaning of the beliefs they hold, rather than committing actions without a deep understanding

Penerapan Filosofis Dalam Studi Islam

Dalam implementasinya, interdisipliner dikembangkan dan dijelaskan melalui tiga tema, yaitu pendekatan sosiologis, sejarah, dan filsafat, dengan fokus utama pada aspek aplikatifnya. For example, in the application of Islamic studies through a philosophical approach;

At the beginning of the discussion, there will be a discussion about Satan as well as a discussion on related traditional and contemporary interpretations. The controversy regarding Satan's understanding in the Qur'an arises from God's will to create and prepare a leader on earth. Surah Al-Baqarah verses 30-34, the story about Satan contained in the verse describes the narrative of Adam's creation which is seen by God as "the only caliph on earth"". The mandate of this caliphate seems to lack support from the angels, so it "protests", "rejects" decisions. According to Shaykh Musthafa al-Maraghi, the difference of opinion among scholars regarding this verse is focused on two things: first, the devil is a type of jinn who is among thousands of angels, mixed with some of their natures. Second, the devil is considered to be part of the angels because the command to prostrate

in this context is addressed to the angels, given the appearance of the verse that shows that he belongs to the group. In the discussion of both classical and modern interpretations, the first aspect that needs to be observed when discussing the existence of the devil is the meaning of prostration, yasjudu. Commentators, both from classical and contemporary traditions, agree that the meaning of prostration referred to here is tahiyyat prostration, which is a form of reverence, not prostration related to worship or devotion to Adam. At-Tabari and ar-Razi interpret the term "devil" in the verse yasjudu as coming from among the angels. They base this opinion on the use of the word "istisna", which indicates that all the angels prostrated themselves to Adam except the devil, which indicates that the devil belonged to the group of angels

Second, a similar principle is applied in the Qur'an surah an-Nisa':7 which discusses the rules regarding inheritance for boys and girls. At that time, the social situation did not provide support for the creation of equal rights between men and women, because women did not have the right to inherit property, but only to receive inheritance. The Qur'an further changes this situation by giving women half of what men earn. Today, the situation has transformed where women have gained various rights and freedoms recognized by the Qur'an

Third, philosophical approaches such as performing collective prayer and praying in congregation have a meaning that allows individuals to feel coexistence with others. Fasting provides an opportunity for a person to feel hunger, which can ultimately increase empathy for those living in deprivation. Hajj, which is one of the pillars of Islamic teachings, also provides an opportunity to experience and worship in Makkah contains deep spiritual values. Through the simultaneous implementation of manasik, pilgrims can broaden their horizons and feel brotherhood with Muslims from all over the world. Performing sa'i, which is a small running activity, reflects that life must continue to move forward without stopping and always trying. This process begins at the hill of Shafa which symbolizes purity and ends at the hill of Marwa which symbolizes progress. Therefore, this life needs to be colored by efforts based on sincere goals and intentions so that we can obtain blessings. On the other hand, wukuf in Arafah contains the meaning of understanding each other, namely recognizing our identity, understanding God, and getting to know each other with our brothers and sisters. Also, throwing the sum aims for the individual to eliminate the bad qualities that exist in him and replace them with better ones. Wearing white clothes reflects the values of simplicity, sincerity, and purity of heart, so that an individual's relationship with God can be well preserved. (Trisnawati, Ira 2023:162)

Fourth, the meaning found through the philosophical approach lies behind the event. In the history of the lives of the earlier prophets, such as the story of the Prophet Joseph being tempted by a noblewoman, physically depicts a narrative related to pornography or immorality. This can arise if the story is only seen from a physical perspective. However, if we delve deeper into the meaning stored in the story, God wants to teach mankind the importance of a balance between physical and spiritual beauty, as exemplified by the Prophet YusufHe has shown his ability to control the urge to do uncommendable acts, and physically, he also has an attractive and charming appearance to everyone who looks at him. (Khoiruddin 2018)

In contemporary philosophy research, there are at least three types or models used as approaches in Islamic studies today, namely hermeneutics, and philosophical.. (Benny Kurniawan 2015:49). In a theological-philosophical perspective, theology and philosophy are considered two complementary disciplines. Theology focuses on understanding God, religious beliefs, sacred texts, and religious practices, while philosophy emphasizes logical reasoning, critical analysis, and exploration of the truth and meaning of life. This approach seeks to integrate elements of theology and philosophy in the following ways: (Kartini, Putri, Raimah, Silva 2023:112)

1. Philosophical analysis of theological concepts: This approach utilizes the tools and methods of philosophy to examine and understand various theological concepts, such as God's existence, God's attributes, free will, and life after death. By applying philosophical and logical thinking, this approach aims to achieve a clearer and more consistent understanding of beliefs in religion.

2. Rational research on religious beliefs: A theological-philosophical approach encourages rational research on religious beliefs. It involves applying scientific, logical, and critical thinking methods in discussing and deepening understanding of religious beliefs. The goal of this approach is to combine religious beliefs with rational knowledge and understanding.

3. Dialogue between theology and philosophy: The theological-philosophical approach includes the interaction and dialogue between theology and philosophy. In this process of dialogue, theological and philosophical thinkers share ideas, analyze existing assumptions, and strive to achieve a deeper and more comprehensive understanding of religious reality and truth.

The philosophical approach in Islamic studies aims to reach a general conclusion by examining the basics of the problem and this method is radical and integral, discussing an issue from the point of view of its essence. Furthermore, the study of Islam with a philosophical approach, as explained by (Ainiy 2022:73), Trying to find solutions to problems by using Islam as a source of knowledge and truth, and using philosophy as a tool of analysis in designing research. It has the characteristics of comprehensive understanding, seeks to integrate scientific discoveries with human experience, so as to form a harmonious view of the universe and all its contents

Interdisciplinary Philosophical Approach in Islamic Studies

The arrival of Greek philosophical thought into the Islamic world, as expressed by Sharif in (Khoiruddin 2018:56), lasted about a century VI SM. In the history of ancient Greece, a number of famous thinkers emerged, including the first philosopher, Thales, who was born in 640 SM. After that, there were Anaximander, Anaximenes, and Heraclitus who lived around the year 500 SM. Greek intellectual development reached its peak between 500-300 SM with the presence of Socrates, who was born in Athens in 470 SM and died in 399 SM, and Plato, who was born in 427 SM and died in 347 SM. Aristotle was born in Stagira, Macedonia, in 384 SM and died in 322 SM. At the age of 17, he left for Athens to study under Plato. At the end of his life, Alexander the Great succeeded in defeating Darius in 331 SM, but he did not destroy Persian civilization; instead, it combined the Persian civilization with the Greek civilization. After the death of Alexander the Great, the vast territory of the kingdom was divided into three

parts, namely: (1) Macedonia located on the European continent; (2) the Ptolemaic Empire centered in Egypt with the city of Alexandria as its capital; and (3) the Seleucid Empire (Seleucus) which was in the region of Asia, including important cities such as Antioch in Syria, Seleucia in Mesopotamia, and Bactra in eastern Persia.

Of the three kingdoms, one of them would act as a bridge that would bring Greek ideas into the Islamic world. However, Macedonia does not appear to be acting as a direct link; instead, there is a city located near Baghdad, namely Yundi Shapur. Based on historical records (Khoiruddin 2018), the integration of Greek philosophy into the Islamic world took place naturally due to the interaction between the Islamic community with the Syrians and Persians, as well as other areas that indirectly introduced medical and chemical sciences into the Islamic tradition. The first aspect understood by the Muslim community is Health Sciences. This event occurred during the reign of Caliph Marwan bin Hakam (64-65 H) when the doctor Maserqueh translated the work of Pastur Ahran bin Ayun written in Syriac into Arabic. This book was kept in the library until the reign of Umar bin Abd al-Aziz (99-101 H). Umar bin Abd al-Aziz performed istikharah before publishing this book so that it could be used and provide good for Muslims. In a different version, there is a statement that the first translation in Islamic history was carried out by Khalid bin Yazid al-Amawi (85 H), who instructed that chemistry books be translated into Arabi.

The influence of philosophical thought from Greece has encouraged Muslims to conduct more in-depth studies, not only in the fields of philosophy and science such as medicine, chemistry, astronomy, and mathematics, but also extends to various aspects of Muslim thought, including kalam, fiqh, tafsir, and Sufism. The influence of philosophy has produced a number of well-known Muslim thinkers in both the Western and Eastern worlds, such as Al-Kindi, al-Farabi, Ibn Sina, al-Ghazali, Ibn Rushd, Ibn Bajah, Ibn Thufail, Ikhwanushafa, Ibn Maskawaih, and others. This influence contributed to the emergence of a revolution of thought among Islamic societies, although differences of opinion still remained.

Understanding religion with a philosophical approach plays a crucial role in broadening people's perspectives of thinking, as well as serving as a basis for reconstructing thinking and analyzing formalities in religion. In M. Arkoun's perspective, this concept is referred to as taqdis al-afkar al-diniyyah, which is one of the causes of exclusivism in religion and the backwardness of society.

The context of Islamic studies is very necessary that provides benefits such as so that wisdom, essence, and substance are understood and understood carefully; (2) provide lessons when carrying out other activities, in order to avoid spiritual decline causing boredom; (3) character always thinking critically; (4) the existence of freedom of thought; (5) Wise individuals face various problems. (Stuart 2017:127)

The philosophical approach in Islamic studies that is the basis for the philosophical approach includes ontological, epistemological, and axiological analysis which has great significance in research methods or scientific approaches. In this context, in line with the findings of the research (Ainiy 2022), that Islamic studies through ontological analysis are related to teaching, principles, values, and all aspects related to Islam, both carried out by external parties and internal parties. Epistemology in Islamic studies includes theories about the truth of

knowledge, methods of obtaining knowledge, ways to prove the truth of knowledge, and various levels of truth of knowledge. The study of Islam in an axiological perspective, which deals with values, includes religious values that can be judged through one's attitude of faith and the phenomena of pious behavior that are shown.

Conclusion

The above discussion can be concluded that multiculturalism can encourage researchers to develop their mindset. This approach also encourages the ability to think laterally or think outside the box; Through learning interactions with individuals from a variety of disciplines, researchers can build awareness that perspectives from other disciplines can expand the literature they have and refresh their theoretical insights. The philosophical aspect seeks to examine the discipline from a philosophical perspective in order to reach universal conclusions through the search for the root of the problem. This method has fundamental characteristics, carried out thoroughly and deeply, because it examines a thing from the perspective of its essence or essence. There are three components in the philosophical aspect, namely ontology, epistemology, and axiology. This application includes the use of hermeneutic approaches, theological-philosophical approaches, and also philosophical interpretation approaches. In a social context that is often filled with conflict, multicultural Islam emphasizes the importance of harmony and tolerance. Philosophical and interdisciplinary approaches are very appropriate for understanding Islam in its religious, social, cultural, and historical contexts, so that it can help reduce conflict and strengthen the values of tolerance in a multicultural society.

Multiculturalism in the context of Islam in Indonesia needs to be disseminated to the community as an effort to strengthen religious moderation, with the aim of creating harmony, harmony, and tolerance. A more integrative approach is needed through education, interfaith dialogue, and intercultural collaboration. The dissemination of discussion and literature about multicultural Islam can be an effective means of educating the public about the importance of diversity, so as to reduce the potential for social conflicts and create a more tolerant life in a diverse society.

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