ISLAMIC EDUCATION BASED ON RELIGION MATURITY IN A CROSS-IDEOLOGICAL FRAMEWORK

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Abstract

This article is a criticism of the Islamic education aspect, which always shown with a model of normative deductive tendencies. Of course, it is an impact on the learners. It is challenging to understand because reviewed full of knowledge that should be skyrocketing grounded, ranging from things that are theocentric to the abstract, tend to ignore the real reality that it is where the students live and interact with people different from themselves. Moreover, the methodology of teaching and learning teachers are comfortable in matters of religion. That is more suitable to be indoctrination and did not effect on dialogic. Indeed, Islamic education should attach continuously to the historical circumstances in which personalities live.
Keywords: *Islamic Education, Religious, Ideology, Cross Culture.*

Abstrak

Tulisan ini merupakan kritik terhadap aspek pendidikan Islam yang selalu ditampilkan dengan model kecenderungan deduktif normatif. Tentunya hal tersebut berdampak pada peserta didik. Sulit untuk dipahami karena dikaji sarat dengan ilmu yang harus membumi, mulai dari hal-hal yang bersifat teosentris hingga yang abstrak,

cenderung mengabaikan realitas nyata dimana siswa tinggal dan berinteraksi dengan orang-orang yang berbeda dengan dirinya. Apalagi metodologi belajar mengajar guru sudah nyaman dalam urusan agama. Hal itu lebih cocok untuk indoktrinasi dan tidak berpengaruh pada dialogis. Pendidikan Islam harus terus melekat pada keadaan historis di mana kepribadian hidup.

Kata Kunci: Pendidikan Agama, Religiusits, Idiologi, lintas budaya.

Introduction

Diverse religions and cultures in the country ideally are part of the real experience for every nation, belief as to the potential for life nation, state, and dignity. The reality turned, the struggle for the struggle often oppressive, because in most of the government in this country to further highlight the potential for conflict due to religious sentiment, especially fellow religious collision difference schools in cohort shown with hostility, conflict, intimidation, to lead to victims soul. Shared religious issues embers whenever appropriate and political interests of both groups can be lived and ignited.

During the reign of the new order have been able to succeed with the religious issues. Frying part of the ideology of the masses should serve as an agent of a transformation of citizens. Even our very able to assess and analyze top regimes that use the pattern. Learning from experience, then psychologically, Islamic education is needed reality-oriented issues in the face of the nation and humanity as a whole, especially the matter of religious sentiment. The orientation of Islamic education courses should initiate with a passion for providing an educational model that can challenge people to be able to counter postmodernism for anyone who tried to make religion as an agenda-setting interest.

Islamic education, based on religious, social reality, is expected to provide an understanding of spiritual maturity the most solemn for students [1]. By doing so, endeavor to take care of to grow the seeds of understanding open (inclusive) to be a real community. With an orientation to provide awareness to the students about the importance of mutual appreciation, respect, and cooperation with other religions are so needy. Islamic education, based on religious, social reality, expected to provide an understanding of spiritual maturity devoted to students. By doing so, endeavor to take care of to grow the seeds of understanding open (inclusive) to be a real community. Orientation to provide awareness to the

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[1] Fitriah M Suud, *Maturitas Agama; Konsep Solusif Dalam Lintas Agama Dan Budaya (Tinjauan Psikologis Pendidikan Islam)*, 2018, IV.

students about the importance of mutual appreciation, respect, and cooperation are with other religions. Islamic education, based on religious, social reality, expected to provide an understanding of spiritual maturity devoted to students. By doing so, endeavor to take care of to grow the seeds of understanding open (inclusive) to be a real community.

Islamic Education in Cultural and religious plurality

Phenomena religious violence continues to haunt and hurt national unity of life, which often occurs in the form of coercive treatment on the will of the majority group to follow. It is easy to guess how sensitive the unitary state of Indonesia with various shades of racial conflict, there were approximately 17,500 islands 3,200 miles area sea level. Almost certainly, some less than 200 million of the nation and the majority of converts to Islam among five other religion than Islam [2], the necessity of the existence of religions cannot denied, as part of the destiny of otherness (diversity) for Earth's human residents. Almost certainly some areas there are disputes because symbols of various kinds of differences. Be ironic in many parties, the conflicts of ideology dominated by the issue of conflict of religious thought [3].

The acculturation paradigm of multiculturalism through education in this era became absolute grounds. Especially in the aspects of Islamic learning, it is where Islamic education is necessary to change the pattern of the teachings kea open, tolerant through changes in curriculum aims to emphasize aspects of the understanding to be able to live in the area of differences in religion, especially sectors trending both individuals and groups [4]. Conceptualize teachings of Islam through Islamic education is a strategic media-friendly in developing ways of thinking and attitudes of each student to the realm that can understand the nature of pluralism [5].

Islamic education should implemented based on preferential education sympathy and empathy, especially when it comes to humanitarian problems such as poverty, oppression, massacres, and so on. Presenting face toward the planting of Islamic education discourse through the indoctrination process by exercising the brain as well as mental, religious skills in dealing with various problems due to

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[2] Firdaus M Yunus, *agama dan pluralisme, Jurnal Ilmiah Islam Futura*, 2014, XIII .

[3] Agus Prasetyo, 'Pluralitas Agama Dalam Keluarga Jawa', *Komunitas: International Journal of Indonesian Society And Culture*, 5.1 (2013), p. 23.

[4] Nenden Ineu Herawati, 'Pendidikan Inklusif', *EduHumaniora | Jurnal Pendidikan Dasar Kampus Cibiru*, 2.1 (2016).

[5] Xingguo Zhu, Jianjun Yin, and Tracy Harris, *Asian Education Studies, Asian Education Studies* (July Press, 2016), p. ii.

conflicts of difference[6]. Islam is *ansich* product just as *tafsir*, jurisprudence *tawhid* and should not be rigid with a concentration on one approach, but could use another method. As an example, the issue of differences *wudhu* in most others, or the issue of reading on a single interpretation to has different meanings.

Keep in emphasis in the developing area of social, emotional intelligence as a process of social relationships. The learners are given the provision in the form of material about cross-religious ideology. Leads to a particular ideology that is outside himself. It can manifest in the form of recognition program religions in Indonesia. It can be manifested in the form recognition program religions in Indonesia, as on the assumption that fasting for muslin, also carried out by another religious. If the program dialogic was done well, it would show understanding to the students that fasting was also a spiritual ritual else, it would appear the assumption that each religion has a purpose of salvation hereafter. Endeavor to understand the reality of religious differences, the Islamic educational institutions to instill a sense of concern for the community outside of itself in the form of other religions, such as led to cooperation with cooperation in mutual assistance such as cleaning the places monastery, church and other places of worship.

Awareness sense of diversity not only understood simply in diversity but also needs to be shown through a real attitude; the difference is grace (the laws) to promote the principles of humanitarianism. It will run correctly if support by educational materials in the form aqeedah moral character that can be integrated into the social life significantly. Knowingly or not, Islamic education material has been deemed to product personality with the paradigm of other religious groups (unbelieving) the source of the enemy.

The concept of Islamic education in the schools

There is differing ideas about ideology (*Khilafah*) often as a breaker (tension) in the realm of social between religions relationship (among Muslims). One of the factors of causation is that subjects of religion (Aqeedah and Fiqh) are often only focused on one idea or ideology in confidence. So far, in my observation, it is not unusual for students intoxicated with the intention of schools embraced by their subject teacher, both schools imam Shafi'i, Maliki, Hambali, and Hanaf [7], and even ignoring the aspect difference (Khilafah) or

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[6] Ma'arif, Syamsul, *The Beauty Of Islam Dalam Cinta Dan Pendidikan Pluralisme* (Semarang: Semarang: Need's Press, 2008), p.57

[7] Muhammad Zukhdi, 'Dinamika Perbedaan Madzhab Dalam Islam (Studi Pengalaman

knowing the differences schools, so that other schools are not supporting the teacher thinking paradigm was never delivered to students. Reality differences in understanding and culture in Indonesia are prone points that can explode at any time powerful. I prove that the intensity of nuanced religious conflict that can quickly burn and flare occurred quite high during the last few years. It is increased incidence of inter-religious strife, mainly related to the synagogue, and the sectarian conflict intra-religion (Islam), particularly related to Jamaat Ahmadiyya Indonesia (JAI) and Shia communities increasingly alone is inevitable, say it the expulsion of citizens of Ahmadis in Lombok (2010) and the destruction of homes, places of worship Shia in Sampang Madura (2012).

Differences in ideology (religion) and culture are taken for conflict that gives the appearance to battle, but rather as a confront that leads to an increase in work that benefits all parties. It is where the main task of educational institutions, especially Islam in teaching and learning, is how to instill awareness of the meaning of differences of understanding (madzhab) for students. The model is interfaith and cultural education Islam interfaith education and culture as a social policy based on the principles of preservation of culture and mutual reverence between all cultural groups in society. [8] Multicultural learning is a national education program that a multicultural community can participate in realizing the ideal democratic life for his people ,[9] in a broader context, multicultural education to try to help unite the democratic way, with emphasis on the plurality of perspectives of people in different nations, ethnicities, different cultural groups. [10]

1. The learning model of Islamic education across schools

Islamic education-based learning in an inter-religious and philosophical culture based on the idea of freedom, justice, equality, and protection of human rights. The conceptual framework used to develop a model of multicultural education consists of three elements [11]. Description conceptually on a theoretical

Madzhab Di Aceh)', *Jurnal Ilmiah Islam Futura*, 17.1 (2017), p. 121–49.

[8] Kazuya Masuda and Muhammad Halley Yudhistira, 'Does Education Secularize the Islamic Population? The Effect of Years of Schooling on Religiosity, Voting, and Pluralism in Indonesia', *World Development*, (2020), p. 130.

[9] Jakub Hladík, Karla Hrbáčková, and Soňa Vávrová, 'Individual Importance of Multicultural Competence in Relation to Components of Students' Self-Regulated Learning', *Procedia - Social and Behavioral Sciences*, 69 (2012), p. 341–49.

[10] Ruhendi, Ali Maksum dan Luluk Yunan, *Paradigma Pendidikan Universal Di Era Modern Dan Post-Modernisme* (Yogyakarta: IRCiSod, 2004), p. 25.

[11] Maslikhah, *Quo Vadis Pendidikan Multikultural: Reconstruksi Sistem Pendidikan Berbasis Kebangsaan* (Surabaya: JP Books, 2007), p. 90.

assumption (premise), which used to develop multicultural education. A tautological and operational definition of multicultural education. Discussion of general guidance in translating theory into an educative action (educational Endeavors). The basic principles of syllabus development and multicultural learning model based on competence.

Bringing education across schools is a very challenging job and is not easy and becomes part of the agenda for the Ministry of religion and the Ministry of education and culture. Efforts to build a cross education in theology to create inclusive attitudes become very important for the life of this country[12], because awareness of religious pluralism in their schools must be supported by a theology that opens amid diversity. The horizon of thought, which is based on a pluralistic theology of inclusiveness, could be the foundation for all societies to build a civilized society, social justice, and to uphold the dignity of the nation.

With traffic-based Islamic education model schools of religious ideology, religion is no longer expected to face social unrest, which has clerical (religious face harder carrier) is often called radicalism. Interfaith education will cultivate dialogue in building a communication system of values that shape the behavior differences in schools of every student. Religious value not only religious knowledge that is manifest, but it must be latent form subconscious awareness that actualized on human behavior and become cautious[13]. Therefore, the purpose of interreligious and cultural material in the schools of Islamic education is to teach an attitude of sympathy, respect, appreciation, and empathy. It is for the followers of different religions and cultures, based on inclusiveness theological understanding.

2. Symptoms of social changes

Concretely in social changes through a transformation, that includes three streets. First the transformation of schools. School is an educational institution that can also be referred to as a multicultural community that is capable of managing diversity so that the school in question can live in itself diversity[14]. The second, self-transformation. It must be realized at the outset that self-reflection and self-criticism is an essential part of the process of self-transformation. What

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[12] Suparta, Mundzier, *Islamic Multicultural Education: Sebuah Refleksi Atas Pendidikan Agama Islam Di Indonesia* (Jakarta: Al Ghazali Center, 2008), p. 11.

[13] Thohir, Mudjahirin, *"Nasionalisme Indonesia: Membingkai Pluralitas Dalam Kedamaian"*, Dalam Zudi Setiawan, *Nasionalisme NU* (Semarang: Aneka Ilmu, 2012), p. 71.

[14] Yuli Adhani, 'Konsep Pendidikan Multikultural Sebagai Sarana Alternatif Pencegahan Konflik', *Sosio Didaktika: Social Science Education Journal*, 1.1 (2014), p. 114.

should be done is to reconsider and examine everything that interacts in the classroom, either include a system of values, prejudices, biases, assumptions, experiences, learning styles, were chosen, and more[15]. Furthermore, learners should be directed towards an understanding of selfhood, more broadly, a positive self-concept and understated in its religious identity, cultural identity, and ethnicity. The third, the transformation of the social environment. One thing that needs to be examined; it must be ensured that the social climate is inclusive of all groups feel secure in an atmosphere of difference and diversity[16]. More than that, certainly not just needed awareness and sensitivity captures the differences and diversity, but also the courage to enter a paradigm shift, where everyone can be mutually beneficial in diversity and diversity.

Learners need to learn to interact and understand people different from either ethnicity, religion, and culture. Within this framework, the teacher guides the trip teaching and learning process in the classroom specifically to provide accurate information on all segments of the religious community, developing social awareness and decisiveness, moral, learners are more humane and sympathetic to the plurality of cultural, ethnic, and religious, as well as the fair morally and egalitarian[17]. Islamic education in interfaith and culture should be included from the comprehensive restructuring program to the institution of legal, economic, political, and social[18]. Besides the factor of the vision and mission of religious education policy, also no less prominent among educators themselves are the least enlightened of the study of the sciences on religious pluralism, the history of religion, comparative religion, and philosophy of religion.

3. Awareness of cross ideology

Created awareness of the effort to understand the reality of differences of opinion, religious, educational institutions inculcates knowledge of other religious communities by working hand in cleaning the sacred sites, temples, or other holy places[19]. Interfaith and cultural awareness is not just to understand

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[15] Zakiyuddin Baidhawi, *Pendidikan Agama Berwawasan Multikultural* (Yogyakarta: Penerbit Airlangga, 2005),p. 46.

[16] Ana Irhandayaningsih, 'Kajian Filosofis Terhadap Multikulturalisme Indonesia', *Jurnal Oasis*, Vol 15, No (2018), 1–20.

[17] M. Ainul Yaqin, *Pendidikan Multikultural: Cross-Cultural Understanding Untuk Demokrasi Dan Keadilan* (Yogyakarta: Pilar Media, 2005), p. 34

[18] Mundzier Suparta, *Islamic Multicultural Education: Sebuah Refleksi Atas Pendidikan Agama Islam Di Indonesia* (Jakarta: Al Ghazali Center, 2008), p. 85.

[19] Yuni Retnowati, 'Challenges in Cross Cultural Advertising', *Jurnal Humaniora*, 27.3 (2016), p. 340.

the otherness, but must also be demonstrated with concrete attitude though different in belief (religion). Islamic education across religious and cultural aims to arouse and hold cultural awareness and an equal opportunity to learn for all individuals (learners) and community groups, as well as encouraging, will «theology of unity» through diversity and difference in understanding. In Islamic education institutions, both in Indonesia and globally, the locality in other areas [20]. In the face of the times, the existence of Islamic education instead utilized to maintain religious normativity.

Orientation in Psychological Prophetic Faith

One of the value systems that must be inseminated in Islamic education is the educational value of faith. The role of psychology in the Islamic school in the area of value that has taken root in the hearts with confidence and affects the life orientation, attitudes, and daily activities. This faith education, including educational aspects that deserve attention first and foremost. Providing this education is a necessity that should not be abandoned because of the critical pillars of faith be the basis of one's religion. _ftn2In line with the study of Islamic education and Islamic education psychology that relies on the necessary foundation of the Qur'an and Hadith of the Prophet Muhammad, the man with the efforts to establish the values of faith will lead to mental health. When mentally healthy because sustained understanding and practice of good faith, it will give birth to a human that perfect man. The human subject and obedient to the Creator as a manifestation of the nature of the incident or authenticity. Then with a straight face to religion (God), remains on the view of God has created man in his life (Ar-Rum: 30). Human nature is referred to in the above *surah* of Ar-Rum interpreted as a binder between man and God, in which man cannot be separated from God's rules. Nature, as a fundamental human capacity that is granted by God to him, that it contains various psychological components to each other are interrelated and enhances human life. The essential social role is a means to know God and serve Him. Psychological component contained in nature in the form of a necessary ability to religion, instinct, and talent, which refers to the belief in Allah.

Kuntowijoyo split into three main pillars, namely prophetic reason; commanding the good (humanization) implies humanizing, *nahi* (liberation) indicates liberation and tu'minuna billah (transcendence), the dimensions of

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[20] Yusriyah Yusriyah, 'The Reconstruction of Islamic Theology in the Unity of Sciences', *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 23.2 (2015), p. 401.

human faith[21]. So in education, must apply the prophetic psychology so that education is not only done to pursue competency standards and objectives in the course curriculum. Students in each session, subjects must be invited to dialogue, discuss, and contextualize what was discussed in those subjects with the social reality that is happening. Education is one of the manifestations of human culture, which dynamic and full in development because it changes or the development of miseducation is indeed supposed to occur in line with the change in the perception of life. Thus, it is a necessary improvement of education at all levels that need to be done in anticipation of future interests.

If values have been embedded prophetic, then learners will not be hasty in considering an issue. They will also be more mature for thinking being, dedicated to the predictive values. They can solve a problem wisely without having to use violence. Students are directed and consulted, dialogue, and thinking about social reality, to be able to have a sense of belonging will be social problems that arise. Through the application of reasoning prophetic education, expected output generates younger generations can understand their identity as human beings.

In educational psychology study Islam, Imam al-Ghazali provides moral criteria against spiritual. Namely, that the righteous should be settled within the spirit, and deeds come quickly without the need for prior research. Therefore, with both of these criteria, a charity that has a correspondence with the factors are interrelated. Namely: good deeds and vile, able to deal with both of them, knew about both the state of the soul that he is likely to one of goodness and can tend to cruelty morality is not an "act" and not "force" and not "ma'rifah" (knowing in depth). Which is more commensurate with the character is "respect" the state or condition: where the soul has the potential to bring out of him held they are or give[22].

Jean Piaget developed theories of moral development, known as cognitive structural theory. This theory saw moral development as the outcome of an interaction between the implementation of the rules, followers, or manufacturer individually with the braided framework of the government concerned that show

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[21] Kuntowijoyo, *Islam Sebagai Ilmu; Epistemologi, Metodologi Dan Etika* (Yogyakarta: Tiara Wacana, 2006), p. 111

[22] Ratna, 'Pendidikan Menarik Perhatian Serius Masyarakat Luas Di Saat Moralitas Dipinggir- Kan Dari Sistem Berperilaku Dan Bersikap Di Tengah Masyarakat. Secara de Jure , Pendi-Dikan Meningkatkan Kualitas Berbagai Dimensi Kehidupan Manusia. Namun Secara De', *Lentera Pendidian: Tarbiyah Dan Keguruan*, 18 (2015), p.73–81.

the moral essence[23], moral has an influence on one's perspective in assessing a case if the moral values held by individuals is ethical. According to the rules and procedures for socializing, then the individual if they see a situation that is not under the moral principles that he holds, he will assume the situation is not immoral, or it has no rules in socializing. Vice versa. Ethical behavior is a value that must be obeyed because the norms that regulate moral good and unfortunate individuals in a society. Someone's personality very carefully in the activities daily, morally necessary for a life of peace and harmony under the rules.

Reconstruction of Islamic education schools across the ideological

Education as a conscious and deliberate effort to create an atmosphere of learning and make the learning process of students actively develop their potential, both potential religious, emotional, moral, and creativity, fails. The key to education is a problem caused by the liberation absence aspect in the study or the absence of the human dimension in education. Islamic education is an attempt to awaken people as caliph fil ard fit the needs of potential (talent). Namely, through the guidance of teachers, involving all the components are directed towards the realization of the main requirements in the form of religious and moral values universal with emphasis on the acquisition of virtue points and taqarrub to God as servants (al-Abdun).

The problem is a model of Islamic education as to what gave birth to personalities tolerant, inclusive, humane, and affirming the spirit of multiculturalism as the caliph al-fil ard and Abdun? Reconstruct religious education is not a dogmatic direction. It is a necessity for academics and practitioners of Islamic scholarship that will not show up claims of absoluteness. When space differences and changes in religion have been turned off by bigotry and exclusive, so religion so antirealists. During this time, Islamic education still tends to normative. There are starting from the formulation of interest to the content. That is not grounded because there are about theocentric and abstract. During this time, the meaning of monotheism only is understood from the theological side of a sich, the God Almighty, to whom all depends. *Tawhid* also has a sociological sense, namely the unity of man (Oneness of human beings). The language of Farid Esack, as translated by Agus Nuryatno, is a reflection of *tawhid* Undivided Undivided God for humanity. Human unity can not be achieved except by creating a classless society (classless society)[24].

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[23] Fatimah Ibda, 'Perkembangan Kognitif: Teori Jean Piaget', *Jurnal Intelektualita*, Vol. 3, No.1, (2015), p. 27–38.

[24] Agus Nuryatno, 'Islamic Education in a Pluralistic Society | Nuryatno | Al-Jami'ah:

Islamic education antirealists criticized and considered less accommodate the realities of inter-religious diversity. As well, as tend to give birth to religious exclusivism. During the teaching of Islamic education with social facts that can not be manifested simultaneously, the method still indoctrination Islamic learning.[25] Indoctrinate models tend to press learners to think exclusive, simplistic, and do not appreciate the plurality of thought. If religion is taught with this pattern, rather than to develop religious literacy, to look at themselves critically, religion can be complicated. In that position, the goal of Islamic education material should be geared at cultivating an attitude of sympathy, respect, appreciation, and empathy for the followers of different religions and cultures, based on inclusiveness theological understanding. At least there are two stages to realize the essence of Islamic educational purposes.[26] Paulo Freire uses the term in the *Cultural Action for Freedom*, which is none other than the stage of codification (Codification), which is a review of some essential aspects that occur in the real reality of learners. Objective facts are taken to the arena of learning to be analyzed, faced with the normative religious texts. It is a phase decorticated (de codification), which is a process description and interpretation.

Furthermore, the amplification stage, in which an embodiment stage to concrete reality. This praxis phase resulting from the process of codification and de codification. It is expected that finish as learners of the learning arena have a new praxis in society. Concretely in the social changes of students through a transformation, that includes three streets. First, the importance of self-transformation. Second, we need to realize early on that reflection. Third, self-criticism is an essential part of the process of self-transformation. One thing that needs to be examined; it must be ensured that the transformation of the social environment is inclusive of all groups feel secure in an atmosphere of difference and diversity. More than that, certainly not just needed awareness and sensitivity captures the differences and diversity, but also the courage to enter a paradigm shift, where everyone can be mutually beneficial in diversity and diversity.

Teaching Islam must always be contextualized with the reality that is happening around us. Explained about the science of *kalam* (theology), for example, do not have to repeat the classical Islamic theology as *jabariyah* flow,

Journal of Islamic Studies', *Al-Jamiah*, 2011, p. 415–420.
    [25] Khaidir, E., & Suud, F. M. (2020). Islamic Education in Forming Students'characters at As-Shofa Islamic High School, Pekanbaru Riau. *International Journal of Islamic Educational Psychology*, *1*(1), p. 50-63.
    [26] 'Education for Critical Consciousness - Paulo Freire - Google Books', 2013, p. 59.

Qodariyah, Maturidiyyah, and so that tends to be abstract and ahistorical[27]. More important is how to confront Islamic theology with contemporary issues that are more urgent and pressing. Shaping behavior will give birth to the noble ideals that led him to realize that the essence of Islamic values is polite behavior, peace, and tolerance. Thus, Islamic education is expected to give two things at once. The first is strengthening the belief in absolute terms towards the religion. The second is increasing recognition, appreciation, respect, and tolerance for different faiths, as well as foster interest in mutual learning about cultural traditions, are born of the historical development of each religion.

Learning is an authentic human existence of communication to man, to have, followed, and perfected. That means education is an attempt to bring people out of ignorance, with the actual unmasked transcendent human nature (humanist). There are two concepts of educational psychology Islam, on the one hand, for education in general and religious school on the other. Educational psychology Islam is a response to criticism of the practice of teaching and spiritual crisis [28]. Ideally, an educator always opens the space of freedom to individuals to establish themselves under ideals proclaimed.

Conclusion

The process of formation of the human perfect (*insan kamil*) will be realized through Islamic education schools. Primarily through ideological cross-oriented to the development of pluralist and cultivation of human values (nature) to free people from the shackles of life and gain an essential understanding of the phenomenon or the mystery behind the real-life, to obtain eternal happiness in the sight of Allah. Islamic education across the schools of ideological strives to foster understanding and awareness of the human being inclusive can be manifested through the configuration of a character. In the context of the totality of the process of psychological and socio-cultural in a cross-religion and culture can be grouped into cultivating Heart (Spiritual and emotional development), cultivating think (intellectual growth), cultivating and Kinesthetic (Physical and kinesthetic development), and developing Sense and Karsa (Affective and Creativity development).

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[27] Agus Nuryatno, 'Islamic Education in a Pluralistic Society, Al-Jami'ah: Journal of Islamic Studies', *Al-Jamiah*, 2011, p. 431.

[28] George R, Knight, *Philosophy of Education, Trans. Arif Mahmud* (Yogyakarta: Tarbiyah Faculty of UIN Sunan Kalijaga & Gama Media, 2007), p. 89-91.

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