



## INTERNATIONALIZATION OF TAQWA VALUES IN FRAMING MULTICULTURAL EDUCATION

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Received: 05-05-2022

Revised: 09-08-2022

Accepted: 11-10-2022

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### Abstract

Internalization of religious values is needed so that religion always becomes the spiritual, moral, and ethical foundation in the lives of individuals, society, nation, and state, while respect for the diversity of religious understanding and practice is intended to encourage moderate religious life. Taqwa is one of the essences of religion that guides a person in carrying out his life. This research is library research. The source of this research data is the 2019 Ministry of Religion Moderation Book of Religion as the basis for the study, as well as books and research results related to taqwa values and multicultural education. Data analysis used the Milles and Huberman technique which consists of data collection, data reduction, and data presentation to conclude. The actualization of taqwa is carried out in the form of carrying out all His commands and staying away from everything He forbids. The values of taqwa manifest in the form; Maintain a relationship with Allah SWT (*Hablum Minallah*), maintaining relationships with fellow human beings (*Hablum Minannas*), Relationships with oneself, and Relationships with the environment. The forms of internalization of taqwa in multicultural education are carried out in several ways; 1) Internalization in the learning process 2) Internalization through example and 3) Internalization through class culture, culture, school, and family culture.

**Keywords:** Multicultural, Taqwa Values, Islamic Education.

### Abstrak

*Internalisasi nilai-nilai agama diperlukan agar agama senantiasa menjadi landasan spiritual, moral dan etika dalam kehidupan individu, bermasyarakat, berbangsa dan bernegara, sedangkan penghargaan terhadap keragaman paham dan amalan beragama dimaksudkan untuk mendorong kehidupan keagamaan yang moderat. Taqwa merupakan salahsatu esensi agama yang menjadi pedoman bagi seseorang dalam menjalankan hidupnya. Penelitian ini merupakan penelitian kepustakaan (library research) Sumber data penelitian ini dari buku moderasi agama kementerian agama Tahun 2019 sebagai landasan kajian, serta buku-buku dan hasil penelitian yang berkaitan dengan nilai-nilai taqwa dan pendidikan multikultural. Analisis data menggunakan teknik Milles dan Huberman yang terdiri atas pengumpulan data, reduksi data, penyajian data hingga penarikan kesimpulan. Aktualisasi taqwa dilakukan dalam bentuk menjalankan segala perintabkann-Nya dan menjauhi segala sesuatu yang dilarang-Nya. Nilai-nilai taqwa terwujud dalam bentuk; Menjaga hubungan dengan Allah SWT (*Hablum Minallah*), menjaga hubungan dengan sesama manusia (*Hablum Minannas*), Hubungan*

*dengan diri sendiri, dan Hubungan dengan lingkungan. Bentuk-bentuk internalisasi taqwa dalam pendidikan multikultural dilakukan melalui beberapa cara; 1) Internalisasi dalam proses pembelajaran 2) Internalisasi melalui keteladanan dan 3) Internalisasi melalui Budaya kelas, budaya, sekolah dan budaya keluarga.*

**Keyword:** *Multikultural, Nilai Taqwa, Pendidikan Islam.*

## INTRODUCTION

The issues of multiculturalism that occur today are like a new product that is being loved a lot. Like a well-known *brand* in the passion for multiculturalism, it is being used everywhere and becomes a focus of discussion in various aspects of studies, educational, social, political, religious, and cultural.<sup>1</sup> This phenomenon appears along with the many cases of intolerance that surface so multiculturalism becomes a response to this situation. Indonesia's situation is very plural and multicultural as a nation rich in ethnic, religious, linguistic, and cultural diversity. In addition, it can be seen from the sociocultural and geographical conditions of Indonesia which are so diverse and broad. The number of islands in the territory of the Unitary State of the Republic of Indonesia (NKRI) is about thirteen thousand islands.<sup>2</sup> And a population of more than two hundred million people, consisting of three hundred tribes with nearly two hundred different languages. Besides, it also adheres to various religions and beliefs such as Islam, Catholicism, Protestant Christianity, Hinduism, Buddhism, and Confucianism, as well as various beliefs.<sup>3</sup> Such diversity becomes a wealth as well as the potential to create friction or conflict, which can lead to imbalances.

Seeing this situation, an open attitude is needed to be able to accept differences. Cultivating a multicultural attitude is a must for every individual to create peace. A multicultural attitude is an open attitude towards differences.<sup>4</sup> Multiculturalism is an acknowledgment, respect, and justice for ethnic minorities, both concerning universal rights attached to the rights of individuals and their communities that are collective in expressing their culture.<sup>5</sup> Building an open

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<sup>1</sup> Lusia Mumtahanah, "Integrasi Nilai Multikultural Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah Dasar," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (February 7, 2020): 55–74, <https://doi.org/10.31538/nzh.v3i1.461>; Khoirul Anwar, "Pancasila Village, Multicultural Education and Moderation of Diversity in Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (June 13, 2021): 221–34, <https://doi.org/10.31538/nzh.v4i2.1238>.

<sup>2</sup> Imam Safi'i and Hepi Ikmal, "Multiculturalism In Indonesian Civilization (Critical, Tolerant, And Empaty)," *Jurnal Al-Murabbi* 6, no. 1 (December 31, 2020): 38–47, <https://doi.org/10.35891/amb.v6i1.2405>; Ali Miftakhu Rosyad, "The Integration of Islamic Education and Multicultural Education in Indonesia," *Al-Afkar, Journal For Islamic Studies* 3, no. 1, January (January 30, 2020): 164–81, [https://doi.org/10.31943/afkar\\_journal.v3i1](https://doi.org/10.31943/afkar_journal.v3i1).

<sup>3</sup> Dikdik Bachaqi Arif, "Membingkai Keberagaman Indonesia: Perspektif Pendidikan Kewarganegaraan Program Kurikuler," in *Penguatan Kompetensi Calon Praktikan PPL Program Studi PPKn*, 2013, 1–23.

<sup>4</sup> T. Rahmatullah, "Nilai – Nilai Pendidikan Multikultural Dalam Perspektif Al – Qur'an ( Tela'ah Surah Al - Hujurat Ayat 11 – 13 )," *Al-Ikhtibar: Jurnal Ilmu Pendidikan* 4, no. 1 (2017).

<sup>5</sup> Kymlicka Will, *Mitsunderstanding Nationalism Dalam Theorizing Nationalism*, Ed. R. Beiner (Albany: State University of New York, 1999).

attitude toward diversity, of them is through pluralism which is manifested in the form of multicultural education.<sup>6</sup>

Multicultural education helps democratically unite the nation, by emphasizing the perspective of a plurality of people in different nations, ethnicities, and cultural groups. Where schools are conditioned to reflect the practice of democratic values through a curriculum that presents various cultural groups with different societal differences. The foundation of multicultural education is based on the philosophical idea of freedom, justice, equality, and the protection of human rights.<sup>7</sup>

The attitude of tolerance in respecting freedom, and the protection of human rights needs to be guarded within certain limits. So in this case, religious moderation is present in addressing diversity, especially in Indonesia. The implementation of religious moderation can be done through several things, such as internalizing the essential values of religious teachings. Especially those related to the internalization of essential religious values, this is a very important thing to be implemented both in personal life, in society, as well as in the nation and state. The internalization of essential religious values is also a feature that distinguishes religious moderation from the deradicalization movement which tends to only seek to restore ultra-conservative, or right-line, religious understandings to become moderate, without providing a sufficient portion to internalize religious values.<sup>8</sup>

Based on this, a formulation is needed to describe the internalization of essential religious values, one of which is the value of piety. This study aims to find a form of formulation as a recommendation in guarding multicultural education through the internalization of taqwa values in personal, social, and national life.

## METHOD

This research is *library research*, so the method used in this research is a literature study. The special characteristics used as the basis for developing research knowledge include; The research data presented is sourced from the text not with field data or through eyewitnesses in the form of events, researchers only deal directly with sources that already exist in the library or data are ready to use, as well as secondary data used.<sup>9</sup> Mendes, Wohlin, Felizardo, & Kalinowski stated that the literature research process was carried out by reviewing the literature and analyzing the relevant topics combined. Bibliography searches can take advantage of sources in the form of journals,

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<sup>6</sup> Waikato, Tejo. 2018. "Tejo Waskito, "PENDIDIKAN MULTIKULTURAL DALAM AL-QURAN," *Tarbawi: Jurnal Ilmu Pendidikan* 14, no. 2 (2018). DALAM AL-QURAN." *Tarbawi: Jurnal Ilmu Pendidikan* 14 (2). <https://journal.uinsi.ac.id/index.php/el-Buhuth/article/download/3585/1505/>.

<sup>7</sup> A. Suradi, "Penanaman Religiusitas Keislaman Berorientasi Pada Pendidikan Multikultural Di Sekolah," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 6, no. 1 (2018): 25–43, <https://doi.org/10.15642/jpai.2018.6.1.25-43>.

<sup>8</sup> Tim Penyusun Kementerian Agama RI, *Moderasi Beragama Kemenag RI, Badan Litbang Dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI JLMH. Thamrin No.6 Lt. 2 Jakarta Pusat*, 2019.

<sup>9</sup> H Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (2019): 333–39.

books, dictionaries, documents, magazines, and other sources without conducting field research.<sup>10</sup> Data collection uses primary data sources from books and secondary data sources from journals and other relevant papers. The data sources for this research are from the Ministry of Religion's 2019 book on religious moderation as the basis for the study, as well as books and research results related to taqwa values and multicultural education. Data analysis in this study used descriptive qualitative analysis with the theory of Milles and Huberman consisting of data collection, data reduction, and data presentation to conclude.<sup>11</sup>

## RESULTS AND DISCUSSION

### Multicultural Theological Foundation in Islam

Islam is the religion of mercy, the religion of civilization, and the religion of humanity. Historically, Islam has recognized the study of multiculturalism, because many texts accommodate all existing cultures and do not conflict with Islamic values. In the Qur'an surah al-Hujurat verse 13, Allah recognizes the diversity of tribes and nations. The Qur'an states that humans are created from the same origin. As explained in the letter al-Hujurat verse 13 which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: people! Indeed, We created you from a male and a female, then We made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the most pious one. Indeed, Allah is All-Knowing, All-Aware.

*Asbab Al-Nuzul* the verse is narrated from Abu Beginkah he said, "At the event of the liberation of the city of Mecca (*Fathu Makkah*), Bilal climbed up to the Ka'bah and then sounded the call to prayer. Seeing this, said Attab bin Said bin Abil Ish, "Praise be to Allah who took my father's life so that he did not witness this day." While Al -Haris bin Hisham said, "Muhammad did not find other than this black crow to be used as your *adzin*." and Suhail bin Amr said, " If Allah wills something then He may fulfill it. " Then the Angel Gabriel came to the Prophet Muhammad tell about what they are saying.<sup>12</sup>

The main message contained in the verse above is the diversity of gender, individual, ethnicity, and nation is to get to know each other. The attitude generated by the commitment to get to know each other is a constructive positive attitude that is active.<sup>13</sup> By knowing yourself to

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<sup>10</sup> M Mendez, E., Wohlin, C., Felizardo, K., Kalinowski, *Guidelines for the Search Strategy to Update Systematic Literature Reviews in Software Engineering, Information and Software Technology*, 2020.

<sup>11</sup> J Miles, M.B, Huberman, A.M, dan Saldana, *Qualitative Data Analysis, A Methods Sourcebook, Edition 3. Terjemahan Tjetjep Robindi Robidi* (UI-Press, 2014).

<sup>12</sup> A Mustofa, *Terjemah Tafsir Al-Maraghi* (Semarang: CV. Toha Putra, 1992).

<sup>13</sup> S. A Munawar, A., & Husin, *Fikih Hubungan Antar Agama* (Ciputat: PT. Ciputat Press, 2005).

others in the commitment above, a mutual understanding of the behavior, desires, strengths, and weaknesses of each individual, ethnicity, or nation can be established. At- Tabari said, Rasulullah saw. preaching in Mina in the middle of the *tashriq* days, while he was on his camel. He said, "O mankind, know that your Lord is One and your father is one. Know that there is no advantage for an Arab over an Ajam (not an Arab) or an Ajam over an Arab, or for a black person over a red person, or for a red person over a black person, except with piety. It is also narrated by Abu Malik Al-Ashari, who said that the Messenger of Allah. said: "Indeed, Allah does not look at your ranks, nor your lineages, nor your body, nor at your wealth, but at your heart. So whoever has a righteous heart, Allah will have mercy on him. You are none other than the descendants of Adam and the most beloved of Allah among you is the most pious of you."<sup>14</sup>

the Qur'an Surah Al-Anbiyaa Verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We have not sent you (Muhammad) but to (be) a mercy to the whole world."

As stated by the commentators that a collection of God's creatures that live in this universe, both perfect and contained in limitations, including the human world, the angelic realm, the jinn realm, the animal realm, and the plant realm, then all of them receive grace and are also fulfilled. to achieve peace, tranquility, and recognition of his form, rights, talents, and nature. Let alone humans, animals, and plants that are in this nature get grace, regardless of the existing background. This has protection, guidance, supervision as well as mutual understanding and respect.

The concept of a multicultural society is not just a discourse, or something imagined. However, this concept is an ideology that must be fought for, because it is needed as a foundation for upholding democracy, human rights, and the welfare of the people. Therefore, this multicultural concept is constantly communicated among experts so that a common understanding and mutual support are found in the struggle for this ideology.<sup>15</sup> Multicultural civilization has become the most striking feature of human life today. The difference is no longer seen as something odd. In the context of multicultural ideas, differences (religion, culture, ethnicity, language, customs) are considered as a cultural mosaic that does not emphasize each other but instead supports each other to form networks of cooperation with their respective identities. This concept is then referred to as multiculturalism or multiculturalism.<sup>16</sup>

The basic concept of human beings who have a unity of origin that does not distinguish degrees, whether between genders, social positions, nations or ethnicities, races, or skin colors. The Hadith of the Prophet Muhammad SAW, which means: O people, know that your God is one, your father is also one, know that there is no superiority of Arabs over non-Arabs and that there is no virtue of Arabs over non-Arabs except piety.<sup>17</sup> The Hadith of the Prophet Muhammad

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<sup>14</sup> Mustofa, *Terjemah Tafsir Al-Maraghi*.

<sup>15</sup> Choirul Mahfud, *Pendidikan Multikultural* (Yogyakarta: Pustaka Pelajar, 2013).

<sup>16</sup> Baidi, *Agama Dan Multikulturalisme: Pengembangan Kerukunan Masyarakat Melalui Pendekatan Agama* (Surakarta: Millah, 2010).

<sup>17</sup> Ahmad bin Hanbal, *Musnad Imam Ahmad Bin Hambal* (Lebanon: Darul Fikr, 1980).

SAW which means: Abdullah has told us, has told me Abi, has told me Yazid said: has told us Muhammad bin Ishaq from Dawud bin Al-Husayn from Ikrimah from Ibn 'Abbas, he said: Asked the Messenger of Allah. Which religion is most loved by Allah? then he said: Al-Hanifiyyah As-Samhah (the straight and tolerant).<sup>18</sup> Hadith of Prophet Muhammad SAW. Teachers establish communication even with non-Muslims. Meaning: If a person from the book greets you, then answer it with Wa'alaikum. The Hadith of the Prophet Muhammad SAW teaches to be fair by giving proportional rights. Meaning: Allah SWT says, O My servants, indeed I have forbidden injustice against myself, and I have made it unlawful between you, so do not oppress one another.<sup>19</sup>

### **Multicultural in Islam**

Multiculturalism according to Islam is a rule of God (sunnatullah) that does not change, nor can it be resisted or denied.<sup>20</sup> Islam is a universal religion that upholds human values, and equal rights and recognizes the diversity of cultural backgrounds and pluralism. Multiculturalism according to Islam is a rule of God (*sunnatullah*) that will not change, nor can it be resisted or denied. Everyone will face pluralism anywhere and in any case. Islam appreciates multiculturalism because Islam is a religion that recognizes the differences of each individual to live together and respect each other. Mundzier said Islam is a universal religion that upholds human values, and equal rights and recognizes the diversity of cultural backgrounds and pluralism. harmony and peace in a multicultural life.<sup>21</sup>

First, the Qur'an mentions that humans were created from oneself, in Surah Al Hujurat verse 13, which means that Allah SWT has created humans from a man and a woman, then made people into nations and tribes so that people know each other. Verily, the most honorable of people in the sight of Allah is the most pious one.<sup>22</sup> By Surah Al Baqarah verse 213 which means that humans are one people, after a dispute, then Allah sent the prophets, as warners and Allah sent down with them the true book, to judge between humans about the matters they were in dispute. there is no difference between the book except that the book was brought to them, that is after clear statements came to them out of envy themselves. So Allah (SWT) guides the

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<sup>18</sup> Al-Imam Al-Bukhari, *Sahih Al-Bukhari* (Lebanon: Dar Al-Kotob Al-Ilmiyah, 2008).

<sup>19</sup> Muhammad Abu Zahw, *Al-Hadis Wa Al-Muhaddisun* (Beirut: Dar alKitab al- Arabi, 1994).

<sup>20</sup> Mundzier Suparta, *Islamic Multicultural Education: Sebuah Refleksi Atas Pendidikan Islam Di Indonesia, Cet. Ke-1* (Jakarta: Al-Ghazali Center, 2008).

<sup>21</sup> Hapsi Alawi and Muhammad Anas Maarif, "Implementasi Nilai Islam Moderat Melalui Pendidikan Berbasis Multikultural," *Journal of Research and Thought on Islamic Education* 4, no. 2 (December 15, 2021): 214–30, <https://doi.org/10.24260/jrtie.v4i2.2037>; Muhammad Anas Maarif, Muhammad Husnur Rofiq, and Nur Silva Nabila, "Pendidikan Pesantren Berbasis Multiple Intellegences (Kecerdasan Majemuk)," *Tafkir: Interdisciplinary Journal of Islamic Education* 1, no. 1 (2020): 1–19, <https://doi.org/10.31538/tijie.v1i1.1>.

<sup>22</sup> Departemen Agama Republik Indonesia, *Al Qur'an Dan Terjemahannya* (Surabaya: Pustaka Agung Harapan, 2006).

believers to the truth about what they dispute with His will and Allah (SWT) always guides those whom He wills to the straight path.<sup>23</sup>

The Qur'an teaches humans to avoid conflict and carry out reconciliation on various problems that occur, namely peace efforts through forgiveness or forgiveness, guiding towards a peace agreement by way of deliberation, sitting at one table with the principle of compassion, in Surat Asy Syuura which it means that the recompense of a crime is a similar evil, whoever forgives and does good, then the reward is on (depends on) Allah SWT. Verily, Allah does not like wrongdoers.<sup>24</sup>

Second, the Hadith of the Prophet Muhammad Rasulullah SAW about multiculturalism. It is narrated by Abu Hurairah RA from the Prophet Muhammad SAW said: "Be afraid of bad thoughts, actually bad prejudice is the worst news and do not look for other people's disgrace, envy, hate and be hostile to each other. Be the servants of Allah who are brothers to each other."<sup>25</sup>

Another Hadith Rasulullah Muhammad SAW stated that there is no superiority between Arabs and non-Arabs. All ethnic groups, whether American, Asia, Europe, white or black, are equal before Allah SWT. In the hadith narrated by Imam Ahmad which means "O all mankind, know that God is one, your father and mother are one, know that there is no virtue of Arabs over non-Arabs and that there is no virtue of non-Arabs over Arabs except piety."

In the hadith narrated by Dari Dawud bin Al Hushain from Ikrimah from Ibn Abbas, he said; Asked the Prophet, Muhammad. Which religion is most loved by Allah? So Rasulullah SAW answered Al 'Hanifiyyah as Samhah' (Religion that is straight and tolerant).<sup>26</sup>

Tolerance in Islam can be seen in the early days of Islam, Muslim rulers in a relatively short time have conquered several surrounding areas such as; Egypt, Syria, and Persia. When the Muslim rulers conquered the area, in the area there were and developed several centers of knowledge. After the area was controlled by Islam, scientific activities were still running well without any intervention from Muslim rulers. In addition, non-Muslim communities such as Christians, Jews, and even Zoroastrians can live and practice their respective religions relatively freely under the rule of Muslim rulers. In particular, Indonesian history shows that Islam entered through cultures such as the Sunans who incorporated Islamic values by harmonizing them with the culture of the local population, for example, wayang is a Sunan procedure to replace the Javanese habit of making statues as an influence from Hindu-Buddhist.

The hadith narrated by Ibn Mas'ud teaches humans to create peace and a sense of security for the lives of all mankind regardless of ethnicity, race, religion, and between groups, which means that the Messenger of Allah (SAW) said, whoever harms a dhimmi infidel, then I later who

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<sup>23</sup> Wan Kamal Mujani, Ermy Azziaty Rozali, and Nor Jamaniah Zakaria, "The Wasatiyyah (Moderation) Concept: Its Implementation In Malaysia," *Mediterranean Journal of Social Sciences*, July 1, 2015, <https://doi.org/10.5901/mjss.2015.v6n4s2p66>.

<sup>24</sup> M. quraish Shihab, *Membumikan Al-Qur'an (Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat)* (Bandung: PT Nizan Pustaka, 2004).

<sup>25</sup> Al-Bukhari, *Sahib Al-Bukhari*.

<sup>26</sup> Ahmad bin Ali bin Hajar Al Asqalany, *Fath Al Bary, Cet.I. Jilid I* (Madinah Al Munawarah, 1996).

will become his enemy and who makes me his enemy, I will sue him on the Day of Resurrection.<sup>27</sup>

Based on the Qur'an and Hadith, it can be understood that multiculturalism is not against the teachings of Islam. Islam views multiculturalism basically as a form of high tolerance for existing differences as long as it does not violate the limits of the Shari'a that have been set by Allah SWT. But what we can see is a society that still holds strong traditions and customs. The diversity that exists is not a problem but instead becomes a wealth that can complement each other in building community civilization.

### The Concept of Taqwa Values

According to the big Indonesian dictionary, value entry has various meanings from the word value, namely: (1) price (in the sense of estimated price); (2) the price of money (compared to the price of other money); (3) intelligence score; (4) the amount of content, content, quality; (5) the qualities (things) that are important or useful to humanity; and (6) something that perfects humans with their essence; ethics and ... are closely related. Ethical values are values for humans as whole persons, for example, honesty, values related to morality; values related to right and wrong held by groups and society.<sup>28</sup> Therefore, for the need for a simpler understanding of value but covering all aspects contained in the above definition, we take the new definition proposed by Rohmat Mulyana, namely value is a reference and belief in making choices. This definition can represent the definition above, although specific characteristics such as norms, beliefs, means, goals, traits, and other characteristics are not explicitly stated.<sup>29</sup>

In *Munjid Fi al Lughab wa al-A'lam Lais Ma'luf* said that it was recorded that the word "taqwa" was repeated in the Qur'an approximately 17 times, derived from the root word "*waqaa-yaqiy-wiqayab*", which means to guard, avoid, shun, fear, be careful. Muhammad Quraish Shihab in his interpretation of Al-Amanah explains that if we examine the verses of the Koran, it turns out that the command of taqwa is repeated 79 times, while the object of taqwa is: Allah 56 times, hell 2 times, the day after 4 times, slander/disaster 1 time, without object 1 time (but it is understood from the context that what is meant is Allah). As for the remaining 15 times, the objects vary, such as rabbakum, *rabbakum al-ladzī kbalaqakum, al-ladzī amaddukum bima ta'lamun, amaddukum bi an'aamin wa baniin*, and others.<sup>30</sup> Avoiding the punishment or punishment of Allah, among others, can be reached by "*Imtitsal al-awamir wa ijtinab al-nawaahi*" (doing everything He commands and avoiding or avoiding everything He forbids). The term taqwa is often interpreted that way. This can be accomplished through the fear of torment (i.e. Allah).<sup>31</sup>

Taqwa is born as a logical consequence of strong faith, a faith that is always nurtured with muroqobatullah, feels afraid of His wrath and punishment, and always hopes for His abundance

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<sup>27</sup> Yusuf Qardhawi, *Al-Qur'an Dan Al-Sunnah Referensi Tertinggi Umat Islam* (Jakarta: Robbani Press, 1997).

<sup>28</sup> Tim Penyusun Kamus Besar Bahasa Indonesia, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1995).

<sup>29</sup> Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai* (Bandung: Alfabeta, 2004).

<sup>30</sup> Muhammad Quraish Shihab, *Tafsir Al-Amanah* (Jakarta: Pustaka Kartini, 1992).

<sup>31</sup> Wacana Pengembangan Pendidikan Islam, 155.

of grace and maghfirah. Or as defined by the scholars. Taqwa, let Allah not see you in His prohibitions and not lose in His commandments. Some other scholars define taqwa as preventing oneself from Allah's punishment by doing righteous deeds and fearing Him when it is quiet or bright.<sup>32</sup>

According to Al-Muqaddasi's research, in the Qur'an, there are 256 words of taqwa in 251 verses with various relationships and variations of meaning. The meaning of taqwa is to be afraid, to take care of oneself, to maintain, to take responsibility, and fulfill obligations. Therefore, pious people are people who are afraid because of awareness, do the commands of Allah and the Messenger, and are afraid to violate them. Pious people are people who protect themselves from heinous and evil deeds that are not pleasing to Allah and are responsible for all their actions. Ibn Taimiyah said taqwa is doing what is commanded and leaving what is forbidden. Others say taqwa is that you should make protection between yourself and the punishment of Allah.<sup>33</sup>

Suffice it, the virtue and influence of taqwa is the source of all goodness in society, as the only way to prevent damage, crime, and sin. Taqwa is the main pillar in fostering one's soul and morality to deal with the phenomena of life. So that he can distinguish between what is good and what is bad and so that he is patient with all trials and tribulations. That is the essence of taqwa and that is its very decisive influence in the formation of individuals and society.

## Discussion

### Internalization of Taqwa Values in Framing Multicultural Education

Language internalization in the Big Indonesian Dictionary (KBBI) has the meaning of deep appreciation, process or state philosophy that takes place through counseling, upgrading, and so on, appreciation of teaching, doctrine, or value so that it is a belief and awareness of the truth of the doctrine or value that manifested in attitudes and behavior. The internalization process is mainly influenced by environmental factors. When humans live in an environment that cannot be separated from one's relationship with others in their environment, humans will respond to be able to adapt to their environment. The individual's ability to become a personality (internalized in a person) if the whole *psycho-physics* relate to the environment.<sup>34</sup>

Religious moderation exists to emphasize that the state is present in efforts to internalize religious values on the one hand, as well as efforts to respect religious diversity and interpretation of religious truths on the other.<sup>35</sup> Taqwa is one of the essences of religious teachings that have an important role in determining the direction of one's life. Where the values of piety in a person navigate his life. To reach the right path, the navigation must be precise and accurate, so that the values of taqwa become the main foundation in the guidelines of life. Values have characteristics;

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<sup>32</sup> Nasih Ulwan, *Tarbiyah Rubiyah: Petunjuk Praktis Mencapai Derajat Taqwa* (Jakarta: Gema Insani Press, 2001).

<sup>33</sup> Muhammad Abdurrahman, *Akhlak: Menjadi Seorang Muslim Berakhlak Mulia* (Jakarta: Rajawali Pers, 2016).

<sup>34</sup> Ahmad Khomainsi Syaifei, "Internalisasi Nilai-Nilai Iman Dan Taqwa Dalam Pembentukan Kepribadian Melalui Kegiatan Intrakurikuler," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 5, no. 1 (2020): 60–75, <https://doi.org/10.24235/tarbawi.v5i1.6280>.

<sup>35</sup> RI, *Moderasi Beragama Kemenag RI*.

norms, beliefs, ways, goals, traits, and other characteristics are not explicitly stated.<sup>36</sup> Values relate to morality related to right and wrong held by groups and society and serve as references and beliefs in making choices. The scope of taqwa consists of;

### **Maintain relationship with Allah SWT**

Islam commands us to always be obedient and obedient to Allah SWT, always remember Him, always depend on Him for affairs, and put our trust in Him. Faith and obedience to carry out orders and stay away from His prohibitions is a form of our relationship as servants with Allah SWT as the creator and ruler of the universe.

In carrying out his obedience to Allah a servant is tested with various trials such as hunger, poverty, loss, wealth, pleasure, power, wealth, position, expertise, and so on. Because we must always istiqomah. When we are being tested we must also be patient with it. Yusuf Qordhowi said that obedient people need patience in three stages, first before carrying out obedience, namely in the form of straightening intentions, being sincere, avoiding *riya'* or wanting to be seen by others (showing off), and *sum'ah* deeds that others want to hear. This patience is a tough test for a hamba who knows the nature of intention, sincerity, and all heart ailments. Second, in carrying out obedience, namely doing obedience by the terms and conditions that Allah SWT ordered and the Apostle taught. Third, after carrying out obedience. We are required to hold back everything that can damage the practices that have been done.<sup>37</sup> For example, we have to refrain from showing off to others, to be proud of ourselves so that when we succeed in holding it back, our practice is not only useful for ourselves and others but also has good value in front of Allah SWT.

### **Maintain relationships with fellow human beings**

Humans as social beings instinctively cannot live without the help of other humans and even other creatures. Humans need social relationships and communication to show their existence and identity as humans. Relationships with humans or *hablum min al-naas* are interactions with others to create a harmonious atmosphere in social life. In addition to maintaining relationships with Allah SWT, we must also maintain relationships with others. Humans must maintain and build good relationships in line with true worship activities to their Lord.

This human relationship, there are at least three main studies that every Muslim must understand. First, respecting himself as a human being who has a noble position in the sight of Allah SWT and understanding how a servant gets his glory. A person's honor can be obtained by making improvements, purification, and coaching himself to avoid the humiliation that can pollute and damage him. Second, establish good relations with the family environment because the family is an institution to establish brotherhood based on ties of descent, marriage, and association. Harmonious relationships such as being devoted to both parents, respecting brothers, loving siblings, loving each other, working hand in hand, and complementing each other. Third, relations with the surrounding community, namely by establishing good relationships that are not

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<sup>36</sup> Mulyana, *Mengartikulasikan Pendidikan Nilai*.

<sup>37</sup> Ahmad Taufiq Dkk, *Pendidikan Agama Islam* (Surakarta: Yuma Pustaka, 2012).

only personal but also create harmonious situations and conditions in society. For example, showing good manners to others, dressing by applicable Shari'a and norms, getting along well with neighbors, and so on.<sup>38</sup>

As for the relation to social relations, we as citizens must also provide good morals as citizens. Some of the behaviors of good citizens are deliberation, being fair, inviting goodness, and preventing evil.<sup>39</sup> Positive behavior such as mutual respect, and mutual respect for friends, family, and community is very important to put forward to maintain brotherhood. The other forms of behavior in maintaining relationships with humans are as follows; 1) Life is beneficial for self and others. 2) Commit and be consistent in truth/justice.3) Hold fast to the trust/promise.4) Please help.5) Strengthen the relationship.<sup>40</sup>

### **Relationship with self**

Humans have obligations to themselves. This obligation certainly leads to goodness so that humans can survive in this world and the hereafter, as well as so that they do not oppress themselves. Humans have two elements, namely physical (body) and spiritual (soul). In addition, humans are also gifted with the mind to be able to distinguish between right and wrong. Each of them must fulfill to fulfill their respective rights.<sup>41</sup>

As for the form of a person's behavior to be noble towards himself, namely as follows: 1) Patience in the provisions, the test of Allah SWT 2) Increase knowledge. 3) Try to pray. 4) Dare to be competitive and want to move forward. 5) Choose nutritious food and halal. 6) Good at being grateful and grateful.<sup>42</sup>

### **Relationship with environment**

Human relations with the environment can be seen from the treatment (morals ) of the environment. Humans are not allowed to take advantage of natural resources by exploiting them on a large scale they arise an imbalance of nature and destruction of the earth. Humans are servants of Allah SWT as well as *khalifatul fil ard* whose duty is to utilize natural resources, prosper the earth, and preserve it.

Islam is a comprehensive religion, not only paying attention to human relationships with God or with others and themselves but also with the natural surroundings. So that a balanced relationship is formed in human life itself. In this harmonious and balanced relationship, Allah SWT occupies a central position as the creator. Meanwhile, humans as His representatives are entrusted with the task of prospering nature in a responsible manner.<sup>43</sup>

Humans have to behave to their natural surroundings. This is based on the following: first, humans live and die in nature, namely the earth. Second, nature is one of the main points

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<sup>38</sup> Dkk.

<sup>39</sup> Yunahar Ilyas, *Kuliah Akhlaq* (Yogyakarta: Suara Muhammadiyah, 2020).

<sup>40</sup> Novan Ardy Wiyani, *Pendidikan Karakter Berbasis Iman Dan Taqwa* (Yogyakarta: Teras, 2012).

<sup>41</sup> Dkk, *Pendidikan Agama Islam*.

<sup>42</sup> Wiyani, *Pendidikan Karakter Berbasis Iman Dan Taqwa*.

<sup>43</sup> Dkk, *Pendidikan Agama Islam*.

discussed by the Qur'an. Third, Allah commands humans to preserve nature. Fourth, Allah commands humans to use nature for prosperity. Fifth, humans are obliged to realize prosperity and happiness on earth.<sup>44</sup> The forms of behavior in maintaining relationships with nature or the environment are as follows: 1) Can take advantage of nature properly and correctly. 2) Do not damage nature or the environment, because it can endanger the survival of creatures and humans.<sup>45</sup>

### **Internalization of Taqwa Values**

The internalization of taqwa as a form of awareness of carrying out His commands is actualized through *Imtitsal al-awamir wa ijtinab al-nawaahi*" (carrying out everything He commands and avoiding or avoiding everything He forbids). Being the foundation in carrying out life, including maintaining relationships with fellow human beings. The attitude of respect for differences in religion, culture, ethnicity, language, and customs is a manifestation of the attitude of glorifying fellow human beings which are based on an awareness of carrying out His commands so that an attitude of tolerance to respect differences will not be separated from religious principles. Tolerance in a multicultural society does not violate religious rules and does not tarnish monotheism.<sup>46</sup>

Internalization of religious values is needed so that religion always becomes the spiritual, moral, and ethical foundation in the lives of individuals, society, nation, and state, while respect for the diversity of religious understanding and practice is intended to encourage moderate religious life, to create a strengthening of our national commitment.<sup>47</sup>

Multicultural education tries to help democratically unite the nation, by emphasizing the perspective of a plurality of people in different nations, ethnicities, and cultural groups. Multicultural-based education is based on philosophical ideas about freedom, justice, equality, and the protection of human rights.<sup>48</sup> Multiculturalism in Islam is a rule of God (sunnatullah) that does not change, nor can it be resisted or denied.<sup>49</sup> Islam is a universal religion that upholds human values, and equal rights and recognizes the diversity of cultural backgrounds and pluralism.

So how are taqwa values internalized in guarding multicultural education, to describe religious moderation as an attitude of appreciating differences with the spiritual foundation that is owned in the context of moderate Islam? The forms of internalization of taqwa in multicultural education are carried out in several ways; 1 ) Internalization in the learning process, Internalization of taqwa values is carried out in activities in the classroom during the learning

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<sup>44</sup> Dkk Ira Suryani, "Implementasi Akhlak Terhadap Keluarga, Tetangga, Dan Lingkungan," *Jurnal Islam & Contemporary Issues* 1, no. 1 (2021).

<sup>45</sup> Wiyani, *Pendidikan Karakter Berbasis Iman Dan Taqwa*.

<sup>46</sup> Ja'far Amirudin et al., "Implementation of The CTL Learning Model Through Islamic Moderate Values in Improving the Attitude of Students Tolerance in School," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (June 2, 2022): 690–703, <https://doi.org/10.31538/nzh.v5i2.2201>.

<sup>47</sup> RI, *Moderasi Beragama Kemenag RI*.

<sup>48</sup> Suradi, "Penanaman Religiusitas Keislaman Berorientasi Pada Pendidikan Multikultural Di Sekolah."

<sup>49</sup> Suparta, *Islamic Multicultural Education: Sebuah Refleksi Atas Pendidikan Islam Di Indonesia, Cet. Ke-1*.

process.<sup>50</sup> 2) Internalization through example. Based on psychoanalytic theory and social learning theory, offers different perspectives on building morals in children. Both of these theories offer a concept of internalization; “ *the adoption of pre-existing, ready-made standards for right actions as one's own* ”. Sigmund Freud, a psychoanalyst, believed that children derive their values or morality directly from their parents, and they act according to moral prescriptions to avoid feelings of guilt.<sup>51</sup> 3) Internalization through class culture, culture, school, and family culture.<sup>52</sup> Class culture is one of the keys to the educational process as a space for students to directly gain knowledge that can be managed in such a way. school. School culture is a tradition that grows and develops based on the spirit and values adopted by the school community. This tradition gives color to the quality of school life, the quality of the environment, the interaction between school members, and the academic atmosphere. School Culture is the organizational culture of educational institutions.

### CONCLUSION

The actualization of taqwa is carried out in the form of carrying out everything that He commands and avoiding or avoiding everything that He forbids. The values of taqwa manifest in the form; Maintain a relationship with Allah SWT ( *Hablum Minallah* ), maintaining relationships with fellow human beings ( *Hablum Minannas* ), Relationships with oneself, and Relationships with the environment. The forms of internalization of taqwa in multicultural education are carried out in several ways; 1) Internalization in the learning process 2) Internalization through example and 3) Internalization through class culture, culture, school, and family culture.

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<sup>50</sup> Syaifei, “Internalisasi Nilai-Nilai Iman Dan Taqwa Dalam Pembentukan Kepribadian Melalui Kegiatan Intrakurikuler.”

<sup>51</sup> Bunyamin Maftuh, “Internalisasi Nilai-Nilai Pancasila Dan Nasionalisme Melalui Pendidikan Kewarganegaraan,” *EDUCATIONIST* II, no. 2 (2008).

<sup>52</sup> Yuver Kusnoto, “INTERNALISASI NILAI-NILAI PENDIDIKAN KARAKTER PADA SATUAN PENDIDIKAN Yuver,” *SOSIAL HORIZON: Jurnal Pendidikan Sosial* 4, no. 2 (2017): 31–45.

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