



Human Ontology in Critical Pedagogy and Its Implications for Multicultural Islamic Education

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Article Info	Abstract
<p>Article History</p> <p>Received: February 6, 2023</p> <p>Revised: March 9, 2023</p> <p>Accepted: June 1, 2023</p> <p>Published: June 5, 2023</p> <p>Keyword: Multicultural Islamic Education, Critical Pedagogy, Paulo Freire, Dialogue, Humanization</p> <p>Copyright (c) 2023 Ahmad Sulaiman, Siti Azizah, Rahmat Hidayatullah</p> 	<p>Plurality is an undeniable social reality. But unfortunately, lately there are many phenomena that show tension due to differences in identity. In this article, this is understood as the result of education that is not based on a correct view of human's true nature. What happens is that education treats humans like programmed machines that can swallow all facts according to the interests of the authorities or elites. This condition is very dangerous because it negates students' ability to understand and reflect on diversity. So that pluralism is only understood as knowledge in theory, not as a reality that occurs every day. Horizontal conflicts are also very prone to occur due to the lack of individual acceptance of multiple realities. Because of this, it is deemed necessary to reorient education so that education is based on the view of the whole human being and enables students to be more adaptive in responding to the reality of plurality. In this article, this effort is made by integrating human ontology of critical pedagogy with the multicultural Islamic religious education. The focus on multicultural Islamic religious education is based on the consideration that religion is an important identity for a person and that Islam is the religion embraced by the majority of the Indonesian population. It is shown here that critical pedagogy understands human nature as an independent, conscious and egalitarian being. This ontology inspires a learning methodology that encourages dialogue, mutual understanding, critical awareness, and produces actions to overcome injustices.</p>
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Introduction

In the last two decades, Indonesia has experienced various inter-group tensions due to identity issues. Some of the most prominent clashes include the 212 movement which demanded imprisonment of a former Jakarta Governor Basuki Tjahaja Purnama (Ahok), *takfiri* politics at the party elite level during the last presidential election, to bombings which killed many victims from 2016 to 2021 (Mudhoffir, 2017; Setiawan, 2022). This condition is concerning when considering that the government has tried hard to suppress polarization and extremism through various methods in previous years (Baidhawiy, 2005). This means that the potential for the same and even more violent conflicts could recur in the future if alternative steps are not taken which are more effective and -most importantly-sensitive to the plurality of identities in Indonesia.

Even though it is very colorful, Indonesia itself is a country where the majority of citizens are followers of Islam. Nearly 90 percent of the total 240 million Indonesian populations are Muslims, which means around 226 million people. Of course, with this large number, Muslims in Indonesia have a very broad spectrum of understanding of religion. They can have fundamentalist, traditionalist, progressive or liberal views. There is a minority of Muslim extremists who have negative views of non-Muslims and Western civilization. This last group also does not hesitate to justify any means, including murder, in conveying their existence and resistance to their enemies. Other Muslims who disagree with them can easily become targets of attack as well. So, it is not wrong if the existence of this group and its extreme understanding is a concern not only at the national level but also at the global level. As a consequence, there have been several 'interventions' by other countries in the Indonesian policy of handling cultural conflict and radicalism (Bakri, 2004; Harvey, 2007).

But hatred of minorities, the West or the 'other' cannot only be possessed by those with a radical understanding. Hatred can also be owned by someone but shown in forms that are more acceptable. If extremists willingly shed blood, other individuals can manifest their hatred in actions such as bullying on social media to people with different beliefs or discrimination over rights to worship and politics to adherents of other religions.

In general, experts concluded that there are two models that explain why someone can have an anti-plurality understanding. The first model is an economic model which explains that the rejection of differences is an expression of frustration over economic injustice which is seen as rooted in religious beliefs (Hilmy, 2019). This model is very suitable in explaining how someone from a poor economic class can adopt hatred of minorities or the West. They generally think that minorities or Western countries are the culprits of the social inequality they experience. Unfortunately, this model cannot explain a similar case of an individual from a well-educated and good financial background.

For this reason, there is a second model, namely the ideological model (Chertoff, 2008). There are variations in religious understanding that allow for anti-group attitudes. This is rooted in the long history of religion which includes a process to defend itself while continuing to reproduce and disseminate the doctrines of the religion. This condition occurs in all religions, including Islam itself. This condition

creates religious teachings that legitimize hostile relationships with the adherents of other religions.

Informed by the two models above, the repressive approach taken within the framework of law enforcement seems inappropriate. The root problem is centered on social welfare. So that a structural approach that is empowering will be more appropriate in supporting the subject to become a productive individual that withdraws from radical activities. Furthermore, the other root problem of radicalism is individuals' ideological perspective. This is where the pedagogical approach becomes important to trim the roots of hatred that grow from the wrong ideology of Islam.

Pedagogical approach for combating radicalism has been done. In fact, the government and Islamic organizations have worked together in the last two decades to encourage a type of multicultural religious education (Azra, Afrianty, & Hefner, 2010; Baidhawiy, 2004, 2005; Mudhoffir, 2017). In short, religious education understands human differences as a nature of divine creation that must be appreciated. The multicultural lens that is integrated into religious education is expected to foster feelings of love and interconnection between adherents of all religions.

However, the reality regarding the various conflicts that have occurred raises doubts about the effectiveness of existing multicultural education. For this reason, this paper aims to offer a scientific proposal, namely integrating critical pedagogy into multicultural Islamic education.

There have been several studies attempted to offer an alternative educational model in multicultural Islamic religious education. They have even initiated the integration of critical paradigms. Three of the most comprehensive studies, for example, were conducted by Raihani, Said and Baidhawiy (Baidhawiy, 2005; Raihani, 2020; Said, 2017). The three studies both saw that there were weaknesses in education in general. That education only contains transferring knowledge and creating the character of students who are obedient and passive. They both agree that in the context of modern Indonesia and also in an atmosphere of democracy, the old educational paradigm known as banking-style education should not become dominant. There must be a reconstruction of the educational paradigm to a more humanist direction.

Baidhawiy revealed that multicultural Islamic education in the traditional perspective has made diversity merely an object of knowledge rather than awareness (Baidhawiy, 2005). The reason is that education makes the diversity of religions, cultures and races a catalog in which students must memorize different identities, and assume that they are all essentially the same or true. This of course often leads to conflicts with religious beliefs that are dogmatic and demand a single truth for themselves. Raihani added criticism that existing Islamic education tends to kill the capacity of teachers and students to reflect and be sensitive to life's problems, including issues of pluralism (Raihani, 2020).

Although his research is the oldest, Baidhawiy's (2005) study is the most relevant for it examined the contribution of critical pedagogical philosophy to multicultural Islamic religious education. Baidhawiy was quite successful in dissecting the weaknesses in the paradigm of multicultural Islamic education which was initiated by the New Order and has survived to this day. Those pluralities are marginalized through the doctrine of total acceptance of nationalism which results in the birth of a single

indonesian national identity. The research was followed by a proposal of problem-facing education, an approach in the philosophy of critical pedagogy, to replace the unitarian-nationalist model of education.

The main weakness of the research is that it narrowly characterized critical pedagogy to one of its approaches (problem-facing education), without elaborating how critical pedagogy understands human nature and the worldview that inspires new critical approaches. As a result, the philosophy of critical pedagogy was captured as a mere pedagogical tool, while the main philosophy is largely ignored. The tendency of most critical pedagogy researchers to ignore the philosophical aspects of critical pedagogy is a major concern and criticism of global scholars (Dale & Hyslop-Margison, 2010).

In Raihani's research the focus is directed at the education of prospective Islamic religion teachers armed with an insight into socio-economic justice (Raihani, 2020). Plurality gets little attention except in terms of social welfare. This research also captures critical pedagogy as merely a method of learning rather than an educational philosophy that contains a comprehensive human ontology. As a result, this study has weaknesses similar to Baidhawiy (2005).

Whereas Said (2017) attempted to resolve tolerance education problems in general by the means of eclectic solutions, specifically by combining various philosophical values of Islamic humanism. This research used all the concepts of the ideas of Islamic humanism proponents such as Nurcholish Madjid and Alwi Shihab, without being able to show the basics and completeness of the views of each thinker. As a result, this research failed to see that there are incompatibilities and conflicts between the two ideas with each other and with the paradigm of Islamic education in general. His study forgets that combining two models or ideas does not necessarily eliminate the weaknesses of both.

Informed by previous studies, what is meant by 'critical paradigm' is all kinds of thoughts that obtain inspiration from educational philosophy known as critical pedagogy. Critical pedagogy has the core characteristics of humanizing and liberating education (Hidayat, 2013). Critical pedagogy is also widely seen as an opposition to the educational paradigm dominated by the ideology of neoliberalism.

The central figure of critical pedagogy is Paulo Freire, a professor of education and literacy activist from Brazil. Critical pedagogical thinking is mostly attributed to his book entitled *Pedagogy of the Oppressed* (Freire, 2020). Originally published in Chile about half century ago, the book is a phenomenal work that up to this date has been referred to by many international writers. In Indonesia itself, many Muslim scholars replicated Freire's thoughts. Starting from Gus Dur, Ahmad Syafii Ma'arif, Muslim Abdurrahman, and Mansoer Faqih. For all of them, critical pedagogy provides a potential alternative to elevate Muslim civilization back to excellence. This can be traced from their writings (Abdurrahman, 2003; Ma'arif, 1991; Wahid, 1984).

What makes the philosophy of critical pedagogy unique is its different ontological conception of humanity, which states that humans are free, conscious, and equal beings. This ontological understanding then has consequences for a critical pedagogical learning methodology which emphasizing dialogue, collecting, and

analyzing everyday problems that are close to teacher-students, as well as reflecting and taking action to overcome these problems.

Based on the description above, there are two problem formulations that became the focus of this study. First, how does the philosophy of critical pedagogy view human nature? Second, based on this understanding of human ontology, what are the learning principles that must be upheld in classroom learning? Finally, what are the implications of the critical pedagogical learning principles for the practice of multicultural Islamic education?

Research Method

This study used a qualitative approach where data is in the form of narratives, or sentences and they are processed systematically to produce conclusions (Bowe, 2009; Malterud, 2001). Specifically, the type of research used is literature study, which is a type of research that rigorously explores relevant literature related to the research topic. Besides that, this research also a type of philosophical research. This research will perform abstraction to find key concepts. Also, the structure of the relationships between the concepts were revealed to provide a complete understanding of the philosophical structure of the research object (Papastephanou, 2006).

Primary data sources were obtained from books or works written by Paulo Freire, as the founding figure of the Critical Pedagogy school. The book that is the key reference is *Pedagogy of The Oppressed* (Freire, 2020) which is a book containing critical human ontology. Next, there are also books that have the topic of multicultural Islamic education as the main reference. As supporting data/secondary data sources, references from research or works that put an effort to apply critical pedagogy in multicultural education were also incorporated.

Data were collected by starting the process of identifying the required data/library. Researchers used the Google Scholar database to search for reports, books or journals that match the two criteria: discussing critical pedagogy and multicultural education and can be accessed and obtained in full access. The library is then uploaded into *Mandelely* along with the softcopy (if available).

Researchers applied thematic approach to perform data analysis. This process began with intensive reading of the literature by taking notes on *Mandelely*. The data from the notes were then codified into 'codes' in the form of key words that represent each piece of information in the field notes. Researchers discussed the codes and selected the most salient and general codes. These key words or codes formed themes which then constructed the relationships between the themes.

Results and Discussion

Freire's View to the Self

Freire sees humans as historical-transcendent beings. In contrast, animals are ahistorical and non-transcendent creatures (Rudnev, Magun, & Schwartz, 2018; Valenzano, 2021). Freire asserts humans are creatures created from history, but they also create history. Humans have tribes, nations, and various cultural variations due to their ability to accumulate and manufacture history. In contrast to animals that just live to survive, without realizing the time of yesterday, today and tomorrow. Humans can

think about what they will do in old age, then work and save a few to anticipate it. Meanwhile, animals never think about what they will do with their descendants in the future.

Likewise, according to Freire, humans interpret history meaningfully (Valenzano, 2021). They wrote at length about what they had done: the wars they won, the greatest discoveries of their generation, or just personal experiences in a diary. All of that may not be owned by other creatures, including animals. It can be said that humans do not just create history, they themselves are history. Where history sails depend on how humans decide.

Human Capacity

Critical pedagogy understands humans as beings who have consciousness (Tavarez, 2023). Humans can deliberately direct attention to various objects. This attention is accompanied by the understanding that he is a 'subject' who is paying attention to something else or an 'object'. Human too can realize himself as an independent unit and thus understand that he or she and the external world are two separate things.

The human capacity to realize this partition is indeed a very important capacity. It allows humans to see what is outside of themselves as a resource that can be utilized for needs that come from within themselves. By distinguishing the world and himself, man has the understanding that he is in the world. He will work to maintain life in himself by making use of all that is offered by nature/the world (Valenzano, 2021). Thus, it is necessary for humans to be creative instead of just passive or reactive.

The second capacity possessed by humans is ratio or reasoning. This capacity refers to the human ability to process abstract objects in their minds, systematize, and articulate (Gupta, Singh, & Duraiappah, 2019). Therefore, humans manipulate any mental pictures as they wish. The mental pictures can be transformed into a real objects through the work of humans.

These two capacities, both awareness and reasoning can be combined and create culture. Humans in one place respond creatively to the conditions in their geographical space to produce a special culture or knowledge for themselves to perfectly survive there. Likewise other humans in other cultures.

Even now, after the global world is connected by the internet, humans continue to create new cultures and new discoveries that enhance their lives. However, man always realizes that he and the world are two different things. That the world can change because humans change it. So here, the highest human capacity is found, namely transformation. Human is constantly changing the world to suit their various desires and their wildest imagination.

Human Self Actualization (Humanization)

After understanding the human self and its capacities, then it is important to understand humanization. For Freire, the essence of human and human capacity above can be owned by everyone (Freire, 2020, 2021). They are the basic elements of 'human'. They make man as a man of woman as a woman. Without them, humans will lose their 'humanity'.

Therefore, throughout their lives humans always try to fulfill their essence by actualizing the capacities they have. Humans produce various creations and work ideally for the actualization of that capacity. Humans, for example, work because they realize that they need work, not just the money they produce. This kind of phenomenon can be explained as part of human self-actualization. That humans work as an effort to fulfill their essence.

The problem is, sometimes self-actualization is not fully achieved. This is because one or all the human essence, including the capacities to create, are not facilitated. It dangerously results in what Paulo Freire calls dehumanization.

Human Self Negation (Alienation)

If the fulfillment of human nature is called humanization, then the violation of humanization is called alienation. Of course, as opposed to the first (humanization), alienation or dehumanization has the opposite effect. Humans who experience humanization will become fully human, while humans who experience dehumanization will suffer from the loss of humanity (Freire, 2020).

The problem is that dehumanization is often carried out very subtly and then becomes the dominant thing through a form of habituation of normalization. In this state a person may not realize that he is dehumanized. Especially if the formative condition was not experienced by him/herself and has been passed down from generations of his predecessors to him/herself.

At this point, it can be said that sometimes dehumanization enters a tradition and persists through that same tradition. Humans often forget that culture is the result of their own creativity and thus they may change it if it is deemed to be no longer helping them. Some cultures can be changed, but some cultures are maintained because it is—again—a part of human self-actualization.

The Methodology of Critical Pedagogy

Paulo Freire sees that education today contains a dehumanistic tendency. This tendency crystallized in its pedagogical approach. He calls it a banking-style education or *banking education* (Kalsoom, Kalsoom, & Mallick, 2020). The term refers to an educational model that simply transfers various must-know information to students and test their memory. This kind of education 'stores' information that is not meaningful for students by force, causing students not to have a truly rooted understanding of the material or issues being studied (Trout & Url, 2013). For Freire, this paradigm is clearly problematic because it kills all human capacities to realize, reason and transform (Freire, 2020). Against such, he conceptualized a new educational approach that served to counter banking-style educational outcomes. This educational approach is called problem-facing education.

Problem-posing education or *problem-posing education* is an educational methodology that emphasizes the human capacity to be aware (Tavarez, 2023). Consciousness cannot be told, or transferred, rather it is a direct experience mode of existence. Problem-facing education thus attracts students to have real problem-solving experiences, without being mediated by stories or the teacher's meaning.

Problem-facing education is the key to humanist education because of the special nature of knowledge which, in Paulo Freire's own words, "Knowledge only comes through discovery and rediscovery, through man's tireless, impatient, continual search, full of hope for good in the world, with the world, and with others" (Freire, 2020, p. 85)

Some scientists often compare problem-facing education with various learning paradigms that focus on students. For example, problem-based learning, project-based learning and inquiry learning (Behizadeh, 2016). However, they are inherently different in terms of problem-facing education emphasizing the human ability to be aware of a problem and called upon an action to overcome that problem. In contrast to the compared learning models, 'awareness' as 'motivation' to learn is not a central part.

Then in problem-facing education it is also understood that students are agents of knowledge creation who work equally together with teachers. Therefore, students must also experience or face problems. If not, then students are not really involved in knowledge creation, and they return to being mere passive recipients of knowledge.

An equally important part of problem-solving education is that it allows students to think reflectively rather than superficially. Reflective thinking is directed towards disclosing social problems which are often hidden behind visible phenomena.

Freire summarizes problem-facing education as a place where, "people can develop the power to understand critically how we are in the world and in it they find themselves; so they see the world not as a static reality, but a reality that is always in change, in transformation" (Freire, 2020, p. 64).

Problem-facing multicultural education, thus, requires students to have direct experience of the conditions of diversity so as to ignite awareness and personal knowledge of these conditions (Burson & Godfrey, 2020). Multicultural Islamic education can integrate a problem-solving approach by inviting students to interact directly with people of various ethnicities, religions and cultures. The harsh reality of racial profiling or religious and cultural discrimination they find by themselves will stimulate students' own discovery and awareness in the educational process.

Students' direct engagement with the 'other' can build sympathy which is important for the growth of harmony between communities. Students can understand that they are all human beings who have bright and dark qualities. Students can also be invited to participate in verifying the information they have obtained about the relationship between religious/cultural groups. They can accurately observe what has so far been understood as economic discrimination against them both as Muslims and as natives.

This "problem-facing" process as shown has the potential to encourage students to acquire new knowledge and awareness. The most important thing is that students can build sympathy by knowing people from other different groups as fellow human beings. Then students can also build correct knowledge, which is far from the wrong cultural myths or stereotypes that have been fed to them so far by the media (Tavarez, 2023).

Problem-facing education is an approach that is opposite to the paradigm of radical education. Becoming a terrorist, for example, is the peak stage of radicalization where someone has the will to participate in violence. Before arriving at that stage, one

must go through a process of freezing one's mind and fostering a belief of anti-religious attitudes among others. This is done by focusing information source only from a 'mentor' who in his daily life feeds individuals with anti-other narratives that trigger deep-seated hatred (Sabic-El-Rayess, 2021).

This condition will get worse if the formal education that is generally managed by the community fails to do two things. Those two things are creating education that juxtaposes rationality and religion (Sabic-El-Rayess, 2020) as well as presenting education that allows individuals not to feel alienated from society at large (Sabic-El-Rayess, 2021). In the first, problem-facing education can help by encouraging students to understand and investigate themselves. As for the second issue, it can be overcome by dialogic education which builds students' feelings of ownership of education through communication and appreciation of views, regarding their beliefs and needs.

Implications of Critical Pedagogy

Readings on various studies show that they use Paulo Freire's philosophical views as a lens to see problems in multicultural Islamic education. That is, Paulo Freire's philosophical views have implications for the way scientists or educational scholars understand educational approaches in a more critical way.

Some found that there were various failures in instilling awareness of pluralism and an attitude of peace-promotion due to hegemony of the banking-style educational model in multicultural Islamic education. To develop their argument, they will state that banking-style education is common due to the domination of the influence of neoliberalism ideology (Baidhawiy, 2004). This means that conflicts and divisions in society are not natural. They are the result of deliberate social engineering by a handful of people who want to benefit from the various social fragmentations that occur.

This anti-plural banking-style education can occur at various levels. At one level, it happened to prospective teachers (Raihani, 2020). This is understandable because teachers are the forefront of education. Those who will translate the curriculum into face-to-face meetings and those who directly interact with students. Through teacher education that is anti-plural, elitist, unresponsive to the lower-social classes, teachers who serve the interests of neoliberalism has been reproduced massively.

Agreeing with them, Freire himself understands that today's educational problems occur due to the inception of neoliberalism ideology (Freire, 2021). Freire believes that education is never empty of values (Freire, 2020). Not opposing a certain value, for him, only shows a support for the ideology in society. For example, the silence of a teacher in the face of oppression to the weak communities only means the teacher's support for that oppression.

The ideology of neoliberalism itself is the newest variant of capitalism which, apart from supporting free markets, also paradoxically encourages the state to intervene in the market. As a result, the free market is falsely free. Because it only means free insofar as it is in line with the interests of the elite ruling capital (Harvey, 2007). It is permissible for the government to do whatever it takes to maintain the market in this 'free' condition.

Freire also warned about the problem. For him, banking-style education which is anti-plurality deliberately instills hostility between communities in order to create a

weak and fragmented society (Freire, 2020). Society is powerless because it is impossible for them to unite and solve real problems which are the real and common problems. What exists is that they suppress each other for the sake of the temporary and short-term interests of their group (Tavarez, 2023). Thus, society is formed to compete, not to collaborate.

So, apart from using Paulo Freire's criticism which is relevant in multicultural Islamic education, they also use the solutions offered by Freire. In this respect, problem-facing education is identified as the antithesis to banking-style education. This is because banking-style education is in opposition to true human nature which is independent, conscious and capable of change. They then continued that these values are in line with Islamic values. For example, they refer to the Medina charter as one of the historical records demonstrating interfaith peace in Islamic early civilization (Baidhaw, 2004). The problem, according to them, is how to maintain and develop this harmony today. That's where they will jointly agree to incorporate Paulo Freire's philosophical views as a theoretical weapon.

Implications for Multicultural Islamic Education

Previous research has revealed that critical pedagogy has unique ontological and methodological concepts that are contrary to the dominant view of education (Gallagher, Breines, & Blaney, 2021). Instead of being mechanistic, doctrinal, and alien to context, critical pedagogy provides education that is creative, dialogical and context sensitive. The reason is that critical pedagogy rejects teacher-centredness and encourages contributions of thought and action from and by students and makes real-life experiences as learning objects. This study looked at the implications of critical pedagogy to the orientation, curriculum, and learning strategies of multicultural Islamic education

In terms of orientation, multicultural Islamic education must serve the interests of humanization, not dehumanization (Gallagher et al., 2021). In particular, the orientation of multicultural Islamic education must be directed towards the creation of a Muslim society that upholds peace and brotherhood. The fact that Islamic education currently tends to be legalistic (laws) must be balanced or—if possible—replaced with a humanistic (humanitarian) educational orientation. Muslims must be taught that they are the best, superior people, because of their work in maintaining a harmonious life (Maemonah, Zuhri, Masturin, Syafii, & Aziz, 2023). Orientation towards the afterlife must be equally viewed with a worldly orientation, namely by creating a just world for all people from all backgrounds.

The multicultural Islamic education curriculum is seen as having to be open and dynamic (Raihani, 2020). The old approach to the curriculum which was rigid, and authoritarian had to be replaced. That is, an open curriculum is a curriculum that involves students either in the preparation or implementation in class. There is a space for students to participate in determining their learning process. The curriculum is also dynamic in the sense that it can be changed at any time to respond to the social conditions of society which is an important source of knowledge and reflection. The old, rigid curriculum is difficult to relate to actual and contextual problems because it has defined relevant topics and phenomena at the beginning.

The educational method of Islamic multicultural education must be no longer monologue. This is because the teacher's role is no more as the 'sun' in the class who acts as the center of all truth (Raihani, 2020). Teachers are students and students are teachers, that is the view of critical pedagogy or Paulo Freire. The implication is that students must also be encouraged to seek, mix, and explain for themselves how the phenomenon of diversity occurs according to their minds. This kind of autonomous thinking will at the same time train maturity, sensitivity, responsibility, and empathy towards others.

From the explanation that has been given, in terms of the orientation, critical pedagogy and Islamic education have very different focus point. If critical pedagogy emphasizes the appreciation humans themselves, then multicultural Islamic education emphasizes god worshipping since He created humans. In critical pedagogy, humanity is raised as high as possible, while in Islamic education humanity is a small element of reality that is totally dependent on God.

Conditions like this may make some people reject critical pedagogy because they see it as a view that 'deifies' humans. Whereas in monotheistic religion like Islam, there is only one God, namely Allah. So, the return of all affairs to Allah is an obligation. Much of this criticism is directed at Muslim scholars who have previously worked to integrate critical pedagogy or alternative educational views in Islamic education (Abdurrahman, 2003; Ma'arif, 1991; Wahid, 1984).

Furthermore, critical pedagogy may have the advantage of activating students' voice. However, it needs teachers who can improvise quickly and are sensitive to actual social problems. Also, the flexibility of the curriculum in critical pedagogy makes it difficult to carry out evaluations or assessments because one teacher and another can have a different designed-curriculum based on teacher-student interaction in each class. In contrast, the curriculum approach in conventional Islamic education facilitates easiness to administration and bureaucracy in assessing and providing evaluations. However, this curriculum approach does not provide space for students to determine their learning curriculum. Students are just learning objects that receive learning.

In terms of critical pedagogical education strategies that encourage experience and dialogue, this is also considered to require teachers who are able to build discussions. The problem is that today's teachers, as Paulo Freire himself criticizes, are the product of an old education that uses a banking style approach. That is, most teachers grow and learn from education that tends to monologue and being fed which makes them mere learning objects. Naturally, there are doubts since they will find it difficult to build dialogue in class, considering that they have no experience of dialogic learning and banking-style education is still dominant in classes.

To overcome this, it is necessary to conduct trainings that provide dialogic learning experiences for teachers. Thus, teachers have an idea about the application of the dialogical learning model and are more motivated to carry out dialogic learning in their class.

Multicultural education must be able to move from the old conception. This old conception states that multicultural education must focus on developing students' cognitive aspects or in other terms it is called multicultural knowledge. Instead of

simply presenting multicultural knowledge in students, education that aims to create a harmonious community life will benefit far more from the development of intercultural abilities or competencies which include the ability to dialogue and act proportionately towards people from different cultures (Borge, Soto, Aldemir, & Mena, 2022).

Islamic multicultural education which has been widely developed contains this classic problem. This education only seeks to provide a knowledge of other cultures and the difference from one's own culture (a Muslim). This education ignores intercultural skills or competencies that have far more potential to encourage the creation of a pluralistic and harmonious society. Intercultural competence will be able to become part of the achievements of Islamic education when it integrates Freire's philosophical views which understand the vitality of experience-based (problem-facing) and communication (dialogical) education. In short, educational multiculturalism is often trapped in literacy, while educational interculturalism transcends it by creating awareness. The educational foci is not just cognition, but also action to create change in conditions that are not considered ideal (Sofjan, 2020).

Intercultural competence is becoming increasingly important considering the peace that exists today is not a real peace. The peace that exists can be simply the absence of conflict created by the absence of interaction between cultures. The absence of interaction results from discomfort in knitting meaningful intercultural interactions to the complete avoidance of intercultural interactions. The problem is, intercultural interaction continues to increase and at one time becomes inevitable. When interactions between cultures become commonplace but are not matched by intercultural competence, what happens is an explosion of major conflict. That is, the peace that is felt now is just a time bomb that will one day explode. The problem becomes complicated when the explosion cannot be managed by the people who do not have sufficient intercultural competence from the beginning of the conflict explosion.

What might need to be added to multicultural Islamic education after its integration with Freire's philosophical views is a more detailed description of the key strategies in this dialogue. The dialogue must include strategies such as collaborative construction of the ideas presented, gradual development of a *mutual understanding*, explorative assimilation of various alternative views, to the creation of standards or criteria to assess and improve the quality of the collective ideas produced (Borge et al., 2022). These activities can sharpen the direction and strengthen the results of the intercultural competence to be achieved.

Conclusion

This study concludes that the philosophy of critical pedagogy has a unique human ontology concept which states that humans are independent, conscious and equal beings. This then has implications for learning principles which include humanization, dialogue, and the development of critical awareness. These principles then demand changes to the orientation, curriculum, learner's role and evaluation strategies.

Multicultural Islamic religious education must be oriented towards the creation of human beings who bring justice to the universe, which upholds the values of peace and universal brotherhood. The multicultural Islamic religious education curriculum must incorporate learning material that is relevant to the lives of students, and compensate time allocation for material transfer with reflective dialogue. The teachers also play a role more as student learning partners who are present to share experiences and facilitate the student learning process. Finally, learning evaluation is no longer carried out to assess the accuracy of memory of the material, but rather to assess the depth of students' critical reflection and active participation in the dialogue process.

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