

Multicultural Islamic Education: An Analysis Of The Picture Of A Multicultural Society

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Abstrak

Article History

Received :26-12-2024

Revised : 19-01-2025

Accepted :28-01-2025

Keywords:

Islamic Education;

Analysis Multicultural Society;

*Indonesian society is a group of people who are pluralistic living side by side with each other, with differences in ethnicity, language, culture and religion. Therefore, this study aims to see the picture of a multicultural society in Indonesia from the emergence of multiculturalism, a multicultural picture of Indonesian society and its understanding of multiculturalism and its relationship with multicultural Islamic education. This study uses a qualitative descriptive approach and data collection using the Literature study method. The Research data library method or Literature study is research that is carried out not in the field but by analyzing the latest articles and books. Based on articles or data sources analyzed by researchers, a picture of a multicultural society was found, with the diversity that existed, the community remained in a condition of mutual respect and understanding of each other. so that there is no discrimination against certain ethnicities, cultures, languages and religions. We must cultivate an attitude of mutual respect and mutual respect within the framework of the nation's ideology. The difference in inevitability that God has revealed to humans, *bhineka tunggal ika* is a derivative entrusted to us by our ancestors, this is what shapes our understanding of multiculturalism in society and nation, so that the value of religious moderation grows in the midst of society.*

Introduction

Geographically, Indonesia is located between 6° N to 110° S and 92° E to 142° E. As one of the largest archipelagic countries in the world, Indonesia has around 17,504 islands, both large and small. About 75% of its territory is marine, which covers 5.9 million km² with a coastline of 95,161 km. Through the Djuanda Declaration on December 13, 1957, Indonesia asserted itself as an archipelagic country and made the surrounding sea an integral part of the territory of the Unitary State of the Republic of Indonesia. (Hasanah, 2020: 11).

Indonesian people live and live spread in the territory of the Republic of Indonesia with their own customs and customs. Indonesia is known as a country rich in ethnic, cultural, and religious diversity, and ranks fourth in the world's population. The motto *Bhineka Tunggal Ika* and the value of tolerance are the key to achieving peace, where tolerance is essential in a diverse society. (Rohmad, 2018:151).

A pluralistic society is a community that lives separately in groups based on ethnicity, religion, race, and social class, with characteristics that distinguish each of them, both culturally and socially. Racist elements are an important element that is maintained in this society (Dian, 2020:136). A compounding society itself is actually a society that lives in groups inhabiting a place or area used as a social unit of each group member, so that the community tends to have low solidarity and loyalty, low cultural homogeneity as well, and even tolerance and mutual respect for each other are also low.

According to Pierre L. Van den Berghe in Nasikun, there are several basic characteristics of a pluralistic society, namely: (1) the existence of group segmentation with different sub-cultures; (2) social structure is divided into non-complementary institutions; (3) lack of consensus on basic values among members; (4) there are frequent conflicts between groups; (5) social integration is formed through coercion and economic dependence; and (6) political domination by one group over another. (Nasikun, 2003: 35).

A multicultural society is a community made up of different ethnicities, religions, and races that interact in social life. They have a tradition of respecting each other and understanding each other's cultures. The term multicultural and pluralistic society is used to describe the diversity of ethnicities, ethnicities, religions, languages, and traditions in a social order.

Coexistence harmoniously in a diverse society, such as in a housing complex inhabited by various tribes such as Javanese, Batak, Serawai, Malay, and Minang, with different languages and religions, such as Islam, Christianity, Catholicism, Hinduism, and Buddhism. Despite their differences, they can work together and respect each other in their daily activities. This is what a multicultural society means.

The definition of a multicultural society comes from three words: community, multi, and cultural. According to the Ministry of Education and Culture of the Republic of Indonesia, society is a unit of human life that interacts based on certain customs. Multi means many or diverse, while cultural refers to culture. Thus, a multicultural society is a community consisting of various cultural structures, where multiculturalism is rooted in culture.

The research was conducted to see the Picture of a Multicultural Society through literature studies. This study aims to analyze the cultural picture of multicultural society from the cause of the emergence of multiculturalism, the characteristics of multicultural society, the culture of multicultural society in Indonesia and the understanding of multiculturalism.

Research Methods

This research adopts a qualitative approach. Creswell (2014) states that qualitative research aims to explore and understand the meaning that individuals or groups have in relation to social or humanitarian issues. According to

Sugiyono, qualitative research is research based on postpositivism, which aims to examine scientific objects with researchers as the main instrument (Sugiyono, 2015:9). Descriptive research on the picture of multicultural society in Indonesia. In terms of data collection, the researcher uses the literature study method or also called literature study. The data source in question is a collection of information from various books, magazines, and scientific articles that are relevant to the problem and research objectives. (Danial & Warsiah, 2009: 80).

Literature study is a data collection method that is carried out by analyzing theories, references, and scientific literature related to values, cultures, and norms that arise in the social problems being studied (Sugiyono, 2015). The data used in literature studies are in the form of journal articles, both online and print, books or e-books, online media, dissertations and theses, and so on. There are several procedures carried out in this study, which include: Literature exploration, data sorting, categorization of findings, interpretation and qualitative description to describe the findings and draw conclusions.

Discussion

The Emergence of Multiculturalism in Indonesia

The term multiculturalism began to be known in Canada in the 1950s. The term comes from the "multicultural" that the media uses to describe Montreal's culturally and linguistically diverse community. The concept of multiculturalism has two main aspects: the recognition of diversity and the legitimacy of cultural pluralism (Anna, 2019:8). With the word "multi" meaning many and "cultural" related to culture, multiculturalism emphasizes the existence of cultural diversity, including ethnicities, races, religions, and subcultures that have emerged in various phases of society's history.

In Europe, multiculturalism emerged in response to non-white immigration to white-majority countries, with a focus on the recognition of different groups in the public sphere. Meanwhile, in the United States, the term is used politically to recognize human rights and equality, in response to the growing claims of group differences, including ethnic Africans, minorities, women, and gays (Mustaghfiroh, 2017: 27). Multiculturalism is considered a relatively new scientific phenomenon. Although this term is commonly used to understand its meaning. It requires an educational framework as a tool for cultural and value transformation to achieve the awareness that comes from understanding.

The term multicultural describes the view of the diversity of life in the world, as well as cultural policies that emphasize the acceptance of diversity and plurality as an important reality in society, including the values and socio-political systems that are embraced.(Azra, 2007: 29). Multiculturalism refers to an understanding that prioritizes the recognition of diversity or plurality and accepts this diversity as a necessity, so that mutual respect and appreciation between differences is the main key to this understanding. Multiculturalism has a complex meaning of cultural significance. Pluralism itself has various meanings, but basically pluralism is an understanding that recognizes the existence of a pluralistic or diverse society that is closely related to democratic indicators. Democracy has an understanding that recognizes diversity and strictly prohibits discrimination (Tilaar & Hapsari, 2004: 18). Indonesia as a democratic country also adheres to the concept of pluralism as the foundation of its diverse society.

According to Haviland in the article on multiculturalism in the era of Indonesian globalization, multiculturalism refers to cultural and religious diversity. By nurturing this plurality, we can create a harmonious life and a rich culture. Pluralism in this context rejects bigotry, prejudice, and racism, and accepts diversity in an inclusive manner (Fajar, 2022: 34). Parekh states that multiculturalism consists of three elements: culture, cultural diversity, and an approach to managing that diversity (Parekh, 2001: 67). Multiculturalism is a perspective on human life, not a practical political ideology. Multiculturalism needs to be implemented in policies that manage the cultural differences of citizens, considering that every country has a diverse culture and global migration that continues to increase.

In the Islamic view, multiculturalism is understood as the recognition of cultural diversity as part of a divine plan that shows the richness of God's creation. Diversity is seen as a gift that needs to be valued and preserved, not something to be avoided or resisted. The Qur'an affirms that Allah created people of various nations and tribes so that they could know and learn from each other. (QS. Al-Hujurat [49]: 13).

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

Translation: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted".

Multiculturalism, which means respecting and acknowledging other cultures, is normatively acceptable. In the context of Islam, multiculturalism can be seen from three perspectives: theological, historical, and sociological (Heriadi, 2020). Multiculturalism in the Islamic Theological view is reflected in many verses of the Qur'an. The plurality in the world is *sunnatullah*, as stated in Surah al-Hujurat verse 13, where Allah created man in various backgrounds. Islam affirms that all human beings are equal, descended from a pair of parents (male and female), and the purpose of this diversity is to know and understand each other's character of each group. In Surah Ar-Rum verse 22, Allah affirms this

وَمِنْ ءَايَاتِهِ خَلْقَ السَّمٰوٰتِ وَالْاَرْضِ وَاٰخْتِلَافِ اَلْسِنَتِكُمْ وَاَلْوَنِكُمْ اِنَّ فِيْ ذٰلِكَ لَآيٰتٍ لِّلْعٰلَمِيْنَ

"And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge."

Multiculturalism in Islamic history is rooted in the Charter of Medina, which emerged after the Hijrah of the Prophet Muhammad PBUH in 622 AD. This Charter created an agreement to ease conflicts between tribes in Medina,

which had a different situation from Makkah. As a guideline for tribes and religions at that time, the Charter of Medina was also a reference in explaining the Islamic system of government and statehood.

The multicultural foothold can be found in the morals and personality of the Prophet S.A.W., who is a multicultural figure. The Charter of Medina and the character of the Prophet became a multicultural basis that also reflected the Quran. First, the Charter of Medina proposed by the Prophet serves as a guideline for the life of the community, supported by the verses of Madaniyah. Second, the morals of the Prophet are identified with the Quran. These two points affirm that the Qur'an is the foundation of multicultural education in Islam (Azra, 2000).

Multiculturalism in the sociological perspective of Muslims can be seen in religious practices around the world. Muslims have a variety of madzhab fiqh, Sufism, and kalam. In Indonesia, for example, there are five madhhabs of fiqh, including Imam Shafii and Imam Hanafi. In the science of kalam, there are al-Ash'ari and Maturidy as figures of Ahlussunnah, as well as schools such as Mu'tazilah and Shi'ah. This plurality is also reflected in social, political, and educational groupings. Thus, the pluralism of religious cultural identity among Muslim communities is not only a fact, but also a spirit and approach in interacting with others.

Historically, multiculturalism in Indonesia has emerged as a result of external influences such as major religions, external socioculturalism, colonialism, modernism, and uneven globalism. In addition, internal factors such as the geographical condition of the archipelago and the diversity of regional cultures and languages also play a role. The Indonesian nation, which originated from the Austronesian Malay tribe, became diverse due to geographical factors and cultural disintegration from outside influences. In terms of religion, the Austronesian Malays have had an original belief system since the megalithic period, but the entry of major religions from outside has resulted in the marginalization of the culture and religion of the ancestral heritage. The emergence of multicultural societies is influenced by various factors, including: geographical location, the influence of foreign cultures, inter-tribal and ethnic marriages, and climate differences in various places.

Indonesia, located among thousands of islands from Sabang to Merauke, has a diverse culture in every region. Before the advancement of transportation, interaction between the peoples on the islands was limited, so each region developed unique characteristics and characteristics. In addition to geographical location, multiculturalism in Indonesia is also caused by Indonesia's relationship with foreign countries through various interactions. Countries that have traded in Indonesia include China, India, Arabia, and Europe. This interaction results in a process of acculturation and cultural assimilation.

In terms of belief, previously the people of the archipelago who adhered to animism and dynamism were introduced to new beliefs, such as Hindu-Buddhism from India and China, Islam from Arabia, and Christianity from Europe, along with several other beliefs. The spread of Islam is carried out through teaching and education. Some people preach and teach Islam in the center of government, while others go to remote villages to preach through pesantren, muenasah, and surau, so that Islamic teachings continue to develop in the community. esantren in Indonesia reflect an education that values equality, adopts modernity, and

represents the identity of Indonesian Muslims. Pesantren still plays a role in supporting multiculturalism. As an Islamic educational institution, pesantren teaches the values of tolerance and harmony, which are the key to the formation of a multicultural and mutually respectful society. (Rahman, 2015:125).

Analysis of the Picture of Multicultural Societies in Indonesia

Multiculturalism is positively received by Indonesian society, which is known to be very pluralistic. Ana explained that her article entitled Philosophical Study of Indonesian Multiculturalism that the plurality of Indonesian society can be seen from several aspects: consisting of 13,667 islands (not all of them inhabited), divided into 358 ethnic groups and 200 sub-tribes, and adhering to various religions with the following statistics: Islam 88.1%, Christianity and Catholicism 7.89%, Hinduism 2.5%, Buddhism 1%, and others 1%. In addition, there are residents who follow beliefs that are not registered as official religions. Indonesia's cultural history also reflects the influence of Nusantara, Hindu, Islamic, Christian, and modern Western cultures.

Nurcahyono also mentioned that Indonesia is a country with the largest cultural diversity in the world. This can be seen from the existence of various ethnic, ethnic, religious, and cultural groups. Currently, Indonesia consists of about 13,000 islands with a population of about 250 million people, covering 300 tribes and 200 languages. Indonesian society also adheres to six religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, as well as various other faiths. (Nurcahyono, 2018:105).

The picture of pluralism is considered to be an understanding of multiculturalism in a descriptive form, which describes the reality and facts of multiculturalism in the middle of society (Heywood, 2007). But in reality, pluralism and multiculturalism are different. diverse beliefs, different languages and customs. Referring to the definition of a pluralistic society according to J.S Furnivall, this plurality is regional (individual), there is less interaction between groups, the emergence of groups due to colonialism, and the society is very weak in the "common sense will" of social togetherness which contains values as a guide for social life (Wilodawati: 2). According to Clifford Geertz in Aulia argues that a pluralistic society is a community divided into small parts consisting of individuals who are interconnected through primordial bonds. (Aulia, 2022).

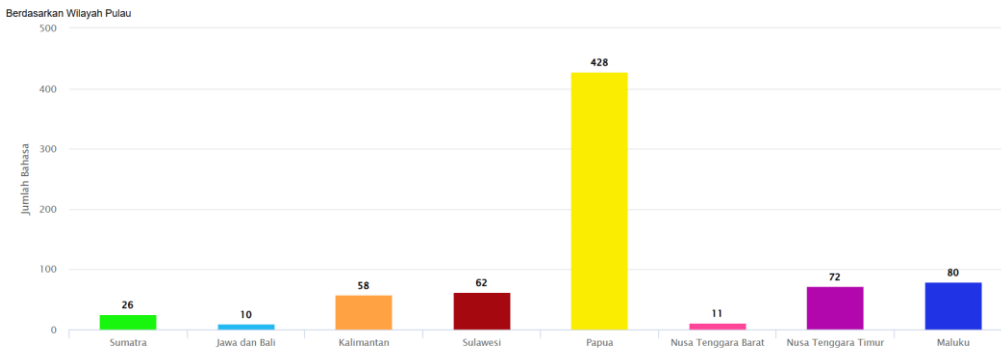
Whereas a multicultural society, as described by Parekh in Anna, is a collection of various cultural communities that have various advantages, despite differences in views of the world, systems of meaning, values, social organizations, history, and traditions and customs (Anna, 2018). According to Rohmad, a multicultural society is a community that recognizes and respects equal cultural diversity. (Rohmad, 2018:151).

Multiculturally closely related to culture, Indonesia as a large country with diverse cultures has different ethnicities, languages and beliefs between regions. An overview of Indonesia's multicultural society can be seen from:

Provinces in Indonesia	Inhabitant	Suku Bangsa	Language	Religion
38 Province *(Wikipedia, 2024)	275.344.166 Soul *(Population Data, 2022)	1. 331 Suku 633 Sub Suku *(BPS, 2015)	718 Bahasa *(Kemdikbud, 2019)	6 Agama *(Kemenag RI, 2022)

The distribution of the population which amounts to more than 275 million people with 1,331 ethnic groups that certainly have different ways of life. This clearly shows the multicultural picture that exists in Indonesia. In addition, the number of languages that it has as many as 718 languages is the diversity and uniqueness of the Indonesian nation. The number of languages in Indonesia can be seen from the following data display:

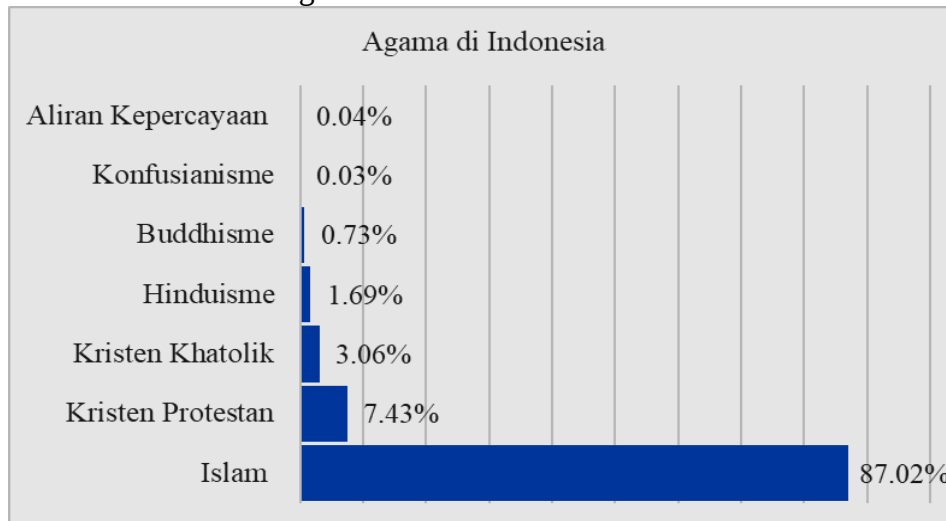
PENYEBARAN BAHASA DI INDONESIA



Based on data on the spread of languages in Indonesia, out of 718 languages there are more than 428 varieties of languages and dialects spread across Papua. Maluku is in second place with 80 languages, followed by East Nusa Tenggara, Sulawesi, Kalimantan, Sumatra, West Nusa Tenggara, Java and Bali. The latest data from the Central Statistics Agency (BPS) in the 2020 Population Census Long Form shows that 73.87% of Indonesian families still communicate using the regional language in the family. In relatives or neighbors, the use of regional languages decreased to 71.93%. This figure is lower in Generation Z and Alpha, who only speak the local language of about 61-62% in the family. Regional languages for Indonesian people are generally mother tongues that are learned from childhood and used in family communication (Abdul, 2021). In addition to the Indonesian language, it is also rich in ethnicity and ethnicity. The parent tribe is Malay and melanosoid races. Then these tribes gave birth to descendants of small tribes until they reached 1,331 tribes;

Provinsi	Nama Suku	Bahasa Daerah
Nangro Aceh Darussalam	Aceh, Gayo, Tamiang Ulu Angkil, Aneuk Jamee, Klueit, Gumbak Cadek	Aceh, Alas, Angkola, Batak, Enggano, Gayo, Karo, Kubu, Lampung, Lom, Mandailing, Mentawai, Melayu, Minangkabau, Nias, Oreang Laut, Pak-pak, Rejang Lebong, Riau,
Sumatra Utara	Batak Toba, Batak Karo, Batak Mandailing, Nias, Simalungun, Cina	
Sumatra Barat	Minangkabau, Gusci, Caniago, Tanjung Kato, Panyali, Sikumbang.	
Riau	Sakai, Hutan, Talang mamak, Melayu, Bunai, Kubu, akit, sakai.	
Jambi	Kerinci, Penghulu, Melayu, Batin, Kubu, Pindah, Muko-Muko.	
Bengkulu	Enggano, Rejang Lebong, Pasemah, Gumai, Kur, Serawi, Lembak.	
Sumatra Selatan	Komering, Palembang, Pasemah, Semenda, Ranau, Kisam, Ogan	

The table is only an overview of the region with the community consisting of various tribes. For example, Nanggroe Aceh Darussalam with the regional language of Aceh has at least 6 parent tribes, namely Aceh, Gayo, Tamiang Ulu Angkil, Anuek Jamee, Klueit, and Gumbak Cadek. In addition to the data mentioned above, the Republic of Indonesia may not currently be recorded by BPS. From the description of a society that has a high level of diversity in culture, they have diverse views, lifestyles, cultures, and customs as well. Furthermore, the face of Indonesia from the beliefs and beliefs embraced by its people can be seen from the following data:



*Data Source: Kementerian Agama Republik Indonesia, 2022

The latest data from the Indonesian Ministry of Religious Affairs released in 2022 shows that the majority of Indonesians adhere to Islam with a percentage of 87.02%, Protestants 7.43%, Catholics 3.06%, Hinduism 1.69%, Buddhism 0.73%, Confucianism, 0.03% and other faiths 0.04%. Based on the information above, it is clear that Indonesia consists of various ethnicities, races, religions, cultures, and languages. These differences make the country vulnerable to social and religious conflicts. Therefore, it is important to make efforts so that differences do not create hostility or the view that others do not have equal rights as citizens.

The data shows an overview of the beliefs of the Indonesian people which are dominated by Islam. However, this dominance cannot be generalized that the people have the same understanding and perception of multiculturalism. In the understanding of religion itself, there are striking differences that cause conflicts. Research conducted by Zainurofiq on the history of conflicts of Muslims in Indonesia shows that many conflicts arise in the course of Islam, one of which is. Society continues to develop until now, one of which is Radicalism. At least based on Zainuroq's research, a brief history of intra-Muslim conflicts in Indonesia can be divided into three main issues: first, ideological conflicts between Muslims who are oriented to national ideology and those who want to make Islam the state ideology; second, conflicts between organizations and religious beliefs; Third, conflicts related to the essence and direction of national culture.

As a large nation with plurality and diversity, this diversity is a proud wealth of the nation but it is not uncommon for these differences to create

conflicts. The potential of this lubricant was also conveyed by Tumagor in (Andika, 1945).

Indonesia's multicultural society, made up of various ethnic groups and cultural customs, has the potential to strengthen the nation in the future. However, if socio-cultural diversity is not managed properly, this can trigger social conflicts that threaten the unity of the country."

Diversity is a wealth and characteristics of the nation that should be grateful. However, these differences can also be a boomerang for the unity and unity of the country because there are often disputes triggered by ethnic, racial, and religious differences. There are many cases of disputes and tensions that occur in the community such as the May 1998 incident in Jakarta, disputes between ethnic groups in Ketapang, Kupang, Ambon, Batam, Sambas, Sampit and other places where riots or conflicts that occurred are clearly visible. Another thing that is very striking is the emergence of the desire of some citizens to separate from the Unitary State of the Republic of Indonesia or establish their own state, such as Free Papua and Independent Aceh (Adri, 2011). Divisions and conflicts between tribes emerge into the public space in every phase or time as a result of pluralism itself. In the reform era, freedoms that were not obtained during the reform were overflowed in an excessive way (euphoria) and many regions in Indonesia experienced inter-ethnic conflicts. (Adri, 2011). Even disputes between Madurese migrants and the local population, for example, have occurred repeatedly in West Kalimantan since 1962. Since 1962, disputes involving Madurese, Malays, Dayaks, and Chinese ethnic groups have continued in 1963, 1968, 1972, 1977, 1979, 1983, 1996, 1997, 1999, and 2000. The events that occurred in Central Kalimantan in February 2001 are an example of how complicated the issue of ethnicity in Indonesia can be. (Abdullah, 2001).

In recent times, conflicts have often been triggered by differences in interpretation of religious texts, which have given birth to certain sects. These sects were often considered deviant by larger groups, so they were forced to be expelled from certain areas. Ideally, the normative provisions of religion should not cause problems, as they aim for the universal good in man's relationship with Allah (hablun min-Allah) and fellow human beings (hablun min-annas), both in this world and in the hereafter. In reality, however, religion is often used as an excuse for conflict or justification for bloody disputes. This shows that religion, while it can unite, can also be divisive, especially because of the fanaticism that can fuel division.

Disintegration and conflicts between ethnic groups show that Indonesia is still a pluralistic society, due to the lack of unifying factors among them. On the other hand, Indonesian society as a multicultural society also adheres to the concept of pluralism. Pluralism is a view that respects differences in society and allows different groups to maintain their cultural uniqueness. (Pratama, 2024). Indonesia's multicultural society has made the state philosophy "Pancasila" with the motto "*Bhineka Tunggal Ika*" as a guideline to be able to live together with full harmony.

Multiculturalism respects cultural differences in diverse societies. This award is realized through tolerance between groups, in order to create a harmonious global society, respecting the human rights and dignity of every individual without discrimination. In a multicultural society, society considers that

each culture has the same values and different advantages. However, it is possible that in a multicultural society it is also segregated based on ethnicity, race and religion, which is a strong trigger for conflict in society so that it is divided into dominating groups and dominated groups. Zaen explained the characteristics or characteristics of a multicultural society. (Zaen, 2024:78)

“A multicultural society has several characteristics, including: 1. Abundant cultural diversity causes the existence of more than one cultural structure. 2. Social segregation, in which groups are separated by race, ethnicity, and culture, is often called the primordial concept. 3. Institutional structures that are not complementary to each other, making it difficult to organize society due to the separation of certain segments. 4. Low level of consensus in decision-making due to the difficulty of reaching agreement in the midst of diversity. 5. The potential for relatively high conflicts due to ethnic, cultural, and customary differences. 6. Integration often occurs through coercion, as voluntary integration is difficult to achieve in multicultural societies. 7. Political domination by certain groups over other groups, where the ruling group tends to prioritize the interests of its group. 8. The emergence of minority and majority groups as a result of diversity in a multicultural society..

Multiculturalism emphasizes how important it is to accept and appreciate differences. Multiculturalism not only recognizes cultural diversity, but also seeks to create balance and harmony between cultural identities in society. This helps create a social environment that minimizes or resolves conflicts between groups through discussion, understanding, and cooperation. Multiculturalism includes recognition, tolerance, inclusion, equality, and respect for cultural diversity. The ultimate goal is to create a just and harmonious society, where every individual and group is valued and can contribute according to their abilities and talents.

In order for the realization of a multicultural society to be a necessity for the Indonesian nation, it is necessary for the public to have a fundamental and broad understanding of the importance of multiculturalism. Suparlan said there are at least three points for the creation of a multicultural society. This includes; (1) The concept of multiculturalism is increasingly understood and considered important by the Indonesian people, with the desire to adopt it as a guideline for life at the national and local levels. There is agreement among experts on the meaning and basis of this concept, as well as the steps that can be taken to realize the ideal. (Suparlan, 2014). Multiculturalism is a source of social strength and beauty that arises when individuals synergize with each other to build a nation. However, if not managed properly, diversity can trigger conflicts and violence that threaten the life of the nation and state. This diversity will be difficult to unite in a harmonious frame of daily life if there is no sense of tolerance.

Khasanah states that a deep understanding of multiculturalism and Islamic perspectives is essential to building an inclusive, harmonious, and just society (I. L Khasanah, & Paryanto, 2023). With this understanding, people can better appreciate diversity, creating a social space that is open to all individuals regardless of background (Alfrida Taruk Ponno et al., 2023). The understanding of multiculturalism and pluralism does not appear out of nowhere, but requires systematic efforts at all levels of society, one of which is through multicultural education.

Mahfud explained that multiculturalism refers to the uniqueness of each individual born into the world. (Mahfud, 2006). This means that a unique phenomenon is the law of Allah, or *sunnatullah*. The differences can be felt in even small scopes, starting from the way of communication and language, intonation or accent, and how to behave, and so on. To create an atmosphere of mutual respect in harmonization, maintaining diversity is essential. By implementing multicultural education, it is hoped that a tolerant and non-fanatical society will be created, so that the ideals of the nation's founders to achieve unity, one language, and the sovereignty of the Republic of Indonesia can be realized.

Multicultural education etymologically comes from two terms, namely education and multicultural. Education means the process of developing individual or group attitudes and behaviors to mature human beings through teaching and training. Multicultural comes from the word "culture" which means culture and the prefix "multi" which means many. Thus, multiculturalism refers to cultural diversity. In this context, the term places more emphasis on cultural diversity that reflects a person's background. Multicultural education is a crucial component in the Indonesian curriculum that aims to develop life skills. Indonesia's culturally diverse society offers a variety of perspectives. Through this education, students are taught to appreciate and tolerate diverse cultures. This approach is based on the belief that culture influences human behavior and plays an important role in shaping cooperation and conflict between individuals.

Multicultural education, according to James A. Banks, is a perspective and way of thinking, not just information about various ethnic, racial, and cultural groups (Rossi, 2018). Banks stated that multicultural education consists of five dimensions, namely: content integration, knowledge preparation, prejudice reduction, equal pedagogy, and supportive culture and school structure. According to Sizemore, multicultural education is the process of acquiring knowledge to control others for survival. (Sizemore, 2018). Multicultural education is a developmental process that ignores limitations in human interaction. It respects cultural, ethnic, ethnic, ethnic, and religious diversity. As an educational model, multiculturalism prioritizes understanding and respect for human dignity and dignity, regardless of economic, social, cultural, or religious background.

Azra in her research on multicultural religious education focuses on the application of the principles of difference, care, understanding of political choices, and appreciation for cultural values that shape individual character. (Azra, 2024). These values can include things like religion, race, discrimination, plurality, human rights, and so on. Multiculturally oriented religious education serves to increase students' awareness of the diversity of Indonesian society. This society is rich in culture, beliefs, language, race, and ethnicity. Therefore, this diversity requires multicultural education to prevent conflicts due to differences. Multicultural education responds to demographic and cultural changes in society, as well as at the global level. It is hoped that this can foster attitudes and values that support social harmony and peace.

Azyumardi Azra, as a new figure in education in Indonesia, highlighted the importance of discussions on pluralism and multiculturalism, as well as expressed his views on multicultural Islamic education. (Azra, 2007). According to Azra, the concept of multicultural Islamic education starts from the essence and purpose of multicultural Islamic education and the value of multicultural Islamic education.

Multicultural Islamic education, as explained by Azra and discussed by Halim, aims to form individuals who are faithful, obedient, skilled, and able to appreciate cultural diversity in response to demographic and cultural changes in society. The purpose of the multicultural Islamic education curriculum based on Azra's perspective is to produce individuals who have a knowledge of wasathiyah Islam. A multicultural Islamic education curriculum should include: 1) has an element of wisdom by reaping peace. 2) have the ability to describe the narrative of the national aspect. 3) covering multicultural subjects such as tolerance, ethnicity, religion, mediation, human rights, democracy, and plurality. The method that is considered relevant is active learning. However, the urgency is as a strategic measure to combat radicalism and extremism. The method that is considered relevant is active learning. However, the urgency is as a strategic measure to combat radicalism and extremism. According to Azyumardi Azra, the values of multicultural Islamic education are as follows: 1) Tasaamuh (which means tolerance), 2) Wasathiyah (which means moderation), and 3) Takriim (which means sharing). respect, 4) human or humanitarian concern, 5) peace.

Based on Suradi's perspective in his research, the cultivation of religiosity with a multicultural perspective began to become a topic of discussion and discourse in Indonesia. Islamic education with a multicultural perspective in denal is also an education in the "liberation" genre. Its presence is expected to be a solution in the world of education and alternative options that can anticipate division, tension and integration for a pluralistic nation from various ethnic conflicts, civil wars, humanitarian tragedies related to SARA, other violence caused by ignorance and lack of understanding of diversity. (Suradi, 2018). He continued, to realize multicultural Islamic education, there are two steps that need to be taken, namely conceptually and methodologically. Conceptual steps include deepening understanding of multiculturalism through various sources such as journals, seminars, and articles. It is hoped that the multicultural perspective in Islamic religious education will greatly influence students' religious understanding, both through the content of the curriculum or teaching materials and applications.

Multicultural Islamic education is now considered an effective method to spread multicultural values to the community through the education system. It is hoped that students will be able to understand, appreciate and respect differences as sunnatullah and inevitability (Abdul, 2021). There are several strategies that can be used to teach multiculturalism awareness to students in schools (Abdurahmansyah, 2017). First, a change in perspective on cultural diversity in education is needed. Second, Islamic educational institutions must make adjustments to their vision and mission to uphold the Islamic principle of rahmatan lil 'alamin. Third, it is necessary to update and formulate a curriculum that emphasizes respect for diversity and encourages inclusive and tolerant attitudes in a diverse society. The essence of multiculturalism is the acceptance of other groups as a unit regardless of cultural, ethnic, gender, language, or religious differences. Multiculturalism affirms that despite differences, all people are equal in public spaces.

According to James Bank, multicultural education has five interrelated dimensions, namely the integration of content in teaching, the process of knowledge construction in teaching, equitable pedagogy, training participation in

teaching, and the reduction of prejudice in teaching (James Banks, 1994). The first dimension is the integration of content in teaching. Designing multicultural learning is essential to create unity in content and teaching materials by integrating diverse cultural materials. After designing the structure of the learning content, the next step is to ensure that the substance of the material in the form of knowledge is ready to be transformed in the learning process in the classroom with various classroom management methods. Third, the pedagogy of justice in teaching. This includes the ability of teachers to apply teaching methods that are inclusive, fun, and respectful of all students regardless of religious, ethnic, language, or cultural background, in order to create more productive social awareness. Fourth, participation in teaching training. The involvement of students in classroom activities that support each other's learning objectives is an important exercise for developing participation in the group. This exercise helps build the individual's habit to actively contribute to various activities. Awareness of this is the main capital in the implementation of multicultural learning. In addition, the reduction of prejudice in teaching also needs to be considered. In multicultural learning, it is important to encourage students to discuss and clarify cultural differences. This aims to reduce negative prejudices between them. All students need to feel comfortable in a group without any suspicion. As educators, teachers must ensure the application of multicultural educational aspects in the learning process.

Islamic religious learning with a multicultural perspective technically teaches tolerance and democracy. The teacher designed the learning process. This learning design must be adjusted to the culture and background of students, then in the process integrate learning content with the values of multiculturalism to achieve the learning goal, namely the creation of harmony and tolerance in diversity. The learning process of Islamic Religious Education in schools is often considered less effective in improving students' understanding of religion. An emphasis that is only on the cognitive aspect is considered a problem. (Syarifudin, 2007). Multiculturalism is a strategy that utilizes the diversity of students' cultural backgrounds as a strength to form a multicultural attitude. This strategy is beneficial for schools in building an understanding of diversity. Multicultural learning directs students to understand and accept the diversity of cultures, values, customs, and existing political systems. Multicultural Islamic education is expected to form individuals with moderate Islamic insight or *wasathiyah*. Azra stated that this goal is in line with the Qur'anic verse Q.S. Al-Baqarah 2:143, which underlies the acceptance of differences. (Azra, 2020). Ketika masyarakat telah memiliki pemahaman yang kokoh terhadap multikulturalisme, maka ragam lemayemukan yang ada Indonesia dapat menjadi sebuah kekayaan dan keniscayaan yang menjadi kebanggaan dalam bingkai harmonisasi dan islam moderat sesuai dengan semboyan bangsa “Bhineka Tunggal Ika” and national philosophy “Pancasila” as well as the fact of human creation.

Conclusion

Multicultural society is a cultural difference that exists in a region, multiculturalism is increasingly popular introduced by community media that has several cultures and languages. Not only that in European countries, Multiculturalism emerged in response to non-white immigration from outside

Europe to white-majority countries. We need to know that the basis for the emergence of Multiculturalism in Indonesia is inseparable from history, multiculturalism emerged due to sociocultural influences from outside, colonial influences, modernism and uneven globalization in the archipelago. Furthermore, geographical location is one of the causes of the emergence of different cultures, although previously humans coexisted but after moving to different regions, the culture will follow where we live. Another cause of the emergence of multiculturalism in Indonesia is in terms of belief. Then, this study describes how diversity, beliefs that must be strengthened with multiculturalism, pluralism and Islamic values to anticipate various social threats, conflicts and disputes that will be threats to society. Multicultural is the wealth of the nation, but it is not uncommon for this plurality to actually trigger conflicts in the community.

Throughout Indonesia's history, we often encounter conflicts between tribes, races and groups that occur in society due to differences. On the other hand, some Indonesian people also adhere to the concept of pluralism and multiculturalism which recognizes diversity between groups. From an Islamic perspective, Multiculturalism cannot grow and develop instantly in social life. Therefore, Islamic education with a multicultural perspective is present as an alternative solution and preventive step to diversity issues. Islamic education of multiculturalism is very important and must be conveyed to the community, especially pluralistic as in Indonesia. Thus, Indonesian society can coexist and peacefully as the fruit of the cultivation of multiculturalism values that promote differences and multicultural Islamic values through Islamic education with a multicultural perspective.

In this study, we will apply an understanding of multiculturalism in the midst of cultural diversity in Indonesia, of course the discussion of multicultural Islamic education in general needs to be studied in future research. The author's hope is that this research will be for understanding for academics to become a reference. The implementation of the results of this research will be a reinforcement for research before and after so that all communities.

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