

RESURRECT MULTICULTURAL ISLAMIC EDUCATION IN INDONESIA

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ABSTRACT

Indonesia in multicultural education has not yet shown significant results within the framework of multicultural education, even though Islamic education in Islamic boarding schools has unconsciously implemented it first. This study aims to describe, analyze and interpret how to revive multicultural Islamic education in Indonesia. This type of research is qualitative with literature review method. The main objects in this research are books, journals, articles, and other scientific literature related to the research topic. Social theory and multicultural theories are also searched by researchers and collected as complementary data. After the data is collected, it is reviewed and analyzed using the interactive model theory of Huberman and Saldana (2014). From the results of the analysis it was found that: 1) Multicultural Islamic Education is a paradigm of the social life of the world community which is united in the celestial ontology (Al-Qur'an and Al-Hadith along with the principles of the imams); 2). The ideas and mission of Ibn Khaldun's education which are oriented towards the friendliness of the world's values and the values of the hereafter, deserve to be used as a reference and reference for the implementation of Multicultural Islamic Education; 3). Islam, with its slogan that originates from heaven, as rohmatan lil'almin, implies that there is no element of distinction between all earthly creatures with all their labels (religion, culture, customs, ethnicity, language, class) and other diversity. 4). The symbol of Bhinneka Tunggal Ika, which is in line with the concept of heaven, should not only be used as a motto, but must be instilled into the foundations of community education life. 5). Textbooks of Islamic Education that are friendly, tolerant, uphold mutual understanding and respect need to be printed and campaigned on a large scale. 6). There is a need to integrate various histories into historical subject units, because history is an original and liner fact. It is with history that we know the conditions of the beginning, the golden age, the destruction and the rise of the former nations with all their behavior, morals and ethics. The results of this study are expected to be used as information and references for other researchers with literature studies on Multicultural Islamic Education.

Keywords: Education, Multicultural, Islam, Indonesia, History



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INTRODUCTION

In the 1970s, the term multiculturalism first came into widespread use. Canada used it in the 1971s. In the 1973s, Australia followed suit in the section of policies for citizens in managing ethnic diversity in their governments.

The birth of the term Multiculturalism, is a respect for the form of collective consciousness adopted in state policy. This policy is taken from all social and cultural consequences that develop in the arena of society. The wave of migration in the 1960s, 1970s was so great that although many did not want it, but this human need many could not prevent and avoid. All human beings desire to achieve tranquility and a better life by choosing migration or choosing hijra (Jonah, 2019).

Multicultural is an effort to develop human behavior. He is not an abstract mind, but this can be realized through education. Multikultural should not only be based on identity and recognition, but how it can be realized in real life. A nationally integrated life is global through diverse cultures (Tilaar, 2002).

Minority groups, sometimes frontally, are determined to incorporate their culture by resisting their will in the dominant societal structure. And vice versa culture. The dominant community with all the attributes of its community does not want and cannot be marginalized. This condition then gave birth to the theory of a multicultural model on the territory of the nation that was carved. One: *Melting Pot Model*, is a view that gives the understanding of the fusion of culture and ethnicity into a new culture. The traits and ethnicity of the old culture are lost. Second: *Assimilation Model*, is a view that provides a picture of the elimination of differences mingling and merging into the dominant compound area. Third: *Salad Bowi Model (multiculturalism)*, this model sees the necessity of giving place and territory of expression of differences from which the culture originated, and in the same position supports and agrees to an agreement to respect each other and coexist in a friendly and peaceful manner, in other words the old remains an expression without any new influence, and the new also expresses artfully as an addition to color. The Indonesian nation with the motto *Bhinneka Tunggal Ika*, follows this third model and; Fourth: *Open Nation Model*, this model provides flexibility and openness and freedom so wide. Its people are not bound by rules and are free to take the desired way in forming a nation with all the desired diversity.

The contextuality of Indonesian society in state practice, it seems, is still far from the view of multiculturalism. The symbol and symbol of *Bhineka Tunggal Ika*, seems to be only proud as an aphorism. *Bhineka Tunggal Ika*, the maximum is so broad in terms of diversity and unity of a multicultural nation. Its position propagates and traces to bind all differences in togetherness for the integrity of the Unitary State of the Republic of Indonesia (NKRI). The Indonesian people must come out, kick off and revive allnationalities that during the New Order period seemed to evaporate and almost disappear. The diversity of the nation's culture is an

asset of a nation's wealth in acting out democracy to knit back the thread of togetherness with the beauty of diversity.

The Indonesian people for a while, like sleeping for a moment because of the euphoria of the wave of reform. The irony is that when he woke up from his dream during the reform period, there was a decline in the quality of education, such as student behavior that seemed not to reflect good manners, and not infrequently news about student violence against teachers, or vice versa, emphasized the large gap between existing knowledge and the behavior of education actors (Ramadan, 2020). As a result, education, it turns out, is still included in a series of unfinished dreams even though it has been awakened by the roar of reform that echoes. The process of education in Indonesia has not run on its true rails, one of the reasons is the Indonesian Education system which is considered unable to answer the needs of the times (Basir & Ramadan, 2017), even schools are considered to have failed in carrying out their role (Iin Purnamasari, Suyata, 2017); (Ramadan & Yahya MOF, 2022). This situation is ultimately between educators and learners as *mis-education* occurs.

Indonesia in general does not have mature experience in the framework of multicultural education, although in fact the area of Islamic education in pesantren has indirectly and unconsciously implemented it first. This is because the pesantren curriculum is created and *designed* and approved to be implemented with the *dawuh* and blessing of the *kyai*. In Javanese terms, this sentence is popular with the word "nderek dawuh kyai". While the area of the national education curriculum, which must be inscribed in the system and law as state policy, must take a path with various twists to be determined and implemented. Facilities and infrastructure must be adequate as support, educators and education personnel must also be commensurate in a single thought about the importance of (Rahmatullah Amrozi et al., 2020) awakening the identity of diversity and friendliness as *high ethical standards* that must be upheld together.

As an illustration of a real map of the practice of multicultural education in America and Canada with its democratic concept. The concept and thought of multicultural education was born to eliminate discrimination and racism between blacks and whites. Based on the description above, researchers are interested in conducting research by reviewing literature on reviving Multicultural Islamic Education.

RESEARCH METHODS

The nature of this research is qualitative research using *library research* techniques. The central point of this research is the actual problems relevant to the topic under study (Nana, 1989). Research seeks information with a structured series, understands and records readings from various forms and types of information that are relevant and do not overlap with the subject matter under study and process it into research material.

Literature study, according to Zed (2004: 3) is a number of forms of research activities with a library data collection approach, then reading and recording and processing the research material.

Sugiyono (2018: 291) stated that literature research is associated with theoretical research through references to culture, values, and norms that develop in the social situation under study. This literature research is closely related to the scientific literature. For both opinions, this literature research does not go directly

into the field to meet respondents because information is obtained from library sources in the form of books or documents which are then read, recorded and analyzed. For this literature study, researchers looked for literature data in the form of theories about multicultural Islamic education in Indonesia.

After all the data is collected, the next stage is for researchers to systematically study and compare the data on Multicultural Islamic Education found and then analyzed using the interactive model theory of Huberman and Saldana (2014) which applies 4 steps (Raskind et al., 2019): 1) *Data Collection*, namely Unify, group, and identify data that will be used as research sources. The author in this study, identified data sourced from papers in the form of books and journals from research related to Multicultural Islamic Education in Indonesia; 2) *Data Condensation*, which is an activity with reference to the process of *selecting*, *focusing*, *simplifying*, *abstracting*, and transforming data. At this stage researchers carefully examine every data related to Multicultural Islamic Education in Indonesia to be marked as material for stepping to the next stage of data analysis, namely 3) *Data Display*, where the process of presenting this data is a process of systematically compiling information in order to obtain conclusions as research findings to be presented and discussed in detail. If the condensation and presentation stage of the data has been carried out, then the last step that the researcher does is 4). *Conclusion Drawing*. Conclusion making is a process when researchers interpret data from the beginning of collection accompanied by making patterns and descriptions or explanations. Referring to the opinion of Miles and Huberman, that this research was carried out interactively and took place continuously so that the data reached the saturation point. This research process is cyclical including data collection, data condensation, data display, and conclusion/verification.

RESULTS AND DISCUSSION

Understanding Multicultural Islamic Education

Education is an activity and process, a process of human resource development. Resources that need to be generated to fulfill optimal social skills. Social skills that develop and have skills and provide strong relationships between individuals and the culture of the surrounding environment. Ibn Khaldun (Sulaiman, 1987) explained that education is a lamp of knowledge and skills, in which are visible spots of real work with all its aspects to be grown as provisions in order to survive more advanced towards the welfare of the tendencies of each individual".

Islam itself, in its aqidah and ummah beliefs is the ultimate religion as a completion of previous religions and teachings. The passage from Surat Al-Maidah mentions it clearly without the need for interpretation.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ
دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"This day I have perfected for you your religion, and I have satisfied you with My favor, and I have pleased Islam to be a religion for you". (Q.S. Al-Maidah (5):3) (Quran.kemenag.go.id, 2023a)

This clarity and firmness is also embodied in Surat Ali-Imron:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا
جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

"Indeed, the only religion in Allah's side is Islam. There is no quarrel among those who have been given the Bible except after knowledge has come to them, because of malice among them. Whoever disbelieves the verses of Allah is very quick to chasten." (Q.S. Ali Imran (3):19)(Quran.kemenag.go.id, 2023b)

Multicultural as stated by Dr. Sutiah, he said that multicultural origin of the word is "multi" which has many meanings, while "culture" means culture. These two words are put together into a multicultural standard word with an ideological sense with the desire for togetherness from several diverse cultures to have the same status in the modern society.

Indonesian Education Expert Azyumardi Azra ([Azra, 2004](#)) provides a definition, that multicultural is a paradigm of social life of the world community. The basis is a sense of oneness by stripping away all attributes of difference in whatever form it takes with the aim of eliminating the seeds of social conflict. High level awareness of the importance of cooperation, equality, mutual respect and understanding and work hand in hand to build a more friendly peace life. Thus, multicultural means a variety of cultures, behaviors, religions, types, forms, patterns, customs related to human social areas.

The unification of the three terms above illustrates that the coverage area of Multicultural Islamic Education touches aspects of human life from life to after death. This aspect in the area of Islam includes the life of the world and the afterlife.

Concept and Objectives of Multicultural Islamic Education

Discussing the concept and purpose of multicultural Islamic education in Indonesia, it seems more compatible with the ideas born by Ibn Khaldun without denying the thoughts of experts and other experts. Ibn Khaldun's thought and conceptions were born to combine empirical, reason and revelation in a rationalist manner based on keen experience. His ideas knit social society and statehood accompanied by innovative criticism.

Ibn Khaldun ([Khaldun, 2001](#)) is very passionate about philosophy as evidenced in his Muqaddimah (introduction to Kitab Al-Ibar which has a sociological-historical, and philosophical pattern). He also took his experiences and facts so seriously that he was also called an empiricist. The combination of these two schools which today is called Scientific the combination of the two scientific schools can be accounted for. The real proof of his scholarship and expertise is where Ibn Khaldun was repeatedly given the mandate to serve as Hakim Agung in Egypt during the Maliki Madzhab. Ibn Khaldun's scientific spirit is also strengthened by the testimony and statements of Muhammad Iqbal, he said that the only expert in the Muslim area who has succeeded in entering the world of tasawuaf is Ibn Khaldun ([Suharto & Shaleh, 2006](#)).

In his Muqaddimah, the definition of education described by Ibn Khaldun, ([Khaldun, 2001](#)) is very broad and not specific. The descriptions he conveyed were general descriptions, as well as the meaningful sentences he once said, that "Whoever by his parents neglects the education of his children and his example will

be educated by his zaman". The meaning is that whoever the person, black, white, rich, poor who does not get the manners needed in social interaction and the environment from parents, kyai, ulama', elders and predecessors, educators who are accompanied by a lack of willingness to learn and learn from them, then the person will certainly be taught by nature as a medium and teacher. His education and knowledge will be colored by various events that occur throughout the ages, both experienced and unexperienced, it is the age that will teach him.

One of the descriptions of the concept of good education was once conveyed by Harun Ar-Rashid to Ahmar. Ar-Rashid said to Ahmar, "O Ahmar, the Amir al-Mukminin has given his heart to you, so open your hands to him. He must obey you. They are appointed by the Amir al-Mukminin. Read him the Koran. Teach him hadith. Read the poem. Teach him to speak well. Stop him from laughing on the spot excessively. Give him a good example of how to take his position against Shaykh Bani Hashim when they came to him.

Various kinds of knowledge are elaborated, clearly laid out by Ibn Khaldun (Khaldun, 2001) contained in his Book of Muqaddimah. He formulated the vision and mission and goals of Islamic Education divided into 2 parts:

1. Orientation of life after death (afterlife).

The Qur'an is the source of all sources, the main symbol of nature ethics and its contents. Important and urgent must be taught to children, must be simulated and teachings practiced in all corners of life. The Qur'an is an enlightener that can draw inspiration to every innermost recess of the heart. The Qur'an examines all the evidence and history of earlier natural events and subsequent natural events along with strong analogies, warnings and threats.

2. Real life orientation of nature (world).

Education is industry, factories, processing machinery and character printing that develops in society. This machine according to Ibn Khaldun always works and lives, developing in any area, environment, community, community group. Process that by step to produce useful and practical preparations. Typical and simple such as expertise in terms of farming, gardening, construction experts, goods and tool modification experts and also expertise in knitting. While machines in certain product processing categories specifically and complex in nature such as medicine, administration, and art are processed by different machines.

The formulation of this educational goal as a result of the high excitement and seriousness of Ibn Khaldun opened the faucet closing the path and twists and turns of various kinds of knowledge. Hard work and hard work accompanied by a sea of practical experience, later, this fact ushered in world recognition of his expertise and brilliance gave rise to warm ideas, including about modern education.

The dominance of the concept of education spread by Ibn Khaldun is the integration of religion with morals in various methods, objectives and various media that contain the aroma of religion, especially Islam. This is inseparable from his experience and expertise as a person who memorizes the Quran. Suharto (2006), explained that Ibn Khaldun gave a brief description of the big dream of the purpose of Islamic education, namely:

1. Education is not an attempt to document, but teaching, teaching must be prioritized by religious shiar oriented from the source of heaven (Qur'an and

- Hadith). With religion the potential of the individual will be stronger, ingrained, resistant to waves and wind deflections manipulated by misguided parties.
2. Carve out individuals of body and soul so that they are ready and able to face various existing problems, because problems in essence will never subside, arise one after another.
 3. Passing on real skills, provisions and survival skills with vocational sheets. Education and teaching are an integral part of the art and ethics of working to ensure survival.
 4. Forming morals, morals and ethics without abandoning worldly goals and ukhrowi. Knowledge is not a consumptive item that can run out, but it is a moral mirror that can spread goodness, while morals can grow knowledge.
 5. Prepare individuals for progressively oriented thought and action. A person is not the same as other individuals in holding jobs, skills and thinking in certain fields.
 6. Emphasizes the importance of learning languages (especially Arabic). In order to understand the Qur'anic texts comprehensively, thoroughly, teaching the Qur'an ahead of understanding Arabic will deflect understanding in the wrong direction.
 7. Preparing students who are friendly, tolerant, ready, alert, creative, honest full of gentleness and coolness. Education will shape history, and good history will be shaped by good education.

The breadth of understanding, concepts and directions of Islam in education created by Ibn Khaldun, as if he described the freedom and breadth of the area of education. The process area is not just limited by the four walls. Education is one of the processes of human consciousness that is able to decipher the true map of various events and events throughout the ages that occur in nature. The thoughts and consps offered by Ibn Khaldun about Islamic Education seem to be a reconstruction of the chaotic development of Islamic Education to be used as a *geident* as a basis for education.

Reviving Multicultural Islamic Education in Indonesia

Society with its civilization can basically grow and can sink apart from the matter of religion as *nubuwwah* or not. The fact and fact that the movement of society and its civilization can go on without being visited by the teachings of the Prophet. But it is different when the context is related to norms and ethics. Norms and ethics do not grow from birth, but they are taught, learned through a continuous and structured process.

Multipolar education has actually been practiced by Rosululloh SAW, with the application of a set of rules that later became known as the Medina Charter. The content and articles are so *sensitive* and open. At first glance Rosululloh if we look closely trying to raise the flag of Islam with all its attributes to the tribes and the world, that Islam is for nature and its contents (*rohamaat lil'alamina*). Its existence is not to reject religious beliefs, culture, customs and other behaviors played by society. Islam and its treatises teach peace and coolness. Islamic education through existing institutions places its position to be accepted, by any religion and culture, Islam can accept different beliefs, religions, cultures and customs.

History records and perpetuates the existence of two main pillars of the elements of mass organizations that try to spread the boundaries of a solid wall of the tendency of extremist attitudes in the social area of society., the two pillars are Nahdlatul Ulama and Muhammadiyah mass organizations, including small-scale networks led by Nurcholis Madjid. Ormas Nahdlatul Ulama (NU), the largest Islamic organization in the world, which was founded in 1926, after completing its mandate in the involvement of the struggle for independence, withdrew from politics and concentrated its religious activities on education and culture. The great vision and mission to be realized is the creation of a civilized Muslim society, a society that upholds tolerant Islamic values, as well as to balance the country that is felt to be increasingly untrustful.

Naturally, the majority of Indonesian people are Muslim, along with the development of a country in its various elements has felt significant changes in all areas of life. Small spots that can have an impact in the process must be immediately responded to and considered in order to strengthen the atmosphere of social and state life in welcoming the golden era that all elements aspire to. The life of the nation and state must be firm in the vision to achieve the goals of the state.

Meanwhile, in the book Pillars of National and State Life of the General Secretariat of the People's Consultative Assembly of the Republic of Indonesia, it is stated that the noble values of the nation's culture are priorities to be understood, attached to society in the Four Pillars of National and State life, namely Pancasila, the Constitution of the Republic of Indonesia in 1945, the Unitary State of the Republic of Indonesia, and Bhinneka Tunggal Ika. Deliberate, serious efforts are needed through education and development of the nation's potential which is always oriented towards the Four Pillars of National and State Life. (Wiyono, 2019)

The four pillars referred to above, admittedly or not, have included elements of Islamic elements in the processing of language that is so beautiful and friendly. The strength and potential that lies in the religion of Islam and its adherents, deserves consideration to raise the flag of Multicultural Islamic Education with values derived from the sky in the form of revelation to the noblest man in the world (Prophet Muhammad SAW). This strength and potential must be used to establish and strengthen Islamic educational institutions wherever they are, because the perfect quality of education is in line with the perfection of civilization with all its variants. Vice versa, the development of civilization and culture is closely related to the growth and development of science.

It is ironic and beyond reason, that in recent decades Islam and its religious education have become popular news in the world not because of the echoes of the spirit of lila'alaim, but the echoes of radicals and terrorists affixed to their adherents. But these are minor data and facts played out by a handful of people who are not precise in understanding Islam and its teachings. It is still fresh in our minds that Islam in 2013 was getting a bit of pressure with a massive campaign against Islam by Larry Houck. Letters were sent continuously to the Alabama State Board of Education that "it is the power of the sword that spreads Islam everywhere. The massacre of millions of people over 1400 years of history has been committed by most Muslims, and enslaved millions more." (UGM, 2017, p. 219) sa sentence of distorting and twisting history and facts without regard to the causes of an event. True truth must be penetrated by the mind and the mind when the truth is hindered.

Reason and Science will naturally parse and straighten the crumpled sheets while rearranging them as containers from them.

The error that occurs in understanding Islamic education and teachings played by how many people are then labeled radicals, because they just quote, without sorting between right and wrong, not understood with values and rules, the same event is also not analogous to it, does not weigh with sharpness of wisdom and broad reason.

Islamic education is substantially formulated for humanity in nature, because the ontology used is the *celestial ontology*, which is specifically directly related to human nature and its behavior patterns that tend to benefit and benefit. Education in any form is a process and effort to help the weak, uphold the law, embrace all parties, listen to aspirations as a reflection of the needs of all people.

Islamic Education textbooks that are friendly, tolerant, uphold mutual understanding, mutual respect and positive feedback among diverse societies need to be re-encouraged. Issues of erasure of the label of Islam and religion that had gone viral and occupied the attention of experts and the public must be neutralized with friendly and rational arguments. The issue had made the two pillars of the Republic of Indonesia react strongly, rebuttal and clarification directly by the Director General of Islamic Education of the Ministry of Religious Affairs. Multicultural Islamic education should be placed in a middle position (*tawasuth*) as a counterweight that does not have a tendency to the right and a tendency to the left. This kind of Islamic education usually emphasizes and places religious and cultural values as a common foothold among various belief systems without having to privilege any of them.

If we look at this issue, it is similar to the all-out book war in 2001 that was waged by ACT! for America which states that "at least there are 38 books with general subject context containing inaccurate information, historical distortions, theoretical errors, excessive doctrine by making things up for Islam. According to them, "The picture and map of Islam that exists in the context of such a book, is mere indoctrination and not education. (UGM, 2017, p. 218)

Steps to Promote Multicultural Islamic Education

Education is like a building, a form that cannot escape the laws of nature. Natural law classifies forms or buildings in three periods (phases); The first phase, is the period of development, the second phase, is the phase of covetion, which is the golden phase, and the third phase, is the period that has never been expected, which is the phase of destruction. No human being in this world expects the third stage (destruction) to come, although it is bound by nature. Serious efforts and positive creative steps must be built by all parties so that they always remain in the position of the second stage, which is golden.

Steps and plans must be drawn up systematically and strategically without shackling freedom and expression. Freedom and expression are the rights of every person or group. But freedom and expression have restrictive norms and values that must not be violated. Norms and values need to be built and taught, shaped and passed down to each generation, in order for life to run on beautiful and joyful art. By nature no human being expects discomfort, everyone wants recognition, respect, understanding and being placed as the best being. As confirmed in the Qur'an in Surah At-Tien which reads "

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

"We have truly created human beings in the best possible form. (Q.S: At-Tien (95):4)

The steps to promote Multipolar Islamic Education in Indonesia are as follows:

1. Educational institutions, especially in Indonesia, should apply the concept of multicultural education (UNESCO recommendation, October 1994 in Geneva).
2. Multicultural Islamic education must be friendly, so that the Indonesian people and students awaken the spirit of peace to build the quality of tolerance, patience, willingness to share and maintain more firmly.
3. Habituation and creation of a friendly environment accompanied by symbols, slogans, words of wisdom in an area that is comfortable to read.
4. The curriculum of multicultural Islamic Education should be made pedagogic of culture (pedagogy of culture) and pedagogic of *compatibility* (pedagogy of *compatibility*). The pedagogic culture referred to here is to familiarize culture to build one's motivation to be more familiar and close to one's own culture as a pride of a Bhineka Tunggal Ika nation. In this area pedagogic harmony is needed between individuals, groups, tribes, religions and various cultures.
5. Understanding embodies the ethic of a peaceful future nation on a plurality of cultures and religions.
6. Curriculum integration (content integration) that contains diversity with the aim of eliminating negative things about a culture and religion.
7. Creating various Multicultural Islamic Education forums and bookkeeping of knowledge covering various fields and abundant scientific practices, so that people who study flock to it.
8. Reintroduce previous history by uniting and integrating and correlating it in a practical genealogy (uniting all history in one unified scientific subject without distinction). It is with history that all forms of behavior and morals and ethics of previous nations can be known as subject matter (linear facts).

CONCLUSION

The term Multiculturalism is born out of respect for the form of collective consciousness adopted in state policy. All human beings desire to achieve tranquility and a better, hospitable life that they often choose to migrate elsewhere. (hijra: in Islam). The meaning of Bhineka Tunggal Ika is tested, propagated and traced to bind all differences in togetherness for the integrity of the Unitary State of the Republic of Indonesia (NKRI).

Based on the results of the discussion, it shows that the Indonesian people must come out to break and push back the national spirit that during the New Order period seemed to evaporate and almost disappear. The nation's cultural diversity is a wealth asset in acting out democracy to knit back the thread of togetherness with the beauty of diversity.

Therefore, the strength of Islam and its adherents, deserves consideration to push back Multicultural Islamic Education, with values sent down from the sky in the form of revelation to the noblest man in the world (Prophet Muhammad SAW).

Islamic Education textbooks that are friendly, tolerant, uphold mutual understanding, mutual respect and positive reciprocity among diverse societies need to be encouraged again. Islam relies on the Qur'an and the Hadith (revelation), from which knowledge and expertise are born, from which wisdom radiates, and from it the vehicles of history and history are immortalized for lessons. Whatever sells there will also sell everywhere.

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