The Urgency of Multicultural Islamic Education, Democracy And Human Rights In Indonesia

Agus Yosep Abduloh*
STAI Miftahul Ulum Tasikmalaya, West Java, Indonesia
agusyosepabd01@gmail.com

Uus Ruswandi
UIN Sunan Gunung Djati Bandung, West Java, Indonesia
uusruswandi@uinsgd.ac.id

Mohamad Erihadiana
UIN Sunan Gunung Djati Bandung, West Java, Indonesia
erihadiana@uinsgd.ac.id

Naeli Mutmainah
STAI Miftahul Huda Al Azhar (STAIMA) Kota Banjar
Naelimutmainah.ney@gmail.com

Hisam Ahyani
STAI Miftahul Huda Al Azhar (STAIMA) Kota Banjar
Mahasiswa Doktoral Hukum Islam UIN Sunan Gunung Djati Bandung, Indonesia
hisamahyani@gmail.com

Abstract

On the one hand, in the 4.0 era, contemporary Islamic education cannot avoid the phenomenon of interrelationships between human beings in the increasingly intensive and pluralistic systems of technology, information and communication. This era demands the practice of Islamic education with a multicultural perspective, democracy and human rights. On the other hand, there is an unpreparedness in the practice of Islamic education to face these challenges, such as teaching staff who do not understand multicultural education, learning materials and resources that are biased by social class, gender, ethnicity, religion, and urban areas. The purpose of this study is to determine the urgency of multicultural Islamic education, democracy and human rights in Indonesia, and to demonstrate the complexity of the challenges. The results show that multicultural Islamic education can be implemented by teachers, leaders, school members and campus communities in the 4.0 era if these stakeholders have a multicultural attitude, which is characterized by the ability to manage challenges of primordialism, ethnicity, religion and social class. The Islamic concept of Rahmatan Lil 'Alamin can be a solution and method of contemporary Islamic education practice that is in accordance with the learning material and the development of the student's soul.

A. Introduction

Indonesia is a developing country "towards democracy", where initially it was a political aspiration that was pursued through a people-centred process, the aspirations of the people were a source of inspiration and at the same time a determinant of the direction of decision making process. So that the community and all levels of society, ethnicity, religion, and so on feel they must be involved and accommodate their opinions and interests. Besides that, Indonesia is one of the largest multicultural countries in the world. This statement can be seen from the socio-cultural and geographical conditions that are so diverse and broad. There are about 300 tribes who speak almost 200 different languages. It is estimated that in the mid-1980s, about 82.2% of the population consisted of 14 major ethnic groups with more than one million members. There are about 99.4% of the population are adherents of the five major religions in the world. Islam is around 86.9%, Protestant 6.5%, Catholic 3.15%, Hindu 1%, and Buddhist 0.6%.[1]

Plural society always presupposes the diversity of perspectives, actions, and insights of each individual in the various social, cultural, economic, political and other phenomena. For example, Indonesian people with different backgrounds such as education, ethnicity, religion, social and economic class, have the different actions and views on various social phenomena such as democracy, human rights, gender, and others. On the one hand, there are people who do not support or care about the democratization process in this country, even deliberately destroying the human rights of others. But on the other hand, there are not a few who want democratization, care and always fight for human rights. On the one hand, there are community members who

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[1] Kamanto, dkk. 2004. Multicultural Education in Indonesia and Southeast Asia: Stepping into the unfamiliar, Antropologi Indonesia, Depok UI.

welcome and even support gender equality, but on the other hand, not a few are against it.[2]

This diversity, admit it or not, can create a variety of problems. Corruption, collusion, nepotism, thuggery, political hostility, poverty, violence, separatism, environmental destruction, and the loss of humanity to always respect the rights of others, are the real negative forms and part of multiculturalism. For at least three decades, the centralized policies and tight control over the issue of differences have reduced the ability to think, discuss, and solve problems in an open, rational, and peaceful manner. The inter-group violence that exploded sporadically at the end of the 1990s in various regions in Indonesia shows how vulnerable the sense of togetherness that has been built up in the nation-state is, how thick prejudices between groups are and how low the sense of mutual understanding between groups is. Communal and state power seem to have become permanent features of Indonesian society. Colombijin and Lindbald (2002): refer to Indonesia as "a country full of violence". According to their observations, "the Indonesian people have experienced appalling levels of violence recently." Citing various sources, they point out that many cases of armed conflict, extermination, murder, massacre, beheading, rape, intimidation, and destruction of public and private property, as well as the fact that in 2001 there were 1.3 million undocumented (possibly missing) people in Indonesia..[3]

Pluralism is always found in every society. When the transportation technology and information technology have progressed very rapidly, pluralism has become an unavoidable destiny at the global level as well as at the state and community level. Technically and technologically we have been able to live together in a pluralistic society, but spiritually we have not

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[2] Ainul Yakin, M. 2005. *Pendidikan Multikultural, Cross-Cultural Understaning untuk Demokrasi dan Keadilan.* Yogyakarta: Pilar Media, 7.

[3] Colombijn F. and J. T. Lindbald, 2002. "Introduction", in Colombijn and Lindbald (eds) Roots of Violence in Indonesia"; Contemporary Violence in Historical Perspective. Leiden: KITLV Press

understood the true meaning of living together with people who have differences such as differences in religion, ethnicity, and social class. Like the Indonesian people, ethnic pluralism is one of the characteristics of Indonesian society that is often proud of. However, many people do not realize that this plurality also has the potential to cause conflicts that can threaten the life of the nation and state. Therefore, it is very important to instill multicultural values from an early age in members of Indonesian society, so that the mechanisms and substantive values in democracy such as justice, empathy, togetherness, and being able to accept differences.

In this context, it is necessary to look for specific strategies in solving these problems through the various social, political, cultural, economic, and educational fields. In the context of education, multicultural education can offer alternative solutions through the application of educational strategies and concepts based on the use of pluralism in society, especially for students, such as ethnic diversity, culture, language, religion, social status, gender, ability, age. , and race. The most important approach is through multicultural education, the educational strategy not only aims to make students easy to understand the lessons they are learning, but also to increase awareness and behave in a humanist, pluralist, and democratic manner.

Thus, the theme of Multicultural Islamic Education, Democracy and Human Rights in Indonesia is an interesting subject to study and develop in order to maintain the integrity of human rights values, especially the right to be a good citizen. The researchers intend to study and explore and reveal how the relevance of multicultural Islamic education which in fact puts forward the concept of Multiculturalism, Democracy and Human Rights, especially in Indonesia, is maintained in its authenticity.

B. Literature Review

As a study of multicultural education, research by G.A. Putu Sukma Trisna stated that there are several main obstacles for teachers in developing multicultural education, namely the lack of knowledge and skills about multicultural education models and the limited learning media that can be used to facilitate the personal and socio-cultural experiences of students in society, namely life which includes social conceptions, conceptions of culture, and personal conception in Indonesian language learning.**(Trisna 2017)**

Regarding the urgency of a multicultural education model that can be used to increase the appreciation of local cultural wisdom, Cahyono and Iswati[4] also mentioned that on the one hand Indonesia is a diverse and culturally rich country that is proud and unique, but on the other hand this is also a challenge in itself for the world of education. Multicultural education as an activity to develop various human potentials so that they are able to appreciate various kinds of differences and as an effort to increase the appreciation of existing local cultural wisdom is an education that needs to be redeveloped to increase the wisdom of the existence of superior education, especially in Indonesia.

The implementation of Islamic education and multicultural education for students also needs to be developed as a means of human rights. The implementation of education, according to Permana and Ahyani,**(Permana dan Ahyani 2020a)** can be done through the various methods or methods of delivery, including by instilling mutual respect, sincerity, and tolerance for the diversity of cultures that live in a pluralistic society.

The same thing was revealed in the research of Yosep Abduloh and Ahyani[5] that education through the heart can also be categorized as multifunctional education. According to Imam al-Ghazali, in his book Ihya

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[4] Heri Cahyono dan Iswati Iswati, "Urgensi Pendidikan Multikultural Sebagai Upaya Meningkatkan Apresiasi Siswa Terhadap Kearifan Budaya Lokal," *Elementary: Jurnal Ilmiah Pendidikan Dasar* 3, no. 1 (7 Juni 2017): 15–29.

[5] Agus Yosep Abduloh dan Hisam Ahyani, "Pendidikan Hati Menurut Al-Ghazali (Keajaiban Hati: Penjelasan Tentang Perbedaan Antara Dua Maqom)," *Jurnal Tawadhu* 4, no. 2 (22 Oktober 2020): 1209–27.

Ulumuddin, the concept of heart education includes: (1) the healing a sick heart and reviving a dead heart: Always make dhikr, read the Qur'an, establish night prayers, build life zuhud, increase of dead memory. (2) the maintaining of heart health, including maintenance activities that can be carried out through the process of heart awareness through dhikr, while the routine dhikr process is expected to further strengthen intelligence and gentleness of heart. The process that is no less important is preventing liver disease. So that Al Ghazali's thoughts on the concept of heart education are still relevant today. This is evidenced by the existence of laws and government regulations that still contain efforts to educate the hearts of the Indonesian people in this modern era, such as Imam Al Ghazali in educating the hearts according to today's children and not absolute. Thus, education of the heart is dynamic and that the values of the concept of education of the heart are relevant in contemporary times.

Napsiah[6] also believes that the provision of material provided by the campus, in this case from the Study Program (Prodi) at a university to students participating in PKL (Field Experience Practice) which contains the values of pluralism, contributes greatly to students, so that the values are internalized and expressed in the form of harmonious cooperation with community groups. Thus, the street vendors are one of the strategies to create education that is sensitive to reality so that tolerance for pluralism is formed in society.

The pilot of tolerance education launched by Islam and local culture in Timor, which prioritizes the attitude of religiosity as the main thing, namely that the religious teachings come from God's revelation while the culture is a human creation. However, religion and culture are the two things that influence each other. The Religious values and cultural values permeate and shape the character of the people who adhere to them, so that in the future

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[6] Napsiah Napsiah, "Revitalisasi Pendidikan Multikultural Di Perguruan Tinggi Islam," *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam* 8, no. 2 (5 Desember 2012): 119–39, https://doi.org/10.24042/tps.v8i2.1568.

the life of Islam in East Nusa Tenggara Province in its interaction with local culture can be proud of, namely religious tolerance. On the one hand, Muslims in Timor who come from various ethnic and cultural backgrounds are people who adhere to their religious beliefs. But on the other hand, they also adhere to and adhere to their culture. In its embodiment, religion purifies culture and culture shapes the character of the community to be loyal to their religious beliefs..**7**

Thus, the theme of this paper is an interesting subject to study and develop in order to maintain the integrity of human rights values, especially the right to be a good citizen. so that researchers intend to study and explore and reveal the urgency of Islamic education that puts forward the concept of Multicultural, Democracy and Human Rights, especially in Indonesia, while maintaining its authenticity.

C. Result and Discussion

Multicultural Islamic Education in Indonesia

Multicultural education can be defined as "education for or about cultural diversity in response to demographic and cultural changes within a particular community or even the world as a whole". This is in line with the opinion that education should not only be seen as an "menara gading" trying to move away from social and cultural realities. Education must be able to create an educated society, not a society that only glorifies social prestige such as wealth, prosperity and offspring. The term "multicultural education" can be used at both descriptive and normative level. In the descriptive level: to describe educational issues and problems related to multicultural societies. In addition, multicultural education also includes an understanding of policy considerations and educational strategies in a multicultural society. In the normative level: the multicultural education curriculum should cover subjects

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7 Bertolomeus Bolong, "Islam And Local Culture In Timor," *Indonesian Journal of Interdisciplinary Islamic Studies* 4, no. 1 (24 September 2020): 57–83, https://doi.org/10.20885/ijiis.vol4.iss1.art4.

such as: tolerance; themes of ethno-cultural and religious differences; the dangers of discrimination: conflict resolution and mediation; Human Rights: democracy and plurality; universal humanity and other relevant subjects.[8]

Multicultural education is a progressive approach to transforming education that completely uncovers deficiencies, failures, and discriminatory practices in the educational process..[9] In line with that, Musa Asy'arie (2004) argues that multicultural education is a process of inculcating a way of life that is respectful, sincere and tolerant of cultural diversity that lives in a pluralistic society.[10] With multicultural education, it is hoped that there will be resilience and mental flexibility of the nation in dealing with social conflicts. Ainul Yakin (2005) suggests that multicultural education is an educational strategy that is applied to all types of subjects by using cultural differences that exist in students such as differences in ethnicity, religion, language, gender, social class, race, ability and age. so that the learning process becomes effective and easy. At the same time, multicultural education will also train and build the character of students to be able to be democratic, humanist, and pluralistic in their environment. This means that students are not only expected to easily understand, master and have good competence in the subjects taught by the teacher, but students are also expected to always behave and apply the values of democracy, humanism and pluralism at school and outside of school.

Multicultural education is a response to the development of diversity in the school population, as well as the demands for equal rights for each group. In another dimension, multicultural education is curriculum development in educational activities to include various views, history, achievements and concern for people from other ethnicities. This means broadly that multicultural education includes all students regardless of ethnicity, race,

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[8] Tilaar HAR, 2002. Perubahan Sosial dan Pendidikan: Pengantar Pedagogik. Transformatif Untuk Indonesia. Jakarta: Grasindo

[9] Muhaemin El Ma'hady, 2004. Multikulturalisme dan Pendidikan Multikultural (sebuah Kajian Awal) 1 – 6 . http://pendidikan.network

[10] Musa Asy'arie, 2004. Pendidikan Multikultural dan Konflik Bangsa 1-2. www.kompas.co.id

culture, social strata, religion and gender, so as to be able to lead students to become human beings who are tolerant and appreciate differences. In addition to ethnic differences, actually differences in beliefs (religion) are also quite vulnerable to potential conflicts that can damage togetherness, brotherhood, and infrastructure. In Indonesia, a similar case occurred in the Poso area which turned out to be quite difficult to resolve. Countless how many tears; life; property and family integrity sacrificed for the purpose of the struggle is not clear. The deep hatred between ethnic groups who happen to have different religions has eliminated the sense of togetherness and regional solidarity.

Each of these religious groups think they are in the right position; Religious harmony that is learned through textbooks at school seems to have no meaning at all. It seems that conflicts due to religious differences are quite difficult to handle, because the ideological primordial factors that have been embedded in a person's soul are difficult to remove. Because it is ingrained and becomes part of the life and behavior of individuals. In order for an individual to have an attitude of tolerance and respect for religious differences, these values must be instilled from childhood through various opportunities, both in the form of discourse and concrete actions. In this case the exemplary attitude of parents, teachers and adults around the individual has a very big influence. Religion must be a driving force for mankind to build peace and improve welfare for all mankind on this earth. Unfortunately, in real life, religion is actually one of the causes of violence and the destruction of humanity, for example in Bosnia Herzegovina, in Ireland and so on. In Indonesia, there were also a series of bitter incidents, such as in Poso, Ambon (1999-2002); Surabaya Situbondo and Tasikmalaya (1996), and so on. Not only the loss of life was enormous, but also hundreds of places of worship (both churches and mosques) were burned and destroyed.

After this harsh reality, it is very necessary to develop preventive measures so that the problem of religious conflict does not recur in the future.

Providing education about pluralism and religious tolerance through schools are some of the preventive measures that can be applied. In this regard, it is important for educational institutions in multicultural societies to teach peace and conflict resolution as embodied in the values of multicultural education. In multicultural education, a teacher or lecturer is not only required to be able to professionally teach the subjects he teaches. However, it is also able to instill the values of inclusive diversity in students. In the end, with these steps, the expected output from a teaching and learning process is school or university graduates who are not only intelligent according to the disciplines they practice, but are also able to apply the values of diversity in understanding and appreciating. presence of adherents. other religions and beliefs.

Understanding of Democracy in Indonesia Implications for Islamic Education

Bonger (in Badruli, 2005), as quoted by Farida Hanum, explains that modern democracy is theoretical one, namely in a formal sense and democracy in a material sense..**(Hanum 2006, 7)** Formal democracy only contains the acknowledgment that the determining factor in the state is the will of the people, who later become the majority of the people. Equality in the political field which is not accompanied by efforts to reduce differences in the economic field leads to exploitation in the material sector, which results in democracy in the political field not working properly. Formal democracy is also known as liberal democracy. The essence of democracy lies in guaranteeing the granting of basic rights for the recognition of the independence of everyone who becomes a citizen. So the emphasis is on efforts to eliminate differences in the economic field, while equality in the political field is not given much attention. As a result, material democracy will lead to coercion in the spiritual field. This democracy is also called Eastern democracy, which is commonly practiced in socialist countries.

For Indonesia, which is developing itself as a democratic country, the role of education is increasingly important, because to grow and develop a civic culture requires the systematic and integralistic efforts so that the younger generation can grow and develop in the world of education. The cultivation and development of a civic culture is a fairly basic capital for efforts to realize and enforce democracy in society. Democratic values are actually the values needed to develop a democratic government. Based on these values or conditions, a democratic government is developed. These values include freedom (groups, opinions, participation), respect for other people/groups, equality, cooperation, competition, trust. In addition, a number of conditions are needed so that these values can be upheld as the foundation of democracy. Equality or egalitarianism is one of the fundamental values needed for the development of democracy in Indonesia. Equality is defined as equal opportunity for every citizen. Equality gives place to every citizen regardless of ethnicity, language, region, or religion. This value is needed for a heterogeneous society such as Indonesia which is very multi-ethnic, multi-lingual, multi-regional and multi-religious.

Gabriel Almond (1996), as quoted by Farida Hanum, explains the relationship between the success of a nation's democratization and the existence of a democratic socio-political culture and structure, concluding as follows: 1). democratic culture is a mixed culture, namely between freedom/participation on the one hand and behavioral norms on the other. 2). democratic culture is rooted in the culture of society in general, which contains high social trust and citizenship, the tendency of horizontal/equal working relationships. 3). democratic culture is always demanding and based on civil society. 4). The democratic culture adopted by the people in a country is very dependent on the behavior of the government in democracy. In developing a democratic culture, Almond said that a nation must go through three stages. The first stage is the developing democratic institutions. The stage creates the social conditions and the individual personalities that support

the realization of democracy. The second stage is the process of realizing individual attitudes that support democracy. At the start of the reforms, most citizens appeared to be pro-democracy. The third stage is the effort of realization the democratic social structure and political culture. These stages can be started through educational institutions, especially through multicultural education.

The main goal of multicultural education is to change the teaching and learning approach towards providing equal opportunities for every child. So nothing is sacrificed for the sake of unity. For this the group must be peaceful, understand each other, end the conflict but still emphasize the common goal of achieving unity. In students are instilled the lateral thinking, diversity and uniqueness. This means that there must be a change in the attitudes, behavior and values, especially for the academic community at school. When students are among each other with different backgrounds they must learn from each other, interact and communicate, so that they can accept differences as enriching. Gibson, as quoted by Hernandez,**(Hernandez 1989)** states that multicultural education is a process in which individuals develop ways of perceiving and evaluating behavior in cultural systems that are different from their own cultural systems. Gibson's view implies that education is not just a school matter or multicultural education with formal school programs. This view is broader, education as a cultural transmission through both formal and informal learning. In addition, this view no longer equates cultural groups with ethnic groups (ethnic). This implies a community group that does not only consist of one ethnicity (tribe), but also has a distinctive culture as a result of interactions between community members. their community. Therefore, it is very important for students to have the ability to be able to live in diversity.

The implementation of multicultural education in schools does not have to be a special subject and enter the formal curriculum (change the existing curriculum). The most important thing can be directly implemented in real action. In line with that, Sri Sultan Hamengkubuwono X (2004) also

revealed that in multicultural education, teachers or lecturers must provide examples of attitudes and examples as contained in multicultural values, so that students will follow them. Furthermore, he added, if one wants to be a good teacher and lecturer, one must be able to be an example who respects differences, is tolerant, loves peace and respects each other for his students.

Understanding of Human Rights in Indonesia: Implications for Islamic Education

The problem is, if human rights are implemented without heeding the obligations of living in society and the state or if human rights are expressed without limits, it will give birth to anarchy. In fact, as we know, if everyone has human rights, then automatically one's human rights are always within the relative limits of the rights of others. Therefore, the implementation and disclosure of human rights must always pay attention to the rights of others. In other words, the limit of one person's space for expressing human rights is the relative space for the expression of another person's rights. The meeting point between one's human rights and the rights of others is our obligation. Responsibility for what? Obligations to values, norms and laws and regulations. Therefore, the law (written or unwritten) is the boundary within which human rights can and cannot be expressed. Without law, human rights will only be the basis of chaos. The law (written or unwritten) is the controlling node for the implementation of human rights.

By tracing the human history we can observe the ongoing tug-of-war between good and evil, justice and injustice, upholding human rights and violations of human rights. The process of human rights violations has occurred since time immemorial, as well as efforts to enforce them. Because human rights violations have existed and have continued throughout human history, efforts to enforce them continue to be more perfect. However, because changes (economic, political, socio-cultural, technological, etc.) continue to occur, something normative often has to be updated. Something

that used to be considered perfect, turns out in a different era it cannot reach new types of human rights violations. This has happened since the Magna Charta Libertum (1215) which basically prohibits arbitrary detention, confiscation and destruction of property by the king; Hebeas Corpus (1670), which prohibited arbitrary arrests; Bill of Rights (1680) which required the king to recognize parliamentary rights over government; Declaration des Droit Des Hommes et Des Citoyens (1789) which regulates the right to life, property rights, security rights, the right not to be oppressed, the right of citizens to participate in making laws; with the General Declaration of Human Rights (1948). Subsequently, the various international covenants were made and implemented in the various state parties. This milestone in the history of human rights basically describes the struggle to continue to perfect efforts to respect, promote, and fulfill human rights, in the face of the development of various human rights violations that occur in society.

Strategy for the Development of Multicultural Islamic Education in Indonesia in Era 4.0

According to Hernandez (Conny S., 2004) there are at least 4 (four) approaches that can be taken to implement multicultural education, namely: 1) the contribution approach; 2) additional approaches; 3) transformation approach; and 4) social action approach. The first and second approaches, in general, are basic structures and fixed or unchanging goals. The structure is the same as the national curriculum and the microcultural content provided is formally limited. This approach is only a supplement designed for all students, so students do not get a general view of the roles and frameworks of ethnic and microcultural groups thinking. Generally they only introduce ethnic symbols (such as clothes, weapons, house shapes, etc.). Content is added to the core curriculum without changing its underlying assumptions and structure. The third approach, namely transformation, changes basic assumptions and allows students to see concepts, issues, themes and problems

from a microcultural perspective. The fourth approach is a transformation approach by adding components that require students to make decisions about these social problems, and take action in everyday life.

From the explanation, it can be stated that there are various types of education and the challenges faced are that in the process of socializing and providing multicultural education policies in the national curriculum, it is necessary to involve all relevant stakeholders at macro and micro levels in the education system as a whole. This is because the challenges faced are also related to a lack of understanding, various interpretations of meaning and rejection due to the interests of several stakeholders, especially in the current era of autonomy, namely from Human Resources (Educators) who are not ready and the lack of understanding of the concept of multiculturalism which is the main obstacle. In addition, materials and resources must be free from biases, such as social class, gender, ethnicity, religion, and urban bias. Thus, the authors of sources, materials, need to use a multicultural perspective. Multicultural education can be implemented if teachers, leaders, schools and campus communities have a multicultural attitude and have the ability to implement it properly. This will also be a challenge, because schools in general cannot be separated from stereotypes and prejudices that come from a sense of primordialism, ethnicity, religion and social class. Multicultural Islamic education in this digital era can be done by promoting the Islamic concept of Rahmatan Lil'Alamin where tolerance between differences needs to be prioritized, especially in the world of education, and besides that the concept of Rahmatan lil 'alamin can also be applied in the world of politics, law, economics, and so on depending on how the level of need is met. As Ahyani et al's research[11] states that tolerance with the concept of Rahmatan Lil 'Alamin is not limited to mu'amalah, but also in the field of education, where

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[11] Ahyani, Hisam, Memet Slamet, dan Tobroni. "Building the Values of Rahmatan Lil 'Alamin for Indonesian Economic Development at 4.0 Era from the Perspective of Philosophy and Islamic Economic Law." AL-IHKAM: Jurnal Hukum & Pranata Sosial 16, no. 1 (27 Juni 2021): 121–51. https://doi.org/10.19105/al-lhkam.v16i1.4550.

the method needed in learning is a method/trick in conveying material to participants. taught by teachers (educators) without disturbing the mental development of students..**12**

Another thing that can also be done is to prevent the entry of fake news in the world of education which is considered to divide the country, meaning that by not accepting the fake news from the various online media will make a country stable.**13**

So far, the nuances of multicultural education have been provided in schools through the first and second approaches. Several past and present subject matter have shown the importance of community diversity, for example material that contains an invitation to tolerance between religious communities. However, information about cultural diversity is only limited to knowledge of names, places, events, such as names of kingdoms, heroes against the Dutch, traditional clothes and dances. This is a form of multicultural education that Derman Sparks (Kamanto, 2004) refers to as "Tourist Multiculturalism" and by Banks (2002) as the "Contribution Approach". According to Kamanto (2004: 53) in the 2004 KBK curriculum there are already subjects that contain multicultural education such as sociology education. Broadly speaking, sociology subject matter for high school students states that the function of sociology education is to improve the ability to think, behave, and interact in various social and cultural realities based on ethics, values, and norms, and its practical objectives include developing behavioral skills, critical attitudes, and rationale. students in dealing with various kinds of social situations, culture, society and social problems in everyday life. One of the expected social skills is "assessing socio-cultural

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12 Ahyani, Hisam. "Situation Method In Learning Arabic In The Era Of Industrial Revolution 4.0." Al-Fashahah: Journal of Arabic Education, Linguistics, and Literature 1, no. 1 (1 Mei 2021): 1–15.

13 Rijal, Muhamad Basitur Rijal Gus, Ahyani Hisam, dan Basit Abdul. "The Dangers of Hoaxes in Building Civil Society in the Era of the Industrial Revolution 4.0." International Journal of Social Science and Religion (IJSSR), 3 Mei 2021, 13–34. https://doi.org/10.2020/ijssr.v2i2.42.

diversity in social life". In the lesson outline for the first semester of the second grade of high school the word "multicultural" is explicitly stated; students are expected to conduct research on the formation of a multicultural society, present research findings on the formation of a multicultural society, and demonstrate the attitudes and behaviors expected of members of a multicultural society.

What is contained in the high school sociology education curriculum above, although only in certain parts of the overall curriculum, the existing multicultural education has applied the third and fourth level approaches, as described earlier, namely at the level of the transformation approach and social action approach. Even though multicultural education is not included in the core curriculum as a separate subject, multicultural material can be included in certain parts of the subject matter of the field of study in schools, it is very helpful for students in getting and understanding multicultural education. In addition, so that education is more multicultural, the curriculum, learning models, school atmosphere, extracurricular activities, and the role of teachers must be made multicultural. The content, approach, and evaluation of the curriculum must respect differences and not be discriminatory. The content and teaching materials in schools need to be chosen that really emphasizes the recognition and appreciation of other cultures and values. For example, in all subjects, values and figures from other cultures are included so that students understand that in each culture, knowledge is developed. Examples of scientists and technological results need to be drawn from various cultures and backgrounds including gender. Similarities and differences between cultures need to be explained and understood. Students are helped to better understand the values of other cultures, accept and appreciate them. For example, in teaching food, clothing, ways of life, it is explained not only from their own culture, but also from other people.

The learning model in the classroom also needs to be multicultural, using a variety of different approaches. Presentation of material, including

mathematics, in providing examples, teachers need to choose a variety of values. Books written in lessons also need to be structured to respect other cultures and respect gender. In the past many books contained examples of certain cultural stereotypes, now they must be more comprehensive, including so as not to be gender biased. During the New Order era, often because they were afraid of SARA, many textbooks did not dare to contain symbols or pictures from other religions. the reason is so that there is no tension. According to the author, in this democratic era, and to help students recognize and appreciate it, we should not be afraid to include examples from other faiths and religions. With a closed attitude, children do not understand others, so it will be more difficult to appreciate differences. The school atmosphere is very important in the cultivation of multicultural values. Schools must be built in an atmosphere that supports respect for other cultures. Relations between teachers, employees, students of different cultures are well regulated, there is mutual respect. Children from other groups were not rejected but rewarded. More importantly, especially at the elementary-high school level, school decorations need to be styled with a multicultural feel. Even though the school is located on the island of Java, the decorations and room decorations are made from various ethnic cultures in Indonesia, for example, so that they understand other values.

Extracurricular activities must also be multi-valued. Respect for people who are different from other cultures will be more developed when students practice and experience it for themselves. Thus, the live-in model, living among people from other cultures, can greatly help students appreciate "other cultures". For example, students from Bali participated in a one-week live-in among the Sundanese. If they feel well received, it will help them to appreciate Sundanese culture more. Projects and committees in good schools are also more diverse and varied. Each committee consists of students from various ethnic groups, races, religions, cultures, and genders. This will further foster the spirit of unity in existing differences. Discussions and debates about

conflict issues in society caused by cultural differences can help students better understand the meaning of difference. So, it is important that students are not isolated from social problems. They are invited to critically observe what is happening in society, especially in terms of respecting the values of others. Students are given the opportunity to explore the problems of multicultural society. Various ideas are tried to be accepted and opened, so that children are aware of diversity.

Learning other tribal languages is something that is very beneficial. Indonesia consists of many islands and tribes with different languages. This country has one national language, Indonesian. This is a good means of communication between Indonesian citizens. However, what should not be left out is that we will be more helpful in respecting others if we can understand their language. Through language, especially by being able to use it, people will easily understand the deepest meanings of other people's cultures. So, the more we know the languages of other tribes, the more we will encourage us to understand them more deeply and to accept and appreciate them. It is hoped that efforts to respect other cultures can also educatively emphasize the importance of learning the languages of other tribes. If this encouragement is emphasized to students from the start, it will help them understand people from other ethnic groups better.

D. Conclusion

From the explanation, it can be concluded that there are the various types of education. The challenge faced is that in the process of socializing and providing the multicultural education policies in the national curriculum, it is necessary to involve all of the appropriate stakeholders at both the macro and micro levels in the whole education system. This is also related to the lack of the understanding, large variations in interpretation of meaning and rejection due to the interests of several stakeholders, especially in the current era of autonomy, namely by Human Resources (Educators) who are not ready and

the lack of understanding of the concept of multiculturalism which has become the main obstacle. In addition, the materials and resources must be free from biases, such as social class, gender, ethnicity, religion, and urban bias. Thus, the authors of sources and materials, need the multicultural perspective. The multicultural education can be implemented if teachers, leaders, schools and campus communities have the multicultural attitude and ability to implement well. This will also be a challenge, because the schools in general cannot be separated from the stereotypes and prejudices that come from the sense of primordialism, ethnicity, religion and social class. The reflections of the multicultural Islamic education today shows that the all-digital device are very usefull in promoting the concept of Islam Rahmatan Lil'Alamin, namely the attitude of tolerance of the differences, especially in the world of education. In addition, The concept of Rahmatan lil 'alamin can also be applied in the world of politics, law, economics, and other fields depending on the needs.

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