

## Multicultural education in perspective Islamic educational science

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**Abstract:** This research aims to examine multicultural education from the perspective of Islamic Education Science by identifying multicultural values in Islam and chlorinating challenges and obstacles in realizing multicultural education in the Islamic context. The research method used is qualitative with a library research approach. The results showed that multicultural education from an Islamic perspective is by integrating multicultural values into Islamic religious learning and the focus is on developing attitudes and behaviors that respect cultural, religious, and ethnic diversity and of course by involving the development of character, knowledge, and attitudes by Islamic teachings. The challenges and obstacles in realizing multicultural education in the Islamic context are the difficulty of building a strong perception and awareness of the importance of multicultural education in Islamic societies, the existence of several traditions and cultures in Islamic societies emphasizing homogeneity, and resisting change or outside influences. Finally, the development of curricula and teaching methods that conform to multicultural principles in the Islamic context requires profound adjustment.

Keywords:

Educational; Islamic Education; Multicultural

**Abstrak:** Penelitian ini bertujuan mengkaji secara mendalam tentang pendidikan multikultural dari perspektif Ilmu Pendidikan Islam dengan mengidentifikasi nilai-nilai multicultural dalam Islam dan mengeksplorasi tantangan dan hambatan dalam mewujudkan pendidikan multicultural dalam konteks Islam. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan library research. Hasil penelitian menunjukkan bahwa pendidikan multikultural dalam perspektif Islam yaitu dengan mengintegrasikan nilai-nilai multikultural dalam pembelajaran agama Islam dan fokusnya adalah pada pengembangan sikap dan perilaku yang menghargai keragaman budaya, agama, dan etnis dan tentunya dengan melibatkan pengembangan karakter, pengetahuan, dan sikap yang sesuai dengan ajaran Islam. Adapun yang menjadi tantangan dan hambatan dalam mewujudkan pendidikan multicultural dalam konteks Islam adalah sulitnya membangun persepsi dan kesadaran yang kuat tentang pentingnya pendidikan multikultural dalam masyarakat Islam, adanya beberapa tradisi dan budaya dalam masyarakat Islam menekankan pada homogenitas dan menolak perubahan atau pengaruh luar. Dan terakhir pengembangan kurikulum dan metode pengajaran yang sesuai dengan prinsip-prinsip multikultural dalam konteks Islam memerlukan penyesuaian yang mendalam.

Kata Kunci:

Ilmu Pendidikan Islam; Multikultural; Pendidikan

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## **INTRODUCTION**

In an increasingly globally connected society, the challenges and opportunities associated with cultural, religious and ethnic diversity require an inclusive approach to education. Islamic education, which is rooted in the values of tolerance, justice, and respect for diversity, has the potential to be a leader in promoting mutual understanding among various cultural and religious groups. However, implementation challenges, such as a less inclusive curriculum and cultural stereotypes, also need to be overcome to achieve the goals of multicultural education in an Islamic context. By understanding this background, research on multicultural education from an Islamic education perspective is expected to make a significant contribution to the formation of an inclusive and tolerant Muslim identity, as well as to the creation of a more harmonious and just society. Education as a process of developing human resources in order to obtain social abilities and optimal individual development provides strong relationships between individuals and society and the surrounding cultural environment (Idris, 1987). More than that, education is a process of "humanizing humans" where humans are expected to be able to understand themselves, other people, nature and their cultural environment (Driyarkara, 1980).

On this basis, education cannot be separated from the culture that surrounds it as a consequence of the aim of education, namely to hone feelings, intentions and work so as to maintain the integrity, strength, togetherness and progress of the nation and the world, therefore research that examines multicultural education from the perspective of Islamic education is important to carry out. because this research makes it possible to better understand how the values of multiculturalism can be harmonized with Islamic teachings. It provides deeper insight into how Islamic education can be a tool to promote tolerance and mutual understanding between cultures. Apart from that, in the era of globalization and increasing social complexity, this research is relevant to responding to new challenges in managing cultural and religious diversity. It provides constructive solutions to overcome these challenges, especially in the context of Islamic education.

Multicultural comes from two words education and multicultural. Education is the process of developing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching, training, processes, actions and educational methods. On the other hand, education is a conscious effort to create a cultural inheritance from one generation to another (Munandar & Yumriani, Andi Fitriani, 2022). Meanwhile, etymologically, multicultural, according to Alo Liliweri in Ibrahmim, says that multi means many, varied and varied, while cultural comes from the word culture (Ibrahim, 2013) which means culture, tradition of politeness or maintenance. The series of words education and multicultural provide a terminological meaning, namely the process of developing all human potential which respects plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and sectarian (religious) diversity.

In identifying multicultural values in Islam, it is important to implement them in education. This is confirmed by research conducted by Tarmizi entitled multicultural education: conception, urgency and relevance in Islamic doctrine. In his research, it was revealed that multicultural education is very urgent to be implemented in educational practice. Because both in the global and regional context, even in the Indonesian national context, a multicultural view is very important to maintain the integrity, strength, togetherness and progress of the nation and the world, because a multicultural view guarantees the rights of every individual, as well as respect for the uniqueness of each individual. every individual. In contrast, education that does not accommodate multicultural views will almost certainly produce human individuals who cannot reconcile with other people, and will ultimately lead to conflicts that disturb and destroy the peace and unity of the nation and the world (Rohmaniah, 2018). What is interesting about this research is that it examines multicultural education in depth from the perspective of Islamic Education by identifying multicultural values in Islam and exploring the challenges and obstacles in realizing multicultural education in an Islamic context so that it is important to study and research because it is an interesting thing. and new because it is different from previous research.

Indonesian multicultural education actually stems from Indonesian cultural values. Because the Indonesian nation has been diverse since ancient times, and they are all different in terms of religion, nationality, race and customs. Of course, this is the basic capital for Indonesia to uphold multicultural education. Living in a multicultural country requires the wisdom to recognize cultural diversity as a reality of social life. This wisdom is realized if someone opens their mind to see various realities as a natural need for life, both in individual life and in a more complex society, living together (Baharun & Badriyah, 2020).

In practice, there are many misunderstandings in multicultural education. This is because the foundation of multicultural education is not strong (Ibrahim, 2013). In dealing with diversity. Because in reality this diversity can result in conflict, as stated in previous research by Dewi Indrapangastuti entitled practices and problems of multicultural education in vocational schools, this diversity also holds the potential for conflict which can threaten the life of the nation and state. Whether this diversity is acknowledged or not, it can give rise to various problems such as those currently facing this nation. Corruption, collusion, nepotism, thuggery, political feuds, poverty, violence, separatism, environmental destruction and loss of humanity (Indrapangastuti, 2014). Implementing multicultural education in implementing multicultural education, it turned out that several problems were found in multicultural-based learning, namely that the teaching staff did not know much about their culture, the ethnic culture or culture of their students, the teaching staff had not yet mastered the outline of the structure and local culture of their students, and finally the low the teacher's ability to prepare learning media that is able to stimulate interest, memory and recognition in the cultural context of each student (Lumbin et al., 2022).

To overcome these problems, it is necessary to strengthen the foundations of multicultural education and it is necessary to develop an inclusive curriculum, namely a curriculum that is designed to include material that reflects cultural and ethnic diversity and presents a fair and inclusive perspective on various groups of society. On the basis of the various problems mentioned above, researchers can formulate the basic things that will be presented, including:

- a. What is multicultural education from the perspective of Islamic Education by identifying multicultural values in Islam
- b. What are the challenges and obstacles in realizing multicultural education in an Islamic context.

The aim of this research is to examine in depth multicultural education from the perspective of Islamic Education by identifying multicultural values in Islam and exploring the challenges and obstacles in realizing multicultural education in an Islamic context.

## **RESEARCH METHODS**

The method used in this research is a qualitative descriptive method, namely by describing data in the form of words that the author observes. The author uses this approach to analyze the concept of Multicultural Education from the perspective of Islamic Education. So the research stages are as follows:

- a. Identification of Research Topics and Objectives, namely identifying research themes about multicultural education in the context of Islamic Education.
- b. Establish specific research objectives, for example, to explore the contribution of Islamic values to multicultural educational practices.
- c. Literature Collection, namely conducting searches for related literature using academic databases such as Google Scholar via the publish or perish application
- d. Use relevant keywords
- e. Literature selection is by assessing the suitability of the literature to the research topic and predetermined inclusion criteria.
- f. Select literature that provides a comprehensive understanding of the relationship between multicultural education and the perspective of Islamic Education.
- g. Literature analysis is by analyzing selected literature to identify patterns, themes and main findings related to the research topic.
- h. Organize the information found in a conceptual framework or model.
- i. Preparation of a Conceptual Framework by Developing a conceptual framework based on findings from literature analysis.
- j. Preparing a Research Plan by Formulating specific research questions
- k. Develop a research methodology plan, including data collection methods (such as document analysis or literature study) and analysis to be used.
- l. Preparing Research Reports: Compiling research reports that include introduction, literature review, research methods, research results, discussion and conclusions.
- m. Compile a bibliography detailing the sources used in the research.

The data analysis uses qualitative data analysis which consists of categorization, data reduction, data display and conclusions

## RESEARCH RESULT AND DISCUSSION

### 1. Understanding Multicultural Education

Multicultural comes from two words education and multicultural. Education is the process of developing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching, training, processes, actions and educational methods. On the other hand, education is a conscious effort to create a cultural inheritance from one generation to another (Munandar & Yumriani, Andi Fitriani, 2022). Meanwhile, etymologically, multicultural, according to Alo Liliweri in Ibrahim, says that multi means many, varied and varied, while cultural comes from the word culture (Ibrahim, 2013) maintenance. The series of words education and multicultural give a terminological meaning as the process of developing all human potential which respects plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and sectarian (religious) diversity.

Whereas According to Tilaar in Djumin states that, "Multicultural education is a new phenomenon in human society which desires equal rights, including the right to get the same education for everyone, "education for all". Furthermore, according to Kymlicka's opinion in Djumin, he says that, " Diversity or multicultural issues can be managed peacefully and appropriately, assuming that there is a certain amount of good will". Therefore, Elashmawi and Harris explain that, "Today there is a need for many managers with cross-cultural sensitivity and skills". Likewise, according to Mahfud in Djumin explains that: "Multicultural education recognizes the ethnic and cultural diversity of the people of a nation," (Djumin, 2021).

### 2. Multicultural Education in an Islamic Context

The concept of multicultural education and Islamic education has two societal and individual developments. The goal of multicultural education has a societal orientation that considers education as the main means of creating good people, good for a democratic government system. It is also socially oriented, statehood includes the relationship between education and social change, economic order, politics and the state in the global-multicultural era. Multicultural education aims to create a nation that has high integrity, a developed, civilized nation, respected by other nations in the world. *Framework* global-multicultural. In Indonesia, this goal can then be realized by developing the individual dimension projected by the concept of intelligent Indonesian humans, namely humans who master and make the best use of knowledge to improve the quality of life, both as individuals and as groups, and as members of society and his people. Intelligent humans have the characteristics of being a moral and faithful human profile, their intelligence is not for corruption, is inclusive, does not justify what they have, their ideals, their religion, their political ideology to be imposed on others. An intelligent human being recognizes

the differences that exist in living together as common wealth and can be utilized for the common good (Fuad, 2009).

Implementatively, multicultural education in Islamic education can be applied because it is hoped that by implementing education oriented towards multiculturalism, it will help students to understand, accept and respect other individuals who come from different ethnic backgrounds, cultures and personality values. Through efforts to instill a spirit of multiculturalism in the school environment, it is hoped that it can become a means of learning and understanding for the younger generation to accept the diversity of cultures, religions, races, ethnicities and needs among each other and be able to live together peacefully.

However, it seems that implementing multicultural Islamic education in its various aspects and components is not an easy task. This is not without obstacles and challenges, nor is it something that can be done experimentally or taken lightly. It requires hard work and continuous struggle. There are many factors that become considerations and obstacles both in the concept formulation phase and in implementing national education practices, we can see this from the following explanation:

First, multicultural education is a process. This means that the concept of multicultural education which has just begun in the world of education, especially in Indonesia, requires a process of formulation, reflection and action in the field in accordance with the development of fundamental concepts regarding education and human rights.

Second, multicultural education is multifaceted. Therefore, we ask for a cross-disciplinary approach (border crossing) from educational experts and practitioners to further refine and sharpen the concept of multicultural education needed by society, in this case Indonesian society (Fuad, 2009).

Implementationally, multicultural education in Islamic education is still very open to implementation, this is based on the relevance and inherent nature of multicultural education contained in Islamic education. This is also reinforced by several main principles that need to be stated before discussing multicultural education in Islamic religious education, namely: a) Islam is a universal religion. Islam is not intended for one particular ethnic group, or ethnicity, but rather as *rahmatan lil alamen*; b) Islam respects other religions and beliefs. Islam also teaches that there is no coercion in religion; Islam is also a religion that is open to being tested for its truth; c) Islam also emphasizes that diversity in human life is natural, these differences start from gender, ethnicity, various nations. The difference is to get to know each other; d) Islam has a fairly clear history related to pluralistic life as demonstrated by the Prophet himself when building civil society in Medina (Fuad, 2009).

### 3. Values and Principles of Islamic Education

Islam really respects differences in a society. These differences are not a source of conflict, but rather an opportunity to get to know each other. There are three main principles in Islam related to multiculturalism: a) The principle of plurality, namely the belief and practice of living together that recognizes diversity as normal and does not need to be debated. Diversity in human thought

and action in various places and eras will continue to exist; b) The principle of equality, where Islam shows that diversity is normal. c) The principle of simplicity in diversity, namely a wise attitude in responding to diversity. A moderate attitude that guarantees wisdom in thought and action, far from fanaticism which often justifies the use of violence to resolve differences of opinion.

Islamic education is based on the idea that knowledge belongs to Allah, so Islamic education also comes from Allah. God is the first and foremost educator, namely how God teaches humans how to praise and purify those who deserve to be praised and purified. (Al-Faatihah: 2) and also as the first teacher (Al-Baqarah: 31).

Which means the following . *And He taught Adam the names (of things) all, then presented them to the Angels and said: "Tell Me the names of those things if you are truly the righteous!"*

This verse is the theological basis, that God is a true educator, while His creatures are students. Everyone must comply with the system or rules that have been established. He is the Possessor of true knowledge, which is spread throughout the universe. While human knowledge is only a "gift" from God, either directly or through a process, both in the context of history-theology, eschatology or causality (Muzaki, I. A., & Tafsir, 2018).

In this way, education functions to guide and direct humans so that they are able to carry out the mandate from Allah, namely carrying out their duties in life on earth as *abdullah*, who must submit and obey all the rules and will of Allah, serving only Allah and as Allah's caliph, both regarding implementation duties of the caliphate towards oneself, household, society and duties of the caliphate towards nature (Muhaemin, 2004). The development of multiculturalism in Islam can be done by practicing the values of trust and *husnuzdon* in strengthening unity, forgiving each other, fostering Islamic Brotherhood and *Basyariyah* Brotherhood to create a peaceful life in accordance with the vision and mission of Islam as a religion of mercy for the whole world (Rustiawan, 2017).

James Bank explained that there are five dimensions in education with a multicultural perspective, namely, *first*, the integration of education in the curriculum (*content integration*) which involves diversity in an educational culture whose main aim is to eliminate prejudice. *Second*, construction of science (*knowledge construction*) which is realized by comprehensively knowing and understanding the existing diversity. *Third*, prejudice reduction (*prejudice reduction*) which was born from interactions between diversity in educational culture. *Fourth*, pedagogics of human equality (*equity pedagogy*) which gives equal space and opportunity to each diverse element. *Fifth*, empowering school culture (*empowering school culture*), namely that schools are a social alleviation element from an unequal societal structure to a just societal structure (Banks, 1993).

#### 4. Analysis of Multicultural Education from the Islamic Education Science Perspective

Islamic Education aims to implement the meaning of Islam itself (*maqashid al-syari'ah*) through an Islamic values approach which includes protecting, building, guiding and fulfilling human needs in the aspects of religion, reason,

soul, property and heredity. In this case, it not only provides academic knowledge and subject matter, but also cleanses students' souls with good values and behavior and guides them to live a harmonious life in a diverse society..

From the perspective of Islamic Education, multicultural education is closely related. The scope of Islamic Education is very broad and involves many parties, both directly and indirectly. As a religion that requires its followers to seek knowledge, Islam aims to increase the level of knowledge in order to improve life in this world and in the afterlife. Discrimination between people does not lie in ethnicity, race or language used, but rather in a person's level of devotion to Allah SWT. Therefore, we must strive to increase our devotion to obtain blessings from Allah SWT.

In a heterogeneous society, multicultural education based on the views of Islamic education has certain functions in social relations, both on a small scale and a large scale in a wider society with ethnic, cultural and religious diversity which has its own place in building togetherness for shared existence. .

Each difference own role important in recognize role and reach feel togetherness. By Because That, individual and group must confess exists association miss out from difference them and own feel not quite enough answer for sustainability, peace and well-being.

In another verse, the Al-Qur'an which is a reference for Islamic Education that discusses multicultural education, there is information listed in Surah Ar-Rum verse 22 as follows:

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتَلَفَ الْأَلْسِنَتِمْ وَالْوَنُكُمَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَلَمِينَ

"And among the signs of His power is creating the heavens and the earth and different languages and the color of your skin. Verily in that there are indeed signs for those who know."

According to Quraish Shihab as quoted by Tejo Waskito and Miftahur Rohman, there are many signs of Allah SWT's power in the world. One of these signs is found in humans and the circulation of the earth and sun. Quraish Shihab explained that differences in human language are also among these signs, which are caused by differences in places of residence on earth.

In this context, multicultural education emphasizes the importance of the concepts of plurality and heterogeneity in language, culture, race and religion as an integral part of Islamic education that respects and respects differences. In fact, differences are a gift for people who think and have an obligation to be tolerant of plurality and heterogeneity, in line with the basic principles of Islamic education as follows:

**First**, the Qur'an which is the main foundation in Islamic education. This is mentioned in the words of Allah in Surat al-Baqarah verse 2.

**Second**, is Hadith (all the sayings, deeds and takrir of the Prophet Muhammad), which is a role model or *uswatun hasanah* for all mankind. as stated in Q.S. al-Ahzab: 21.

**Third**, which is the foundation of Islamic education is the Ijtihad of friends, scholars, and Muslim scholars.



*Fourth*, the basis or foundation in Islamic education, the legacy of Islamic thought to overcome problems in the future (Handayani et al., 2020).

Viewed from the perspective of the goals of multicultural education, which are broadly in line with the goals of Islamic education, so that human life can run in balance and prosperity. The following is the aim of Islamic education as a whole, namely: to provide guidance for humans so that humans can carry out their duties as God's caliphs on earth as well as possible and then make humans aware of their role as caliphs. As an act of worship to Allah SWT. Then guide humanity to have noble morals and behavior in interacting with each other or other creatures and the natural environment.

This is in line with what was explained in a study conducted by Imam Suprayogo. Multicultural education in Islamic religious education, apart from strengthening monotheism or the basics of Islamic belief, also requires developing the basic principles of interaction between human beings according to Islamic teachings in more depth. How, in the midst of differences between human beings, Islam actually teaches the concept of (1) love between people, (2) getting to know each other, (3) respecting each other, (4) helping each other. Islam prohibits demeaning other people, making enemies, let alone building each other up. Causing damage on the face of the earth, let alone taking lives for reasons that are not true, according to Islamic views, is a major sin. The Islamic concept of social order like this must be prioritized in religious education (Imam Suprayogo, 2011)

Thus, Islamic education welcomes the concept of education with a multicultural perspective in schools, especially in religious environments, which is basically not too much of a problem because the concept itself is not something that conflicts with the basic concept of Islam which regulates a multi-ethnic, cultural, racial, customary and multi-ethnic system of life. lifestyle. In fact, Islamic education as a value is essentially a value that brings benefits and welfare to all beings, is democratic, egalitarian and humanist.

As for its development in Islamic religious education, as stated by Zamroni, in religious education, in order to create multicultural awareness, schools need to pay attention to several things, namely: a) Religious education is transformative, meaning that religious education must be able to foster change that focuses on a sense and atmosphere of togetherness full of tolerance; b) In carrying out the learning process, teachers are always reflective, prioritizing synthesis or combining learning material with existing conditions and backgrounds, especially students. Teachers must also be able to dialogue so that students are competent in analyzing various problems and providing counter-arguments with full politeness which will ultimately create mutual understanding of existing differences. Teachers are also always caring, which means being good parents who are attentive to their students; c) Religious education must also be able to develop students' awareness of the nature of a pluralistic society so that it will raise awareness that differences are a blessing and will also foster a sincere attitude of tolerance (Zamroni, 2011)

Thus, in an implementation way, an example can be illustrated as follows: in order to build inclusive diversity in schools, there are several Islamic religious

education materials that can be developed with multicultural nuances, including: one example is material from the Koran, in determining the verses option, apart from verses about faith, it is also necessary to add verses that can provide understanding and instill attitudes when interacting with people of different religions, so that a tolerant attitude can be ingrained as early as possible (Ambarudin, 2016; Sopiah, 2009)

Furthermore, the Islamic concept of multicultural education is the process of developing attitudes and behavior of individuals or groups in an effort to produce mature humans through teaching, training and teaching methods that respect diversity and differences in a human way. Education is not only related to understanding the subject matter studied, but also requires a strong character in being democratic, pluralist and humanist.

From various existing literature, Islamic education has a very extraordinary mission, including: a) Grace for the Universe The word grace can mean peace, prosperity, harmony, enjoyment, luck, affection, prosperity, and so on; b) Appreciating Knowledge and Knowledgeable People Islam is a religion that values knowledge. In fact, God himself through the Qur'an elevates the people of knowledge compared to the common people by several degrees. "Surely God will elevate the believers among you and those who are given knowledge by several degrees." (Al-Mujadilah: 11). c) Building Civilization in the Information Era Education is a medium for developing human civilization, without which a cultured nation will not be born. Natsir, as one of the great world figures who has just been declared a National Hero, once emphasized that education is one of the factors that determines the progress and decline in society's life. d) Savior of Human Civilization Islam as a religion that upholds science, encourages its people to study until death comes. Wisdom experts illustrate that knowledge is power, a miracle, a shield, which will protect its owner from destruction. On the stage of history we see that a strong nation is a nation that is able to master science, which can create prosperity, prosperity and honor (Hidayat, 2016).

Based on the description above, the implementation of the teaching and learning process can be improved by including multicultural values in every learning topic and approach used in Islamic education.

##### 5. Implications and Relevance

The concept of multicultural education and its relevance to Islam, namely multicultural education refers to the development of human potential that respects cultural, ethnic, tribal and religious diversity. Values and Principles of Islamic Education, namely Islamic Education has principles such as plurality, equality and simplicity in diversity. This is in line with the values of multiculturalism which promote respect for differences and an inclusive attitude. Analysis of Multicultural Education in the Perspective of Islamic Education Science, namely multicultural education in the Islamic context can be seen as an integral part of Islamic education science which aims to guide humans so that they can live a harmonious life in a diverse society and in the view of Islamic education science.

Implementation of Multicultural Education in Islamic Religious Education, namely the implementation of multicultural education in Islamic religious

education includes developing multicultural awareness, developing basic principles of inclusive social relations, and preparing learning materials that reflect the values of multiculturalism. Thus, multicultural education in the Islamic context is not only relevant but also an integral part of Islamic education which aims to guide humanity towards a harmonious life. monist, tolerant and inclusive.

The findings of this research are that this research shows that multicultural education in the Islamic context aims to create awareness of cultural, religious and ethnic diversity and strengthen the values of tolerance, respect and togetherness between individuals. This is done through developing a deep understanding of Islamic teachings and the principles of multiculturalism. Furthermore, the research also highlights the practical implementation of multicultural education in Islamic education, emphasizing the importance of enriching the curriculum and learning approaches with multicultural values. By understanding, accepting and respecting differences, it is hoped that students can live together peacefully in a diverse society. Besides that, another finding is that multicultural education from an Islamic perspective is based on the principles of plurality, equality and simplicity in diversity. This research emphasizes the importance of understanding Islamic teachings as a basis for forming inclusive and tolerant attitudes, behavior and thoughts

The factors behind the research findings above are a deep understanding of Islamic teachings and the concept of multiculturalism, as well as practical implementation in the curriculum and learning approaches. The strength of this research is its holistic approach, covering theoretical and practical aspects of multicultural education in an Islamic context. However, the weakness lies in the limited empirical data or concrete case studies that support these findings.

Researchers have an assessment that this research is more in-depth in understanding the relationship between multicultural education and Islamic education, and examines it more comprehensively from the perspective of Islamic education science compared to previous research

## **CONCLUSION**

In examining multicultural education from the perspective of Islamic Education by identifying multicultural values in Islam, the common thread can be drawn that multicultural education from an Islamic perspective is by integrating multicultural values in Islamic religious learning and the focus is on developing attitudes and behavior that respect cultural diversity, religion and ethnicity and of course by involving the development of character, knowledge and attitudes in accordance with Islamic teachings.

The challenges and obstacles in realizing multicultural education in an Islamic context are; In building a strong perception and awareness about the importance of multicultural education in an Islamic society, it is not optimal. Some individuals or groups are unaware of the multicultural values in Islam and perceive it as a threat to their identity or beliefs; Some traditions and cultures in Islamic societies emphasize homogeneity and reject change or outside influence; Developing a curriculum and teaching methods that are in accordance with

multicultural principles in an Islamic context requires in-depth adjustments; internal conflict within an Islamic society related to religious, ethnic or cultural issues.

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