

---

## MULTICULTURAL EDUCATION IN THE CONCEPT OF THE PHILOSOPHY OF ISLAMIC EDUCATION

Fatmawati

Institut Agama Islam As'adiyah Sengkang, Indonesia

---

### Article Info

#### Article history:

Received May 25, 2022

Revised June 25, 2022

Accepted June 26, 2022

---

#### Keywords:

Education

Multicultural

Philosophy

### ABSTRACT

This paper discusses multicultural education in the philosophy of Islamic education. The purpose of this research is to provide us with an understanding of multicultural education, which is a concept, idea, or philosophy as a set of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in shaping lifestyles, social experiences, personal identities, and educational opportunities for individuals, groups, and countries. Such multicultural education must be implemented as soon as possible in educational practice. This is because education with a multicultural perspective is believed to be able to grow and develop students into individuals who are not only proud of themselves (the culture, language, and other specialties they have), but are also able to recognize, accept, and respect the different specialties that others have. They are ready to live in equality. Multicultural education has a conceptual relationship and its relevance to Islamic religious doctrine.

Copyright © 2022 ETDCI.

All rights reserved.

---

#### Corresponding Author:

Fatmawati,

Institut Agama Islam As'adiyah Sengkang, Indonesia

Email: [fatmawatihjfatmawati@gmail.com](mailto:fatmawatihjfatmawati@gmail.com)

---

## 1. INTRODUCTION

Indonesia is a country that has a pluralistic society, which, of course, if people do not respect each other, then it is very vulnerable to conflict, because humans, as social beings, need to live interactively with others (Lukito, 2012; Amri et al., 2018; Kawangung, 2019). The life that is completely interactive with one another, in addition to being a human need, has the potential to cause conflict. Indeed, conflict arises from differences, and differences are unavoidable. In fact, humans are very diverse, both in terms of ethnicity and in terms of race. See also: ethnicity, class, skin color, religion, tradition, culture, and so on. Thus, conflict can also arise because of the differences in these things (Somantrie, 2011; Awaru & Syukur, 2019).

Pluralism and the diversity of society are facts as well as a necessity (Mitchell & Alexandrova, 2021; Pascual et al., 2021). The state of the countries in the world today has the same situation in terms of the plurality, diversity, and heterogeneity of their populations. Realities like this require the construction of various "dialogue channels" by all figures in various sectors of life. This necessity is in order to close the possibility of community entities being discriminated against and exploited in social life.

Education, as the main pillar in the life of the world community, cannot be separated from the context of realizing the social cohesion of the world community (Smith, 2005; Mahmoudi et al., 2012). Education as a process of developing human resources to obtain optimal social skills and individual development provides a strong relationship between individuals and the community and the surrounding cultural environment.

Furthermore, education is a process of "humanizing humans," where humans are expected to be able to understand themselves, other people, nature, and their cultural environment (Rohana, 2018; Yunita et al., 2022). In this regard, in a short sentence, Ki Hadjar Dewantara explains that educational institutions are actually centers of cultural development. On this basis, education must not and cannot be separated from the culture that surrounds it as a consequence of the purpose of education itself, namely sharpening taste, intention, and work. Achieving these educational goals is a challenge of all time because one of them is cultural differences.

This paper is expected to answer some basic things related to the concept of multicultural education. In addition, it will also answer the urgency and relevance of Islamic religious doctrines. This study is very important, at least to show how urgent it is to carry out educational practices with a multicultural perspective, which is expected to provide a long-term solution to the potential boundaries of community conflicts, which often stem from the unpreparedness of a group of people to understand and accept other people who are culturally different.

In addition, this study is also expected to further strengthen multicultural education because it has relevance to Islamic religious doctrines. This should be pointed out considering that, in the context of Indonesian society, which is very diverse and relatively religious, there are often disputes caused by differences in culture, race, and religion.

## **2. METHOD**

In order for this research to get results that can be scientifically justified, a method that is in accordance with the object under study is needed, because the method functions as a way of doing something to get satisfactory results. Besides that, the method is a way of acting so that research is directed and effective to achieve maximum results.

This study uses a qualitative method and a literature review with a thick description model. All aspects related to it give us an understanding of the importance of respecting other cultures as existence and plurality in the dynamics of life.

The primary sources consist of various kinds of literature that are closely related to multicultural education itself, which is further elaborated philosophically as one of the approaches used in this study.

## **3. RESULTS AND DISCUSSION**

### **1. Multicultural Education and Its Urgency**

Broadly speaking, multiculturalism has two meanings. First, the meaning of the origin of the word, namely "multi", which means plural (plural), and "culturalism,"

which means culture or culture (Grant & lei, 2001). The term "multi" (plural) contains various meanings because pluralism does not mean merely an acknowledgment of the existence of various things, but this recognition has political, social, and economic implications.

Multicultural education was discussed and discoursed for the first time in America and Western European countries in the 1960s by a movement that demanded attention to civil rights (Grant & lei, 2001; Gardner et al., 2008). The main objective of this movement is to reduce discriminatory practices in public places, at home, in the workplace, and in educational institutions, which are carried out by the majority group against the minority group. During that time, only one culture was recognized in America and Western European countries, namely the white Christian culture. Other groups in these societies are grouped as minorities, with restrictions on their rights. This civil rights movement has implications for the world of education, with the emergence of several demands to reform the education curriculum, which is full of discrimination. In the early 1970s, a number of courses and educational programs emerged that emphasized aspects related to ethnicity and cultural diversity.

Multicultural education is a concept, idea, or philosophy as a set of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in shaping lifestyles, social experiences, personal identities, and educational opportunities of individuals, groups, and countries (Gay, 2013; Hanpalam et al., 2021; Suri & Chandra, 2021).

Multicultural education has at least three basic things: ideas or concepts, educational reform movements, and processes (Banks, 2013). Multicultural education incorporates the idea that all students (regardless of their gender, social class, and ethnic, racial, or cultural characteristics) should have equal opportunities to learn in school. Another important idea in multicultural education is that some students, because of their characteristics, have a better chance of learning in schools because they are currently more structured than students who come from other groups or who have different cultural characteristics (Martincová & Lukešová, 2015; Banks & Banks, 2019). Multicultural education is also a reform movement that tries to change schools and other educational institutions so that students of all social classes, genders, races, languages, and cultural groups will have equal opportunities to learn (Nora, 2018; Uzunboylu & Altay, 2021; Tiyas, 2022). Multicultural education involves a complete change in the school or educational environment. It is not limited to curricular changes (Rosyad, 2020).

Taking into account the description of multicultural education above, the authors argue that multicultural education is urgently to be implemented in educational practice. In this opinion, the author argues that both in the global and regional contexts and 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 each individual, as well as respect for the uniqueness of each individual. On the other hand, education that does not accommodate multicultural views can almost certainly produce individuals who cannot make peace

with others and will eventually lead to conflicts that disrupt and destroy the peace and unity of the nation and the world.

In simple terms, conflict can be interpreted as the failure to meet the interests of actors. Furthermore, conflict is defined as the perception of differences in interests or the view that the aspirations of the conflicting parties cannot be achieved simultaneously. Real peace is dynamic, participatory, and long-term. Peace must be based on three main principles (Banks & Banks, 2019): 1) The term "peace" must be used for social purposes, at least in the form of verbal agreement. 2). The aforementioned social goals may be complex and difficult, but they are not impossible; 3) Peace statements should be far from violent.

Thus, multicultural education is expected to be able to realize a peaceful world order of life because each individual realizes that there are parties other than himself who is parallel to him so that they respect each other (Uzunboylu & Altay, 2021; Tiyas, 2022). Apart from that, multicultural education can be relied on to prevent violence, which in Galtung's terms is called "culture-based violence." Culture-based violence is a term used to describe various aspects of culture that are used to legitimize acts of violence, either directly or in a structured form.

Multiculturalism is one of the keys to crucial world problems, including Indonesia's facing future global changes. Multiculturalism is a civilizing concept (Banks, 2013; Rosyad, 2020). Because education is a civilizing process, multicultural society can only be created through an educational process, namely education with a multicultural perspective. There are four phases in the history of multicultural education, namely:

- a. Efforts to unify ethnic studies across the curriculum.
- b. Multiethnic education as an attempt to implement educational equality through reform of the whole education system.
- c. Discrimination against marginalized groups
- d. The development of theory, research, and practice concerns the relations between race, sex, and class and serves a common goal of theorists and educators.

The purpose of all stages of multicultural education is to give an appreciation of cultural differences. All students, regardless of race or ethnic origin, disability, gender, social class, and sexual orientation, will be able to enjoy the same education.

## **2. Multicultural Education in Indonesia**

Indonesia's diversity is also shown by the social differentiation in the form of ethnic groups scattered throughout Indonesia with about 260 million people (Fatmawati, 2021; Aragon, 2022). This fact further confirms the urgency of multicultural education for the people of Indonesia. Apart from that, the Indonesian nation has experienced a painful past due to conflicts among the nation's children, which were very detrimental. The monetary and political crises that have occurred since late 1997 have in turn resulted in a socio-cultural crisis in the lives of the Indonesian people (Susanto, 2019). The widespread socio-cultural crisis can be seen in various forms, such as the potential for socio-political disintegration caused by the euphoria of freedom that is approaching excess; the decline in social patience in facing the difficult realities of life, making it

easy to commit acts of violence and anarchy; the occurrence of conflicts related to politics; ethnic and religious issues such as in Aceh, West Kalimantan, Central Kalimantan, Maluku, and others.

The impact of granting municipal and district autonomy rights since 2000 have also been a source of friction, not only between the central, provincial, and district or municipal governments but also between local and regional ethnic and religious groups. While protracted armed separatist movements continued to threaten Indonesia's territorial integrity, local and regional movements by social forces led to the division of several provinces and, as a consequence, increased ethnic homogeneity of the population of each new province. Recent developments have raised concerns that a further increase in primordial provincialism could weaken Indonesia's national and social integration.

In connection with the problems of primordialism, the concept of multiculturalism has become an important issue to be disseminated in Indonesia (Rizqi, 2020; Asroni, 2021). This is important because, after the collapse of the New Order authoritarian regime towards a democratic society, it must be supported by a democratic society that respects cultural differences. This thought is actually a form of revitalization from the thoughts of the founding fathers of the nation toward a unified Indonesian society without distinguishing between skin color, ethnicity, religion, and social level. Multiculturalism at this time needs to be disseminated to a wider audience (Mahony, 2018; Chang et al., 2018). Mainstream channels can be in the form of political institutions, educational institutions, mass media, religious institutions, and tourism.

Multiculturalism is the institutionalization of cultural diversity owned by ethnic groups within a nation-state through language, the legal system, and government policies in the fields of education, health, and all other fields of life (Bloemraad et al., 2008; Halse, 2021). Thus, multiculturalism is a perspective that recognizes and respects differences in a frame of togetherness and equality.

### 3. The Relevance of Multicultural Education in Islamic Doctrine

Etymologically, education in Arabic comes from the word *tarbiyah*, with the verb *rabba*, which has the meaning of educating or nurturing. Thus, education in Islam is guided by educators on the physical, spiritual, and intellectual development of children in education so that a good Muslim personality can be formed (Tsoraya et al., 2022). Education in Greek comes from the word *pedagogy*, namely from the word "paid", which means child, and *gogos*, which means to guide. Therefore, the term *pedagogy* can be interpreted as the science and art of teaching children.

Education is a process by which all human abilities that can be influenced by habits are perfected with good habits through means that are artistically created and used by anyone to help others or themselves achieve the goals set, namely good habits (Rahmatullah et al., 2022). While Islamic education emphasizes more on the balance and harmony of the development of human life, it is also an effort to change the behavior of individuals in their personal lives, social lives, and life in the natural surroundings through the educational process (Mulyadi, 2022).

The following are the characteristics of Islamic religious education with a multicultural perspective (Raihani, 2018; Latif & Hafid, 2021):

1. Acquaint yourself with differences.
2. Establish mutual trust
3. Maintain mutual comprehension (mutual understanding).d. Maintain mutual respect

It can be concluded that education in Islam has a big role and influence in changing human behavior (Raihani, 2018). Therefore, Islam pays great attention to the tarbiyah process, and in the tarbiyah process since the early days of Islam, it has been taught about tolerance and respect for differences. Historically, the spirit of multiculturalism in Islam was very clear at the time of the Prophet. In Medina, the Prophet carried out a social transformation in which all the people lived in peace. The people of Medina were very diverse at the time, in terms of religion, ethnicity, clan, and lineage. The concept of living together peacefully is a manifestation of a collective agreement known as the "Medina Charter" (Prabowo & Ilyas, 2021). In the Charter, which contains 47 articles, the words "Islam" and "Quran" are never mentioned, even though the majority of the people at that time were Muslims. The charter includes an agreement between migrant communities (muhajirin), ethnic Medina, Aus, Khazraj, Qainuqa ', Nadlir, and Quraidhah with Islamic, Jewish, Christian, and polytheist religious backgrounds, as well as ethnic Medina, Aus, Khazraj, Qainuqa ', Nadlir, and Quraidhah.

Ibn Khaldun gave an explanation that Islam has provided religious freedom for mankind as stated in the Qur'an Surah Al-Baqarah (2) verse 256 (Amir, 2022). The cultural diversity of countries, such as language, way of life, religion, clothing, and values, is an indicator of human civilization. It is commonly understood that the main foundation of Islamic doctrine is the Qur'an and the Sunnah of the Prophet. So, anyone who will measure something from an Islamic perspective must measure it with these two main sources. Multicultural education has conceptual relations and relevance to Islamic religious doctrine. This can be understood from the Qur'an, which states that God has truly glorified mankind (Q.S. Al-Isra [17]:70) (Hasna & Cahyadi, 2020). With the intention that humans know each other, recognize each other's existence, and respect each other (Q.S. Al-Hujurat [49]:13).

Abu Ja'far Muhammad bin Jarir At-Tabbari gave an explanation related to Al-Isra verse 70 that every human being is awarded the power and glory to manage the universe and the virtue or advantage over other creatures (Suhiro & Wasehudin, 2022). At-Tabari's statement implicitly emphasizes that every individual human being has the glory given by God, so it is fitting for fellow humans to glorify and respect each other. Furthermore, as detailed by Wahbah Zuhaili, who mentions in his interpretation, the advantages that Allah has given to humans so that they are noble are because humans are endowed with reason, knowledge, and the ability to manage the universe, human form, culture, civilization, and so on. The two commentators from the classical and contemporary generations both emphasized that human beings by nature have virtues, advantages, and more abilities. So, in social interaction, it is fitting to get adequate

recognition regarding its unique existence and even to get a guarantee for its uniqueness to be able to coexist with others on an equal basis.

As for Q.S. Al-Hujurat-13, Tabbari explains that every human being is born from a mixture of men and women (HS et al., 2021). Interestingly, Tabbari also explained that human beings actually have a kinship relationship with one another, both close and far. This statement seems to want to emphasize that everyone has a kinship with everyone, both distant and close relatives. Meanwhile, Wahbah Zuhaili relates to verse 13 of Q.S. This Al-Hujurat with the previous two verses emphasizes the prohibition of making negative assumptions about others and the prohibition of assuming other people are inferior. An interesting description is given by Muhammad Ratibal-Nabulsi in his commentary (Jadaya & Rababaa, 2021). He elaborated by saying that when someone wants a piece of bread, he should be aware that there are several hundred people who take part in serving the bread he wants. The parties involved are those who plant wheat and harvest it to those involved in the final process of making bread. Nabulsi's description seems to remind us that whatever is in each individual, in fact, is due to the contributions of many other individuals.

The above interpretation confirms human existence as being glorified by God. To put it simply, if God only asserts that He glorifies humans, then it is very inappropriate for humans to consider other humans to be lowly. Even these verses may make us realize that for what we enjoy, there are hundreds and even thousands of other parties. Departing from this belief, the author is of the view that multiculturalism is an irrelevance to Islamic doctrine. In the context of education, the author argues that education with a multicultural perspective has a very adequate theological basis, so multicultural education is very reliable to be applied to a plural-religious society.

Jalaluddin As-Suyuthi goes into great detail about the chapter Nuzul Q.Sal-Hujarat verse 13. It is mentioned that Ibn Abi Hati narrated it from Ibn Abi Malikah. He said, on the day of the liberation of the city of Mecca, Bilal then went up to the top of the Kaaba and sounded the call to prayer. Some people said, "Isn't that a black slave who is calling the call to prayer above the Ka'bah?" Others said, "When Allah is angry, Allah will replace it with something else." So Allah sent down the verse: "O mankind, indeed Kami created kama of a man and a woman" (Rahman, 2018; Habibah & Yumna, 2021).

Furthermore, it can be emphasized that Islamic education with a multicultural perspective is an education that opens a wider vision and horizons. able to cross the boundaries of ethnic groups in culture and religion so as to be able to see "humanity" as a family that has differences or similarities in ideals.

#### 4. CONCLUSION

Multicultural education is a concept, idea, or philosophy as a series of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in shaping lifestyles, social experiences, personal identities, and educational opportunities of individuals, groups, and countries.

Such multicultural education must be implemented as soon as possible in educational practice. This is because this daily multicultural education is able to grow and develop students into individuals who are not only proud of themselves (the culture, language, and other specialties they have), but are also able to recognize, accept, and respect the different specialties that others have. They are ready to live with equality. Multicultural education has a conceptual relationship and its relevance to Islamic religious doctrine. This can be understood from the Qur'an, which states that God has truly glorified mankind (17:70). In addition, God also clearly asserts that He "deliberately" created humans in different circumstances, with the intention of so that humans know each other, acknowledge each other's existence, and respect each other (49:13). In addition, to give us a better understanding of the importance of respecting other cultures as existence and pluralism in the dynamics of life.

## REFERENCES

- Amir, A. N. (2022). An Analysis of Ibnu Khaldun's Thoughts About Islamic Rationalism. *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 5(1), 42-55. <https://doi.org/10.31538/almada.v5i1.1663>
- Amri, M., Afifuddin, A., & Bin-Tahir, S. Z. (2018). Religious pluralism of the Indonesian traditional Islamic education institutions. *The Journal of Social Sciences Research*, 4(12), 446-450. <http://repositori.uin-alauddin.ac.id/id/eprint/15279>
- Aragon, L. V. (2022). Pluralities of Power in Indonesia's Intellectual Property Law, Regional Arts and Religious Freedom Debates. In *Anthropological Forum* (Vol. 32, No. 1, pp. 20-40). Routledge. <https://doi.org/10.1080/00664677.2022.2042793>
- Asroni, A. (2021). Religious Education Amid the Challenges of Religious Radicalism. *Khulasah: Islamic Studies Journal*, 3(1), 1-15. <http://ojs.staisdharma.ac.id/index.php/kisj/article/view/44>
- Awaru, A. O., & Syukur, M. (2019). Dialectics of Student Conflict in Makassar State University. In *International Conference on Social Science 2019 (ICSS 2019)* (pp. 48-53). Atlantis Press. <https://doi.org/10.2991/icss-19.2019.240>
- Banks, J. A. (2013). The nature of multicultural education. *Multicultural education: Issues and perspectives*, 3-24.
- Banks, J. A., & Banks, C. A. M. (Eds.). (2019). *Multicultural education: Issues and perspectives*. John Wiley & Sons Bloemraad, I., Korteweg, A., & Yurdakul, G. (2008). Citizenship and immigration: Multiculturalism, assimilation, and challenges to the nation-state. *Annual review of sociology*, 34(1), 153-179.
- Chang, H., Pak, S. Y., & Sleeter, C. E. (2018). Multicultural education: Using our past to build our future. *International Journal of Multicultural Education*, 20(1), 1-4. <http://ijme-journal.org/index.php/ijme/article/view/1675>
- Fatmawati, E. (2021). Strategies to grow a proud attitude towards Indonesian cultural diversity. *Linguistics and Culture Review*, 5(S1), 810-820. <http://www.lingcure.org/index.php/journal/article/view/1465>
- Gay, G. (2013). Teaching to and through cultural diversity. *Curriculum inquiry*, 43(1), 48-70. <https://doi.org/10.1111/curi.12002>

- Gardner, R., Karakaşoğlu, Y., & Luchtenberg, S. (2008). Islamophobia in the media: A response from multicultural education. *Intercultural education*, 19(2), 119-136. <https://doi.org/10.1080/14675980801889658>
- Grant, C. A., & Lei, J. L. (2001). *Global constructions of multicultural education: Theories and realities*. Routledge.
- Habibah, S. N. N., & Yumna, Y. (2021). The Prohibition of Racism in the Qur'an. In *Gunung Djati Conference Series* (Vol. 4, pp. 560-572). <http://conferences.uinsgd.ac.id/index.php/gdcs/article/view/386>
- Halse, C. (2021). Theories and theorising of multiculturalism. In *Multiculturalism in turbulent times* (pp. 3-19). Routledge. <https://www.taylorfrancis.com/chapters/edit/10.4324/9781003090090-1/theories-theorising-multiculturalism-christine-halse>
- Hanpalam, T., Sutimin, L. A., & Rejekiningsih, T. (2021). Pancasila As Affirmations of Multicultural Education In Indonesia. *International Journal of Educational Research & Social Sciences*, 2(4), 788-795.
- Hasna, T. R., & Cahyadi, R. A. H. (2020). Implementation of The Concept of Humanistic Education in The Qur'an Perspective of Surat Al-Isra': 70. *Studia Religia: Jurnal Pemikiran dan Pendidikan Islam*, 4(1).
- HS, M. A., Robikah, S., & Parningsih, I. (2021). Reinterpretation of the Term Al-Nas (QS. Al-Hujurat 13) in Relation to the Social Aspects of Human and Homo Sapiens. *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis*, 22(2), 485-504. <http://ejournal.uin-suka.ac.id/ushuluddin/alquran/article/view/2807>
- Jadaya, N. A. H., & Rababaa, Y. A. S. (2021). Human Values Derived From the Meanings of the Beautiful Names of God (Allah, Al-Rahman "The Beneficent", Al-Raheem "The Most Merciful", Al-Malik "The Eternal Lord", Al-Qudus "The Sacred One", Al-Saalam "The Embodiment of Peace"). *Multicultural Education*, 7(6).
- Kawangung, Y. (2019). Religious moderation discourse in plurality of social harmony in Indonesia. *International journal of social sciences and humanities*, 3(1), 160-170.
- Lukito, R. (2012). *Legal pluralism in Indonesia: Bridging the unbridgeable*. Routledge.
- Latif, M., & Hafid, E. (2021). multicultural attitudes in an Islamic boarding school of South Sulawesi–Indonesia. *Cogent Education*, 8(1), 1968736. <https://doi.org/10.1080/2331186X.2021.1968736>
- Mahmoudi, S., Jafari, E., Nasrabadi, H. A., & Liaghatdar, M. J. (2012). Holistic education: An approach for 21 century. *International Education Studies*, 5(2), 178-186. <https://eric.ed.gov/?id=EJ1066819>
- Mahony, S. (2018). Cultural diversity and the digital humanities. *Fudan Journal of the Humanities and Social Sciences*, 11(3), 371-388. <https://doi.org/10.1007/s40647-018-0216-0>
- Martincová, J., & Lukešová, M. (2015). Critical thinking as a tool for managing intercultural conflicts. *Procedia-Social and Behavioral Sciences*, 171, 1255-1264. <https://doi.org/10.1016/j.sbspro.2015.01.239>
- Mitchell, P., & Alexandrova, A. (2021). Well-being and pluralism. *Journal of Happiness Studies*, 22(6), 2411-2433. <https://doi.org/10.1007/s10902-020-00323-8>

- Mulyadi, M. (2022). Islamic Education Based on The Nature of Personality and The Potential of The Human Soul. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(02). <http://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/2435>
- Nora, Y. (2018). Learning of social studies in elementary school as a medium to strengthen multicultural education in the curriculum era 2013. In *SHS Web of Conferences* (Vol. 42, p. 00094). EDP Sciences.
- Pascual, U., Adams, W. M., Díaz, S., Lele, S., Mace, G. M., & Turnhout, E. (2021). Biodiversity and the challenge of pluralism. *Nature Sustainability*, 4(7), 567-572. <https://doi.org/10.1038/s41893-021-00694-7>
- Prabowo, A. D. A., & Ilyas, H. (2021). Multicultural Education in Islamic Perspective. In *International Conference on Economics, Business, Social, and Humanities (ICEBSH 2021)* (pp. 371-376). Atlantis Press. <https://doi.org/10.2991/assehr.k.210805.060>
- Rahman, S. (2018). Pendidikan Multikulturalisme Analisis Terhadap Nilai-Nilai Pendidikan QS Al-Baqarah Ayat 62 dan Al-Hujurat Ayat 10, 11, 12 dan 13. *At-Ta'lim: Jurnal Pendidikan*, 4(1), 85-109. <https://doi.org/10.36835/attalim.v4i1.53>
- Rahmatullah, A. S., Mulyasa, E., Syahrani, S., Pongpalilu, F., & Putri, R. E. (2022). Digital era 4.0: The contribution to education and student psychology. *Linguistics and Culture Review*, 6, 89-107. <http://www.lingcure.org/index.php/journal/article/view/2064>
- Raihani, R. (2018). Education for multicultural citizens in Indonesia: Policies and practices. *Compare: A Journal of Comparative and International Education*, 48(6), 992-1009. <https://doi.org/10.1080/03057925.2017.1399250>
- Rizqi, A. R. (2020). Pancasila in the Primordialism and Modernism Intersections. In *International Conference on Agriculture, Social Sciences, Education, Technology and Health (ICASSETH 2019)* (pp. 24-28). Atlantis Press. <https://doi.org/10.2991/assehr.k.200402.006>
- Rohana, E. (2018). Character education relation with spiritual intelligence in islamic education perspective. *International Journal of Nusantara Islam*, 6(2), 165-174. <http://journal.uinsgd.ac.id/index.php/ijni/article/view/4803>
- Rosyad, A. M. (2020). The integration of Islamic education and multicultural education in Indonesia. *Al-Afkar, Journal For Islamic Studies*, 3(1), 164-181. [https://doi.org/10.31943/afkar\\_journal.v3i1,%20January.87](https://doi.org/10.31943/afkar_journal.v3i1,%20January.87)
- Smith, A. (2005). Education in the twenty-first century: Conflict, reconstruction and reconciliation. *Compare: A Journal of Comparative and International Education*, 35(4), 373-391. <https://doi.org/10.1080/03057920500331397>
- Somantrie, H. (2011). Konflik dalam perspektif pendidikan multikultural. *Jurnal pendidikan dan kebudayaan*, 17(6), 660-672. <https://doi.org/10.24832/jpnk.v17i6.57>
- Suhiroh, I., Wasehudin. (2022). Konsepsi dan relevansi doktrin islam tentang pendidikan. *Journal of Innovation Research and Knowledge*, 1(10), 1187-1196. <https://www.bajangjournal.com/index.php/JIRK/article/view/1720>
- Suri, D., & Chandra, D. (2021). Teacher's strategy for implementing multiculturalism education based on local cultural values and character building for early childhood

- education. *Journal of Ethnic and Cultural Studies*, 8(4), 271-285. <https://doi.org/10.29333/ejecs/937>.
- Susanto, N. H. (2019). Politicization of religion and the future of democracy in Indonesia in populism theory. *Journal for the Study of Religions and Ideologies*, 18(54), 139-158. <https://www.cceol.com/search/article-detail?id=876522>
- Tiyas, N. H. (2022). The Implementation of Multicultural Educational Values through Religious Culture at The First State Senior High School Tegaldlimo Banyuwangi. *IJIE: International Journal of Islamic Education*, 1(1), 49-64. <http://jurnalpasca.iain-jember.ac.id/ejournal/index.php/IJIE/article/view/1556>
- Tsoraya, N. D., Primalaini, O., & Asbari, M. (2022). The Role of Islamic Religious Education on the Development Youths' Attitudes. *Journal of Information Systems and Management (JISMA)*, 1(1), 12-18. <https://doi.org/10.4444/jisma.v1i1.3>
- Uzunboylu, H., & Altay, O. (2021). State of affairs in multicultural education research: a content analysis. *Compare: A Journal of Comparative and International Education*, 51(2), 278-297. <https://doi.org/10.1080/03057925.2019.1622408>
- Yunita, M., Masrurroh, E., & Muhammad, A. (2022). The Human Sanctity to Overcome Euthanasia and Abortion in Humanizing Humans Human. *Social Science Studies*, 2(1), 046-056. <https://doi.org/10.47153/sss21.2832022>