Paradigm of Multicultural Islamic Education Sociological Perspective

Nur Syam, Muh. Yusrol Fahmi

1. UIN Sunan Ampel Surabaya
2. UIN Sunan Ampel Surabaya

nursyam@uinsby.ac.id
Yusrol.fahmi@uinsby.ac.id

Abstract

The current era is multicultural education, and more specifically Islamic multicultural education. Complexity, rapid social change, the era of information technology in the midst of plurality and multiculturality of Indonesian society, so multicultural education becomes very important and relevant. Therefore, prioritizing education in this style becomes an obligation for the Ministry of Education and the Ministry of Religion and higher education institutions in Indonesia. In the framework of enriching studies and also implementing multicultural education, paradigmatic thinking is needed. From a sociological perspective, there are several paradigms, such as the social fact paradigm of multicultural education, the social definition paradigm of multicultural education and the social behavior paradigm of multicultural education. From this paradigm, research and studies can certainly be carried out to develop theories and praxis of multicultural Islamic education.

INTRODUCTION

I think there is something unique about the Ministry of Religion as an institutional manager Islamic Higher Education at Islamic Religious Colleges (PTKI), namely the existence of a doctoral program with expertise in the field of Multicultural Education. There is several multicultural Islamic Education doctoral study programs at PTKI, for example at UIN Mataram, UNISMA, and so on.1

In Indonesia there is indeed a uniqueness in relation to administration of education, that is what I conceptualize as a system multi-roofed education. If in other countries, those who manage the education are one ministry, then in Indonesia there are as many as 17 Ministries/Institutions that become an education provider. However, in fact the system remains one. So not many systems and many roofs, but one education system national many roofs.2

Regarding the national education system, it can be ascertained that the basis namely Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System. In this law it is emphasized that the government has one system national education, but there are many organizers (ministry/institution). For example, if in the past, there was no explicit mention of similarities or equality between Elementary School and Madrasah Ibtidaiyah, then Junior High School equivalent with Madrasah Tsanawiyah, and SMA/SMK equivalent to Madrasah Aliyah or called SD/MI, SMP/MTs and SMA/SMK/MA. Be firm in the law National Education System is mentioned like that. Through this, it gives firmness that religious and religious education is the "authority" of the Ministry of Religion for organize it. However, the main regulator is the Ministry Education and culture for educational institutions at the SD/SMP/SMA/SMK level, while higher education is under the regulation of the Ministry of Research, Technology and Higher Education. It's just that, specifically religious education indeed under the authority of the Ministry of Religion.

Another uniqueness is the implementation of higher education, with duality development and coaching. For example, the Ministry of Religion has a program general study, then its development and development are within the authority Ministry of Research and Technology, while the religious studies program is under the authority of the Ministry of Religion.

Meanwhile, religious studies programs held by educational institutions in under the Ministry of Research, Technology and Higher Education (now the Ministry of Education and Culture) also received guidance and development from the Ministry of Religion.3

There are 2 (two) typologies used to track previous studies in relation to multicultural education, namely: first, the study of education multicultural, as written by Dede Rosyada, that multicultural education in Indonesia is very important, considering that Indonesia's society is plural and multicultural. Through education like this, education will provide opportunities regardless of ethnicity, culture and religion. Multicultural education will give respect to diversity to strengthen unity and oneness, national identity and the image of the Indonesian nation.4

Nana Najmina, that multiculturalism education is carried out within the framework exploring SARA values and the culture of student partners according to plurality and multiculturalism man as God's will. Multicultural education is carried out to form mindset, attitudes, actions that are Indonesian in character. 5

Firman, that character education has three important elements, namely educators, students and the real world. Multiculturalism is an ideology emphasizes understanding of the reality of plural and multicultural life, consisting of differences in race, ethnicity, religion and origin. The task of education is to build this diversity into strength to unite in building the Indonesian nation Second, Multicultural Islamic Education includes the writings of Achmas Rois, that the thoughts of Muhammad Amin Abdullah in the repertoire of Indonesian education very prominent, especially related to the program of integration and interconnection became a hallmark of the development of UIN Sunan Kalijaga Jogyakarta and also education multiculturalism, which is indicated by a tolerant, democratic, and uphold the values of unity and justice The study of Muhammad Mustaqim and Hikmatul Mustaghfiroh, that between

objectives Islamic education with the formation of Islamic understanding and behavior always directly proportional, meaning that education is certainly expected to be able to shape good behavior in accordance with Islamic teachings. In the midst of a diverse life the education must pay attention to the intended diversity so that the goal is education to deliver Indonesian people who respect plurality and multiculturalism will be achieved. Through proper multicultural Islamic education can minimize the various clashes and social conflicts that sometimes occur in Indonesian society. 8

Inayatul Ulya writes that the diversity of Indonesian society in religion, race, language and ethnicity can turn out to be a problem in relation to horizontal conflict. Multicultural Islamic education is certainly one solution in reducing the potential for conflict in the community in question. Conflict resolution This can be suppressed thanks to values-based multicultural Islamic education Islamic teachings. Through multicultural education, education can be imparted that glorifies peace, tolerance, respects differences and so on.9

From this review of previous studies, it is known that the discussion on Multicultural education is studied from conceptual thinking about education multiculturalism or the implementation of multicultural education. Good study about multicultural education and multicultural Islamic education are more directional with this typology. Therefore this study is different from previous studies, because it discusses the paradigm or fundamental thoughts of experts on multicultural education and multicultural Islamic education from a perspective sociology and the research agenda that can be carried out in relation to the paradigm above paradigma

METHODS

This study uses a multidisciplinary approach, namely efforts to bridge the relationship between religious, social and humanities as well as science and technology. It's just that this paper examines the relationship between religion and social science, with placing multicultural education as the target of study or subject matter of science and sociology as its approach.

Today, efforts to conduct studies in a multidisciplinary style is very high, especially among lecturers of Islamic Religious Colleges (PTKI). Therefore there are many studies within the area of Islamic studies multidisciplinary,10 which is used as a distinction with educational institutions others, particularly Higher Education in Indonesia.

This study fully uses library research methods or *library research.* In this context, the data collection technique is by documentary method. The data sources are books, journals, materials written documents on the internet, social media and so on. Collected data then categorized and analyzed according to theme, title, and subtitles categories that are relevant to the objectives that have been formulated.

RESULTS AND DISCUSSION

Multicultural Education

Judging from the purpose of multicultural education is education aimed at to all students regardless of origin, ethnicity or race, ethnicity, religion, class and so on. 11 Multicultural education presupposes that there is an educational service system that is fair, equitable and provides benefits optimally for all partners. Nevertheless, multicultural education also continue to provide "opportunities" to those who do have "advantages" or "specificity" in the learning process, so that their rights to obtain a different service is very possible.

In this context, for example, there will also be special classes that provide different services specifically for them. So, multicultural education still provides different services to

those who have different characteristics. For example, accelerated classes for children who have special abilities or intelligence higher than others.

The main principle in multicultural education is to give something based on justice and optimal service within the framework of developing potential Humans as a resource will play an important role in the future in the life of the nation and state. As a country with levels heterogeneity is very high, it is absolutely necessary for future generations who can appreciate and look positively towards the various differences.

Multicultural education is actually a new direction in education national. In tune with the desire to institutionalize the four pillars of consensus nationality, namely Pancasila, the 1945 Constitution, the Republic of Indonesia and Diversity, then the government placing multiculturalism and plurality as an important part of the care for nationality. 12

This is very much realized because Indonesia is a country with a plurality level and extraordinary multiculturalism. There is not a single country in this world that is surpasses this country in terms of its diversity. With 17,504 islands, 546 languages, 1340 ethnic groups and 6 (six) religions and mysticism/beliefs, then you can imagine how hard it is to "manage" the heterogeneity of this nation.13

Compare with Afghanistan which only has seven tribes, it turns out that the war continues raging and hard to reconcile it. That is why Indonesia is known in the world as a country capable of building "social harmony or harmony". very great. Even though abroad we are well known as a harmonious nation in diversity, but in Indonesia it sometimes happens the other way around. There are attempts attempt to tear us apart.

Education is a continuous effort to develop resources human resources (HR) to have the capacity, professionalism, and spirituality both within the framework of increasing the competence of the nation. Previously formulated that the aim of national education is to produce intelligent Indonesian children and competitive, but then added not only intelligent and competitive but also required to be virtuous or have good morals. If this formulation that is used then complete the purpose of education is not only to improve physical capacity and rational intelligence alone, but more than that is for educating emotional, social and spiritual intelligence.

Rational intelligence rests on the ability to sort and choose things just make sense, the principle is based on the thought of profit and loss. Intelligence emotional to develop self-capacity based on the heart and feelings, social intelligence to build empathy not only sympathy and antipathy, and spiritual intelligence to build attitudes and understanding that this life guided by religious values Multiculturalism is a challenge from multi means many or various kinds and culture means culture, so it can be stated that multiculturalism means many cultures, which in Indonesian can be expressed as diversity. The meaning is that there is diversity or diversity in something community or nation within a country. If associated with ism, yang means views, or thoughts or ideology, then the so-called Multiculturalism is a view or thought or ideology that assumes that in every heterogeneous society there must be variants ethnicity, tribe, religion that can work together to build harmony and togetherness.

In terms or terminology, that multiculturalism is a view individuals or communities and society about the variants or the various colors inside a nation or state based on ethnicity, ethnicity, religion and other indents. While the meaning of multiculturalism is the view or thoughts or ideology owned by individuals or communities or society about the belief that there are ethnic, ethnic, language and religious variants within a nation and country.

In this world there are various races, namely the Mongoloid Race which is spread across plains of China, Japan and Korea with physical characteristics: yellow skin, slanted eyes, black hair, and medium height. Then the Caucasoid Race is a skin-colored race white, blond hair and the same height as negroid race. Bigger stature compared to the mongolid race and the same as the negroid race.

They inhabit continents of Europe, North America and Australia. Originally developed in Europe only then caused by the distribution of population, both related to political, social and others, then spread also to North America and Australia. Some are migrating by itself and some are due to political and social factors, both in America North and Australia. Then the Negroid Race, who had originally settled in Africa however then also developed in other areas such as in the Melanesian or Eastern islands Distant with black features, curly or curly black hair, taller compared to the Mongoloid Race. The distribution of the population continues to occur in in the history of human life on this planet earth. could be millions of years ago There was a distribution of population from one continent to another. hence, race negroids can inhabit the lands of the far east and so on.15

Cultural education that aspires to justice and education Equality certainly does not differentiate between one ethnicity and another. for example in one class consisting of various ethnicities, such as the Mongoloid Race, Kasukasoid, and Negroid then there is no inequality in access, differences in treatment and also injustice. They as humans should treated equally as a consequence of multicultural views, attitudes and actions in in education.

Multiculturalism Model

There are several patterns of multiculturalism as explained by para experts, for example Parekh, 16 who state that there is a form or style multiculturalism which is commonly used as a reference in the study of multiculturalism, that is:

1. Isolative multiculturalism is a limited model of multiculturalism. Members in the community are interconnected in different ways closed. They do live in a heterogeneous society, however of various ethnic, religious and social classifications, they are more numerous mingle within the limitations of ethnicity, religion and classification social. For example, the Chinese only hang out with the Chinese although not against the existence of other ethnic groups. the Arans in communicating or associating is very limited by ethnicity, ethnicity, religion, organization and so on. for example in a composed society of various ethnic, religious and social classifications, they are more numerous mingle within the limitations of ethnicity, religion and classificationbsocial. For example, the Chinese only hang out with the Chinese although not against the existence of other ethnic groups. the Arans for example, they associate more with Arabs than with ethnicity other. Likewise, religion-based classifications are sometimes limiting a person to mingle freely because of the boundaries of his religion. Radicals or fundamentals in religious understanding are also frequent closed themselves off from other groups, even though they did not reject presence of other groups. in isolate multiculturalism, then respectively each member of society puts forward the views, attitudes and his actions are based on references from his social class. So it's still there boundaries of human relations in this multiculturalism model.

2. Accommodative multiculturalism is the views, attitudes and actions within a heterogeneous society, in which there are dominant groups and minority groups, but those who actually adapt are groups majority. In this context, the majority provides an opportunity for minorities to continue to exist with their culture without any effort to degrade or eliminate it. Minorities are given rights to be cultured and live in heterogeneity with potential and strength. The majority group is indeed the one who controls the various things regulations, but the rights and obligations of minorities are maintained very well. Indonesia I think is a good example for describes this adaptationist multiculturalism. in Indonesia there are 6(six) religions each of which is given the right to develop and develop their religious services with a record of not doing actions that undermine the beliefs or religion of other people. all in Indonesia adherents of religions

have big days which are specially commemorated national. Minority communities can worship freely without anyone the slightest disturbance from the majority.

3. Autonomous multiculturalism is a society that lives in heterogeneityhowever, each autonomously wants to have it's authority themselves to be equal. Minorities wish to realize their autonomy over their traditions, ethnicity and habits so that they are equal with the majority. In multiculturalism with a pattern like this which sometimes there can be friction and even conflict between one or the other group other groups. in Indonesia I think an adequate example is about desire to gain recognition as a religion from sect groups trust. The basic premise is religion and belief explicitly stated in the 1945 Constitution. Hence, the minority sect belief is so insistent to gain equality as citizens with recognition of citizenship, education and marriage and rightsother rights.

4. Interactive multiculturalism is the life of a heterogeneous society among racial, religious, ethnic groups are not focused on reinforcement group, but desire to mingle with one another. In Indonesia, for example, obtained religious understanding, attitudes and actions no longer partitioned relations between one another by forming interfaith fraternity, interfaith education and so on. in East Java for example there is the Beda but mera Forum (FBM), the Community ForumNationality and so on. they don't talk about religion in context theological, which necessitates differences, but builds understanding about the similarities that can be knitted together.

5. Multiculturalism Cosmopolitan is the life of a heterogeneous societybut they are trying to erase ethnic, inter-tribal barriers groups and religions by understanding each other's beliefs and principles difference. They desire to dissolve themselves upon conception brotherhood and friendship. So, the boundaries of the difference endeavored to be removed in accordance with its capabilities.

Paradigm and Research Agenda of Multicultural Education

If we use the social science paradigm to see the phenomenon multiculturalism, then the social fact paradigm approach, definition can be usedsocial and social behavior. Paradigm is the fundamental view of experts about *what is the subject matter of science.17*

1. **Multiculturalism Education in the Perspective of Social Facts.**

   The social fact paradigm refers to good things in the form of non-material, such as values, norms, social structures, social groups, and so on. While the material ones, for example construction or physical buildings, archeology, artifacts etc. Physical buildings, artifacts and relics of the past can be used as a social fact that describes social order, social conflict and the changes. The buildings damaged as a result of the war will can be used as a social fact regarding the level of ferocity of war, damagesociety and so on.

   The wars in Iraq and Syria are truly miserable human lives that are not indescribable. Houses, shops, places of worship, and sites historic, people's infrastructure is also damaged all. Losses not only from the sidematerial but also psychological losses suffered by all members of society. Children to adults feel how much the loss caused by the war Extraordinary. The emergence of the ISIS movement which inflamed the spirit of the Islamic caliphate – in fact actually is an attempt to seize power because of economic factors - nobring harm to human life but precisely for destroy social life. The goal motive is clear is to make power as a means to control human resources and natural resources, which in the form of oil fields or refineries in billions of barrels. Religion is commonused as a lever in various social conflicts, when in fact only used as a mere shield. In this world there are many conflictsusing religion

   Unfortunately, many people are tempted by the 18th "jihad " offer chanted loudly by them, the ISIS and other movements. Lotspeople who flocked to do jihad in Iraq and

Syria caused by his desire to provide the best for his religion, whereas in fact factual what happened was not like that. There are many Indonesians who went to ISIS for jihad, and when they got there they experienced great disappointment because of that between the dream and reality is very different.

Social violence, social conflict is certainly a social fact that canused as a study of multiculturalism education in general. Meanwhile specifically multicultural education, then of course what can be used as a study is violence in educational institutions, whether perpetrated by educational partners, for exampleviolence against certain races or certain ethnicities, even violence against minorities, women and so on. there is a question, why in the United States is considered the champion of a democratic country it turns out that there is still violence against other ethnic groups, why in educational institutions still have racism, why is it still theredisharmony between races, ethnic groups and even religions. as us knowing that America could be declared the Father of Democracy, however thus the awareness of its citizens to live in peace and harmony is still evident there are obstacles in it. Skin color is still often a barrier to develop multicultural education. 19

Violence contains two facts, namely empirical facts and symbolic facts. Actual violence such as war, conflict between tribes, ethnicity, race, class socio-religious and so on is a form of actual violence empirical fact.

The Poso, Ambon, Aceh conflicts, then the Ahmadiyya conflict, the Sunni and Shia conflicts are examples of actual violence. While symbolic violence is like violence within the social structure or within the institutional structure is a form of violence symbolic. For example, a certain ethnic group cannot enter the position structure which should be open to anyone regardless of skin color, ethnicity, race and so on. even regulations sometimes also contain social violence, for example laws that are discriminatory against a nation or ethnic group certain. Regulations should provide a sense of justice and equality for everyonecitizen in a country.

Multiculturalism with its focus on the study of justice, equality, Openness, tolerance and harmony can certainly be realized in life society in general, and specifically in educational institutions. For us that educational institutions are prestigious institutions to developsuperior human resources in the future should make institutions as a center of multiculturalism. Curriculum, learning process, output or educational outcomes, understanding, attitudes and behavior of teachers and students must also be promoting justice, equality, openness, tolerance and harmony referred to.

Some examples, as revealed by Banks 20 are race, class, gender and disability groups in the classroom. Has this group been treated fairly, equally, openly, transparently in the learning process. Then too regarding social class and religion, what are the religious differences within community and learning classes are required to be fair, have in common as well openness. America is known as a democratic country, but even so it still isthere is injustice, equality of access and also equality of services within education. Multicultural education is intended for learning programs prioritizing educational practices that are open to access, just and equal.

Including what was studied by Banks 21 was about curriculum and pedagogy,the question is whether the curriculum has prioritized education multicultural. Lest our curriculum even though it is not clear or vague vague still provide opportunities for injustice, inequality and differences in access to education. In addition to this, it is also necessary to pay attention to gender and race in the classroom, sexuality and gender minorities in educational programsmulticultural. However, you still have to pay attention to the program inclusive education while still prioritizing the special things of reality

learning partners. There is still a need for special classes for people with disabilities who do not have access to education in general.

In his more specific book, Banks22 demonstrates his expertise in in discussing multiculturalism. Among those discussed are: on "Black Studies, The teaching of History and research, teaching ethnic studies, teaching social studies of decision making and citizen action, multiethnic education and school reform etc."

Based on studies conducted on the growth of children's skin black in the area of white domination gives a picture of the future of the child black kids would be better off. This is shown from the fact that factor age has a correlation with the views and attitudes of white citizens towards citizens black skin, it turns out that older people have a more negative view compared to the younger age who turned out to be more positive in their views against black children Studies that can be carried out in Indonesia in the perspective of social facts, for example is regarding the development of an education-based curriculum multiculturalism, inclusive educational institutions, relations between ethnic groups and races heterogeneous life, relations between tribes in variants of social classification, relations between ethnicity, work and religion, the relationship between ethnicity and social violence, relations between gender, education and public access, the relationship between gender, education and access jobs, positions and so on. relation between religion and national identity, relation between ethnicity, religion and community development, the relationship between teachers and students in multicultural education, the relationship between curricula, the learning process and multiculturalism, male and female relations in class based on equality gender, the relationship between multicultural education programs and the views and attitudes of students in class, and so on.

2. Multicultural Education in the perspective of social definition.

The social definition paradigm illustrates that what is being studied is the meaning or something behind the action. What is studied is meaningful action, namely actions intended for others. if an activity is addressed to other people, then it is referred to as social action or social action In the study of multicultural education, what is studied is meaning or what behind carrying out social actions or conducting multicultural education, both from the point of view of the government as policy makers, institutional leaders education, teachers, student partners, guardians of student partners and also education staff. The study of meaning is not using aggregate data as a basis analysis, however, are the individuals who carry out the intended action.

For this, what is meant is all education stakeholders, both para policy makers or government, users of educational institutions, leaders educational institutions, teachers, educational partners, guardians of educational partners and staff education.

In addition, for example, it also explores the meanings behind change curriculum, teaching and learning processes, educational outcomes and educational programs relevant to the goals of multicultural education. As it is known that the goal Multicultural education is to educate the nation's children to have an understanding about education based on justice, equality, transparency, openness access and so on. therefore, in educational practice and teaching of course must describe about how educational institutions and The broader educational policy has instruments for this purpose.

For example, thematically, some examples of multicultural education in the perspective of meaning or meaning. As a study holistic in nature, then what is sought is a fundamental understanding of the actors or educational agents at various levels and then describe them accordingly with the principles of meaning study or interpretive study.25 An example is the meaning of educational equality for various ethnic groups in Indonesia. this theme will broken down into several minor themes, for example, the meaning of

equality education for the Chinese community in the city of Jakarta, the meaning of equality in education for minority citizens in big cities in Indonesia, the meaning of equality in education for urbanites in big cities in Indonesia, the meaning of education for citizens who believe in God Almighty and so on.

The theme of justice in obtaining education for all citizens. For example, the theme "the meaning of just education for minority citizens in religion, the meaning of education for Indonesian citizens in the border region, meaning Equitable education for Shiites in Java, The meaning of Equitable education for Ahmadiyah members in West Java, the meaning of open access for disabled citizens, etc. This study can be carried out in relation to community members (of course with its figures or elites or actors in the community). As consequences of studies that are interpretative in nature, then what is used as The target of the study is educational actors.

From a gender standpoint, for example, is the theme "the meaning of gender-based education in actors of education in tertiary institutions", the meaning of the absence of gender oppression in education programs in urban communities, the meaning of gender bias in the curriculum secondary education level education, the meaning of education is in favor of people with disabilities for women in urban areas, the meaning of education for women of various ethnicities,etc.

Classroom education programs will also be assessed based on the approach This. For example, the meaning of the separation of the educational process for men and women in Islamic boarding schools in Java, the meaning of classical education for kyai in rural areas Java, the meaning of education based on gender equality for educational actors in urban areas in Indonesia, the meaning of instilling the value of diversity for parents of students, the meaning of harmony or harmony for educators in heterogeneous areas, and etc.

Based on a study conducted by Phi Delta Kappan (1993), thatMulticultural education is not only aimed at people of color but for all people, for all ethnicities, races and classes. There can't be education gap for people in a country and nation. Even stated that multicultural education is the opposition of western tradition.26 As a comprehensive study, multicultural education relating to the preparation or construction of knowledge, especially for si educated. According to this conception that teachers must guide their students in order tounderstand the knowledge it teaches of race, ethnicity, gender, and social class. So, multicultural education must give the understanding for the student in order to tolerate the differentiation among people.27 The educated do not claim superiority one taste or ethnicity over another. The nation of the Aria Race was no greater in comparison with the Dravidian ethnicity, in India. The Javanese are not superior to the Orang Batak, Ambon and even Papua. Each has its uniqueness and greatness can reinforce each other. The view that white people are greater in comparison People of color are a racist attitude that must be eradicated through education multicultural.

3. **Multicultural education in the perspective of social behavior**

As is known that is the focus in the study of social behavior is the behavior of people who are influenced by the environment. Man is not free in in taking action or behavior because it is determined by the environment in where he is.28

In multicultural education, what is studied is how the behavior education stakeholders regarding multiculturalism and what factors are influencing the intended multicultural behavior.

Of course factors dominant is the social environment. As the theories in social psychology, like stimulus and response theory, social behavior is also heavily influenced by various stimuli that hit it. Humans have almost no inner freedom take action.

Among the factors that influence multicultural behavior namely globalization, ethnicity, race, class, religion, identity, as well as education, socialization, inheritance of values, culture and so on. 29

These major themes can be derived into several things, for example regarding globalization can be reduced to exposure to information technology, popular culture, mediasocial media, internet, and so on. I think in the midst of increasingly intense media exposuresocial life today, then its influence on human behavior is enormous.

The choice of president in the United States is determined by the power of social media. Trump won the battle in the presidential election of the United States against HillaryClinton one of which is the incessant social media that carries Trump wantsrestore the egoism and superiority of the United States.

Ethnicity, race and class and even religion also have a number of influences to human behavior. Every ethnic group certainly has a pattern for behavior that is different obtained from their ancestors. Multiculturalism really is antithesis, that's why May (1999) stated that multiculturalism is criticism of the reality or behavior of racism by European society and America especially white people. Through multiculturalism educationintended as part of the process to teach to start from the child. 30

children will no longer have racist behavior Religion can actually trigger the implementation of education multiculturalism. All religions certainly teach about how to appreciate other people, respect fellow human beings, teach equality, justice andetc. Islam is understood as a religion that is rahmatan lil 'alamin. Islamteach fellow human beings to love and respect one another. Man indeed created differently, into tribes, nations but that's precisely it as an instrument to get to know each other. Heterogeneity is an inevitability of willbut God gives the opportunity to get to know each other. in a manner more broadly Islam teaches religious moderation, namely teaching about how to have a religion that is not extreme to the right (radicalism) and to the left(liberalism) but a religion that swings between two sides of extremismthe. 31

Social classification can also be a determining factor in understanding and multicultural behavior. There's a lot of conflict fueled by this social categorization, either social classification based on religion, economy and politics. Therefore, Multiculturalism education is important in the midst of people's livesincreasingly highly segmented. Hence, education Multiculturalism is an important and interesting issue, especially in society multiculturalism that has become a social reality. Indonesia I think so requires multiculturalism education as part of caring for IndonesiannessOf course we will continue to face challenges.

Multiculturalism in the Context of Islamic Education

Islamic education has characteristics that distinguish it from educationin general, namely education that is full of Islamic values and norms. Islam in the context of Islamic education is a basic value that must be developed as a source of value to perform actions in everyday life. Whatever the study program, Islamic education carries the concept of value implementation Islam in the learning process. According to Law No. 20 Year 2003 concerning the National Education System, referred to as a typical public schoolreligious.

In the context of the development of education in Indonesia, in particular Islamic religious higher education, then the integration of knowledge is developed is an attempt to develop relations between fields of knowledge, so that it becomes an interdisciplinary, and crossdisciplinary science which I later learnedreferred to as multidisciplinary.32 Therefore it is known for example prophetic sociology, transcendental dramaturgy, phenomenology of religion, religious social construction, andetc. 33

Through the development of the integration of this science, Islamic education wants to

presents a distinction that distinguishes one study program from another other study programs. between UI and UIN there will be different studies in social sciences, between UGM and UIN in anthropology, between Airlangga University and UIN in the study of political science, and so on.

Through the study program of religion and multiculturalism, it is certainly hoped that development of science and agency in the development of attitudes and actions diversity, especially for Indonesian people. if during this time agent the development of multiculturalism is a Non-Govermental Organization (NGO), then In the future, universities will also be actively involved in development this multiculturalism. through the involvement of higher education institutions, then the effort to knit togetherness, harmony and cooperation will be accelerated more adequate.

Of course, the basis of multiculturalism exists in all religions. Hindus, Christians, Catholics, Buddhism, Confucianism and Islam are no exception. United States of America which is known so far as a democratic country but the treatment of different religions is still "problematic" recently it has shown a very significant change.

In Among citizens in the United States there is an understanding of how develop sufficient tolerance. America today has changed become a country with the life of its citizens who are increasingly plural in religion but more tolerant Islam as a religion that teaches peace and harmony is certainly not anyone doubts. Many verses of the Qur'an teach about tolerance, harmony, and respect for fellow human beings. In terms of tolerance then Islam teach that in different religions but tolerance for each other. stated "to you your religion and to me my religion" which can be understood as a form "recognition" of the existence of other religions and how humans should give chance to live. Here it is stated that there is a boundary between one religion and another, but that does not mean not giving recognition of its existence Islam also teaches that humans know each other other. Islam did create humans in the form and color of skin or ethnicity tribes and nations, and it is done by Allah as a sunnah in order they know and understand each other. Allah stated in letter al Hujurat (49:13) that "O people, we really created you from one a male and a female, then We made you nations and tribes so that you may know one another."36 So God did create humans in various variants of tribes and nations as proof that God creates humans in heterogeneous principles in culture and life. No there is in the world something that is monoculture but in the form of multiculture. Plurality and multiculturalism is a necessity in people's lives man.

Multicultural education is actually an attempt to awaken back regarding God's verse, that humans are created in various colors and races her ethnicity. Multicultural education is an attempt to teach about principle in Islam which highly respects human beings as God's creatures various. Variations in skin color, body shape, intelligence, ability, social class, social strata, and even various religions. All God created this so that they know and understand each other.

Through multicultural education, Islamic educational institutions want to provide an understanding of his students' partners so that they continue to maintain and guarantee each and every one of them people have the right to embrace their religion and beliefs without any coercion from anyone. As Allah says in the Qur'an, Surah Al Baqarah, (1:256) that "nothing compulsion in (adhering to) religion (Islam), actually there is a clear (difference) between the right way and the wrong way". 37 In this context, human given the freedom to choose which religion to believe in and which not he believed. That is, that humans have been shown by God about the truth a religion and then humans may choose or not choose it.

Plurality in religious life is a necessity within human life. However, humans can choose according to which religion that he considers true, but still has to provide tolerance for adherents of different religions. No one should then annihilate against people of different beliefs. He thinks that only his religion is may exist and others must be eliminated. This is an exaggerated

assumption of religion which is often a problem in life together in stausociety. 38

In fact, between the worlds of human life-among them is politics- has a symbiotic relationship with multiculturalism. Within the framework of building a dialogue culture and civilization based on multicultural knowledge, then that What is needed is how leaders or community agents can carry out understanding based on attitudes and actions of mutual respect and mutual respect understanding. Without this, multiculturalism-based dialogue will only exist outer space only and cannot enter the niche in understanding among adherents or religious adherents. Only with a correct understanding of culture based on only with distrust and non-hostility, civilizational dialogue will do organized. 39

Indonesia has great figures in building peace, harmony, and the development of multiculturalism. One of them is Alamsyah Ratu Perwiranegara, who coined the trilogy of harmony, namely internal harmony religious community, inter-religious harmony and inter-religious harmony with the government. I stated that the movement builds harmony among the people Religion based on multiculturalism insight that is developing today, of course cannot be separated from this concept.

Inter-religious harmony can be carried out in various ways efforts, including the internal dialogue of religious communities. it is known that internal ummah There are also differences in religion, especially related to rituals and understanding religious. for this, what is needed is dialogue between madzabs, sects, and so on within the framework of knitting a different understanding but still within the frame togetherness. Meanwhile, in the context of inter-religious communities, this can be done with efforts to knit diversity to become a strength and not the other way around. In Indonesia, for example, Muslims live in togetherness with religious people others, so that between them must put forward an understanding to live together. It is certain that no community lives alone without side by side with other communities. therefore dialogue is needed equality, justice, and tolerance Efforts to build peace have actually been carried out by various communities in this part of the world, for example in through traditional mechanisms at settlement disputes in the Arab-Muslim community, building peace in problem solving between Israel and Palestine – especially among Arab Muslim communities – in the case of the intifada, and so on.41 this attempt was made to provide an overview that war is not the only way to resolve inter-conflict communities, particularly in the Middle East. Therefore, efforts like this are certainly necessary become a concern in the midst of a world that is getting hotter because of the contestation within the struggle for resources in various fields of life.

Especially for the Indonesian people, the peace-building efforts have been become an important agenda in building tolerance, equality and harmony is the key word in the framework of building a plural and plural Indonesia multicultural, both in the present and in the future. presence of agents peace-building can be fulfilled one of which is through educational institutions, which certainly has a significant influence to accelerate its achievement.

Based on the reality and empirical facts as presented, then Multicultural Islamic education can actually be adapted from education multicultural in general. Thus, multicultural Islamic education can utilizing the social facts paradigm to develop educational studies Multicultural Islam to explain the facts of the relationship between education multicultural with Islamic society or community. Likewise for describe or make sense of the actions of an individual or someone with regard to multicultural Islamic education. If this is what is studied then it certainly becomes the scope paradigm of multicultural Islamic education. On the other hand, what is studied is influence social environment towards multicultural Islamic education in relation to changes in the behavior of society or community, then it can be linked to the paradigm social behavior of multicultural education. In tune with the

development of science knowledge that leads to a pattern of integration of knowledge, then Islamic studies multiculturalism must also enter this arena.

CONCLUSIONS

As an archipelagic country with unparalleled diversity, Indonesia of course facing a lot of challenges. Among these challenges namely the emergence of increasingly strong localities, the emergence of increasingly radicalism demonstrates its strengths and challenges of globalization and information technology everything can not be denied its presence. Therefore it becomes an obligation for world of education, especially higher education to carry out the education movement multicultural.

Multicultural Islamic education can utilize other sciences, such as sociology within the framework of developing his studies, with the pattern of making Islamic education multiculturalism as an area of study and uses sociology as its approach. Through this pattern, the paradigm of social facts in education can be recognized multicultural, social definition paradigm in multicultural education and paradigm social behavior in multicultural education. Of course multicultural Islamic education Of course, it can follow the paradigmatic pattern in the paradigm of multicultural education.

Through this paradigmatic integration, research can be produced which are increasingly varied, both library research and empirical research as well can also be used to develop the implementation of Islamic education multiculturalism in the realm of multidisciplinary Islamic sciences.

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