

The Urgency of Islamic Education Based in Multiculturalism in Educational Institutions

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Abstract	Article Info
<p>The purpose of this article is to analyze and explore the urgency of implementing multicultural Islamic religious education management in Indonesia to create an inclusive and harmonious educational environment. The method used in this research is library research where the author uses a descriptive normative research approach with more emphasis on the strength of data analysis on existing data sources. What is meant by literature study is all efforts made by researchers to collect information relevant to the topic or problem that will be or is being studied. The information can be obtained from scientific books, research reports, scientific papers, theses, dissertations, regulations, provisions, yearbooks, encyclopedias, and other written sources both printed and electronic. Library research, by analyzing literature and policies related to multicultural Islamic religious education management. The results of the study indicate that the integration of multicultural values in the Islamic religious education curriculum can increase understanding and appreciation of cultural and religious diversity, as well as strengthen national unity. The urgency of multicultural Islamic religious education management in Indonesia is: 1). As an alternative means of conflict resolution, 2). To prevent students from being uprooted from their cultural roots, 3) As a foundation for developing the National Curriculum. The implications of this research emphasize the need for educational policies that support the implementation of multicultural Islamic religious education management and strengthen the capacity of teachers as agents of change in implementing multicultural principles in the classroom.</p>	<p>Article History <i>Received :</i> <i>March 20, 2025</i> <i>Revised :</i> <i>October 06, 2025</i> <i>Accepted :</i> <i>December 29, 2025</i></p> <p>Keywords: <i>Urgency,</i> <i>Educational</i> <i>Management,</i> <i>Multicultural</i> <i>Islamic Education</i></p>

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INTRODUCTION

Various educational concepts are endlessly discussed and studied in depth. The diverse range of ideas, discourses, and concepts on matters related to education have become fascinating subjects for experts to research and develop within their respective disciplines. From these studies, several educational concepts have emerged, each with its own foundation. The origins of this nation lie in the unification of all ethnicities, religions, races, and social groups, without coercion, to form a unitary state. Every day, we hear and sing the national anthem, Indonesia Raya, which says, "Let us call out, Indonesia is united." Thus, we are called to unity because we are vulnerable to division and disintegration, whether by force or through coercion. This demonstrates the importance of unity and integrity, and the importance of Indonesia's national perspective.

Indonesia is a country with a very high level of social, cultural, ethnic, linguistic, and religious diversity. This diversity is a historical and sociological reality that cannot be separated from the life of the Indonesian nation. In this context, educational institutions play a strategic role in developing the awareness, attitudes, and behavior of students so they can live side by side in peace, tolerance, and mutual respect for differences. However, amidst this multicultural reality, the world of education still faces various serious challenges, such as strengthening intolerance, religious exclusivism, identity-based social conflicts, and the narrowing of the meaning of diversity in the practice of religious life.

Islamic education, as an integral part of the national education system, bears a significant moral and social responsibility in responding to these challenges. Islamic education aims not only to shape students into ritually devout individuals but also to develop noble character reflecting the values of Islam, a mercy for all the worlds. Universal Islamic values such as justice ('adl), brotherhood (ukhuwwah), tolerance (tasamuh), balance

(tawazun), and respect for human dignity (karamah insaniyah) are in fact closely aligned with the principles of multiculturalism. Therefore, the integration of a multicultural approach into Islamic education is an urgent and undeniable necessity.

The urgency of multicultural Islamic education is further strengthened by the dynamics of globalization and the development of information technology. The rapid flow of information often carries narrow, textual ideologies and religious understandings that tend to negate differences. If Islamic educational institutions fail to equip students with an inclusive and dialogical perspective, education has the potential to become a space for the reproduction of exclusive and intolerant attitudes. This situation certainly contradicts the national education goals, which emphasize the development of Indonesians who are faithful, pious, have noble character, are democratic, and responsible.

From an Islamic perspective, multiculturalism is not a foreign concept. The Qur'an explicitly recognizes plurality as a divine law, as affirmed in Surah Al-Hujurat verse 13, which states that humans were created into nations and tribes so that they might know one another (*lita'arafu*). This verse emphasizes that differences are not a reason to exclude one another, but rather a means to build harmonious social relations. Furthermore, the history of Islamic civilization also demonstrates strong practices of multiculturalism, such as during the time of the Prophet Muhammad (peace be upon him), through the Medina Charter, which regulated interfaith coexistence in a just and equal manner. Thus, multiculturalism-based Islamic education has a very strong theological, historical, and normative foundation.

Indonesia is a country full of diversity and multiculturalism, as evidenced by the fact that Indonesia is not only multi-tribal, multi-ethnic, multi-religious, but also multi-cultural, multi-lingual. There are more than 300 ethnic groups (tribes) or precisely 1,340 tribes according to the 2010 BPS census data. Based on the data above, Indonesian society is a pluralistic and multicultural society. If seen from the ethnicity, the majority is Javanese, then followed by Sundanese and Madurese and then other smaller tribes such as those living in Bali, Lombok, Dayak in Kalimantan, and tribes in Sulawesi, Batak tribes in North Sumatra, Maluku, and Irian Jaya. The Javanese are the majority ethnic group, numbering more than half of the Indonesian population, with their mother tongue being Javanese.

In this context, plurality and multiculturalism must be seen as an inevitability that God deliberately created for His servants. This brings a new awareness in terms of religion and multicultural civilization from all kinds of nationalities, nationalities, and ethnicities. Multiculturalism can simply be assumed as an acknowledgment that a country or society is diverse and pluralistic. In other words, multiculturalism is an acknowledgment of the dignity and worth of humans who live in their communities with their own unique cultures. If observed further, in reality there is no society that is truly single, without elements of difference in it.

Based on the above, this paper focuses its study on multicultural Islamic education, the history of its development, the characteristics of multicultural Islamic education, and the problems of multicultural Islamic education in Indonesia. Given Indonesia's pluralistic society, the majority of whose population is Muslim, a multicultural approach to Islamic education is therefore urgently needed for discussion and development to maintain peace within diversity.

METHOD

The type of research used in this study is library research, where the author uses a descriptive normative research approach with more emphasis on the strength of data analysis in existing data sources. What is meant by literature study is all efforts made by researchers to collect information relevant to the topic or problem to be or is being studied. This information can be obtained from scientific books, research reports, scientific papers, theses, dissertations, regulations, provisions, yearbooks, encyclopedias, and other written sources, both printed and electronic.

RESULT AND DISCUSSION

Understanding Multicultural Islamic Education

Education is a process of changing the attitudes and behavior of a person or group of people, an effort to mature a person through teaching and training efforts (Editorial Team, 2020: 263). Education is founded and organized based on the desire, motivation, intention and enthusiasm to manifest Islamic values, which are manifested in the vision, mission, goals and educational programs and their implementation as covered in the five programs and practices of Islamic education (Muhaimin, 2023: 13). In another sense, Islamic education is: all efforts to maintain and develop human nature and the human resources that exist in it towards the formation of a complete human being (*insan kamil*) in accordance with Islamic norms (Achmadi, 2025: 28).

Meanwhile, multicultural, etymologically the word multicultural is formed from the words *multi*: many and *culture*: culture, so essentially, this word contains recognition of the dignity of humans who live in their communities with their own unique cultures. In a multicultural society consisting of various tribes, races, religions, languages, and different cultures, we often use various terms, namely:

plurality, diversity, and multicultural. These three expressions do not actually represent the same thing, although they all refer to the existence of "non-singularity". Compared to the concepts of plurality and diversity, multiculturalism is actually relatively new.

Multiculturalism has become a new policy for diversity. In other words, the mere existence of different communities is not enough; what's most important is that these communities are treated equally by the state. The root of the word "multiculturalism" itself is culture. The understanding of culture among experts must be aligned, or at least not contradictory, between one expert's concept and another's. Because multiculturalism is an ideology and a tool for elevating human dignity. As an idea or ideology, multiculturalism is absorbed into various interactions within the various structures of human life, encompassing social, economic, business, and political life.

Multiculturalism is the recognition that several different cultures can exist in the same environment and benefit each other. Others argue that multiculturalism values and seeks to protect cultural diversity. Therefore, the definition of multicultural Islamic education is education that encompasses diverse backgrounds and cultures, grounded in mutual respect. Furthermore, there are two important terms that are closely related in meaning: multiethnic education and Islamic education.multicultural.

Multiethnic education is often used in the educational world as a systematic and tiered effort to bridge different racial and ethnic groups that have the potential to give rise to tension and conflict. Meanwhile, the term multicultural education broadens the umbrella of multiethnic education to include other issues such as gender relations, relations between religions, groups, cultures and subcultures, and other forms of diversity. Islamic education, on the other hand, is physical and spiritual guidance toward the formation of a core personality according to Islamic standards (Nata, 2021:43). Essentially, multicultural education is education that respects all forms of difference, ensuring that these differences do not become a source of prolonged conflict and division.

Multiculturalism, according to Islam, is a divine law that will not change and cannot be denied. Everyone will face diversity wherever and in whatever situation. This expression illustrates that Islam highly values multiculturalism because Islam is a religion that firmly recognizes the differences of every individual to live together and respect one another. Meanwhile, the idea, movement, and educational reform process primarily aim to change the structure of educational institutions so that students, both male and female, students with special needs, and students who are members of diverse racial, ethnic, and cultural groups, will have equal opportunities to achieve academic and non-academic achievements in school.

Multicultural education, as an educational strategy applied in learning various fields of study, by utilizing the differences in characteristics and cultures of students so that the learning process effectively facilitates students to achieve learning objectives. With multicultural education in the learning process, students are facilitated and can build students' character so that they are able to behave democratically, humanistically and pluralistically in their environment. Therefore, the most important thing in multicultural education, a teacher is not only required to master the material, but through learning activities must be able to instill democratic values, humanism, and pluralism. With multicultural values, it is expected that students always uphold morality, discipline, humanism, and honesty in their daily behavior.

A. History of the Development of Multicultural Education

The term multiculturalism first emerged in the United States. In this superpower, the culture was dominated by white immigrants with WASP culture—white culture, English-speaking (Anglo-Saxon), and Protestant Christianity. These WASP values dominated mainstream American culture. As a result, segregation and discrimination occurred not only in racial terms but also in religion, culture, and lifestyle.

The most discriminated group was African-Americans. This discriminatory policy applied to non-WASP groups, namely Native Americans, Chicanos (from Latin American countries, especially Mexico), and, at the end of the 20th century, Asian-Americans. In response to this melting pot society, various educational practices were developed that attempted to attract these ethnic groups into a mainstream culture dominated by WASPs. However, this discriminatory educational approach began to change due to the influence of global political developments such as human rights and the 1948 UN Declaration of Human Rights.

The shift in views on human rights has become more widespread, including women's human rights within the feminist movement. All of the influences described above have resulted in a form of education that seeks to dismantle segregationist politics. Educational practices aimed at instilling a sense of national unity have begun to be intensively implemented, such as eliminating segregated

schools, teaching the cultures of other races in all public schools, and embracing ethnic studies within American society. Education is the development, training, instruction, and all aspects of human endeavor to improve intelligence and skills (Basri, 2022:3).

Many concepts have been tried, each with its own positives and negatives. In the decade between the 1940s and 1950s, an educational concept called intercultural and intergroup education emerged. Essentially, intercultural education is a cross-cultural effort, seeking universal values that are acceptable to all groups in society.

In order to develop an attitude of tolerance, a cultural assimilation program is recommended. In this context, the emphasis is on similarities, not on cultural differences. Various efforts in intercultural education have focused on changing individual behavior rather than studying intergroup conflict. Yet, intergroup conflict is a frequent occurrence in multiracial communities. This issue is still largely ignored in intercultural education programs. Education within an intercultural approach means fostering good, democratic relationships between people. American society is a democratic society that places importance on plurality and its rights, including the rights of minorities as citizens.

Intercultural education programs are growing rapidly and are implemented from the elementary level, including within teacher training programs. Furthermore, intercultural education programs are considered to strengthen national resilience. Historically, multicultural education as a concept or idea did not emerge in a vacuum. The discourse of multicultural education was initially very common in America due to its historical roots in the human rights movement of various oppressed groups in that country.

Many historical accounts or origins of multicultural education point to the social movements of African Americans and other groups of color who experienced discriminatory practices in public institutions during the civil rights struggles of the 1960s. Among the institutions particularly highlighted for their hostility to the idea of racial equality at that time was the educational institution. In the late 1960s and early 1970s, activists, public figures, and parents called for educational institutions to consistently accept and value differences. They demanded equal rights and opportunities in employment and education. This momentum is considered the beginning of the conceptualization of multicultural education.

Multicultural education is a concept designed to create equal educational opportunities for all students of different races, ethnicities, social classes, and cultural groups. One of the key goals of multicultural education is to help all students acquire the knowledge, attitudes, and skills necessary to effectively perform their roles in a democratic, pluralistic society and to interact, negotiate, and communicate with citizens from diverse groups to create a moral society.

Furthermore, multicultural Islamic education is a process of guiding and directing the growth and development of students to become mature individuals in accordance with the goals of Islamic education itself (Arifin, 2024:16). Several key aspects of implementing multicultural education within the school structure include the absence of policies that hinder tolerance, including the absence of insults against race, ethnicity, and gender. It must also foster sensitivity to cultural differences.

B. Characteristics of Islamic Education with a Multicultural Perspective

Education is a conscious effort to guide people towards a better life. The term "multicultural" implies a recognition of the dignity of people living in communities with their own unique and diverse cultures. Culture, in this context, refers to the power of the intellect, consisting of creativity, feeling, and will. Culture is the result of creativity, feeling, and will.

From the explanation above, it can be concluded that multicultural education is education that encompasses a variety of cultures, grounded in mutual respect between the existing cultures. In other words, multicultural education is an educational model that firmly upholds the recognition of the dignity of human beings living in communities with their respective cultures.

Multicultural education can actually be considered a new discourse, as the true meaning of multicultural education remains unclear, and many educational experts still debate it. However, this does not mean that a definition of multicultural education does not exist or is unclear. Therefore, it is necessary to explain the definition of multicultural education according to several experts. Multicultural education is the process of developing the attitudes and behaviors of an individual or group of people in an effort to mature human beings through teaching, training, processes, actions, and educational procedures that respect plurality and heterogeneity in a humanistic manner (Yakin, 2025: 26).

The foundation closely related to multiculturalism in Indonesia is the cultural foundation, namely culture as human ideas and works, along with the results of these minds and works, which are

always linked to education, primarily learning. Meanwhile, the characteristics of in multicultural religious education, namely:

1. Learning to live with differences From the differences that exist in life, multicultural education will teach the development of attitudes of tolerance, empathy, sympathy, emotional maturity, equality in participation in interfaith life.
2. Building mutual trust. Mutual trust is one of the most important forms of social capital in strengthening a community's culture. Simply put, it can be defined as a set of shared values or norms within a community that encourages cooperation between one another.
3. Maintaining mutual understanding Understanding does not necessarily mean agreeing, mutual understanding here is the awareness that their values and ours can be different and may complement each other and contribute to a dynamic relationship.
4. Upholding mutual respect. This attitude places humans in a relationship of equality, without any superiority. Respecting and valuing fellow human beings is a universal value embodied in all religions of the world.
5. Open-mindedness: Maturity of thought is one of the important goals of education. Education should provide new knowledge about how to think and act. This will ultimately foster a willingness to explore the meaning of self, identity, religion, and culture of oneself and others.
6. Appreciation and Interdependence: A decent and humane life is only possible within a caring social order. All members of society can demonstrate appreciation by nurturing relationships and bonds. Therefore, it is necessary to foster awareness of the appreciation and interdependence of humankind across religious traditions.
7. Nonviolent Conflict Resolution and Reconciliation Conflict will always exist in society. However, it must continue to be resolved with good solutions that uphold the values of brotherhood among fellow human beings. This also requires developing an attitude of reconciliation, namely efforts to build peace through mutual forgiveness (Baidhaw, 2025:78). Because education is the most appropriate vehicle for building multicultural awareness. Because, ideally, education should be able to play a role in creating the foundation of a multicultural life free from state co-optation.

D. Problems of Multicultural Education in Indonesia

The implementation of multicultural education in Indonesia still faces various obstacles and problems. The problems of multicultural education in Indonesia are unique and unlike those faced by other countries. Unique geographical, demographic, historical, and socioeconomic factors can trigger the emergence of multicultural education problems in Indonesia. The problems of multicultural education in Indonesia are related to the implementation of multicultural education, along with various societal issues that hinder its implementation in the educational field. Indonesia is known as a nation with a very high level of diversity, both in terms of ethnicity, religion, race, language, culture, and socioeconomic background.

This diversity is a national treasure, both a source of identity and a significant potential for national development. However, this plurality also presents serious challenges, particularly in education. Multicultural education is a crucial approach for instilling mutual respect, tolerance, and social justice. Unfortunately, the implementation of multicultural education in Indonesia still faces various complex and multidimensional problems.

One of the main challenges facing multicultural education in Indonesia is the lack of conceptual understanding of multiculturalism among educators and education personnel. Many teachers still interpret multicultural education as merely an introduction to regional cultures or the celebration of religious holidays, without understanding the essence of multicultural values such as equality, justice, inclusivity, and recognition of differences. As a result, multicultural education has not been fully integrated into the learning process, whether in planning, implementation, or evaluation.

The next problem is the curriculum, which is not fully responsive to diversity. Although the Merdeka Curriculum and previous curricula incorporate values of tolerance and diversity, in practice, learning materials still tend to be normative and textual. Textbooks and learning materials often underrepresent students' socio-cultural diversity. In some cases, learning content is biased toward the majority culture and provides little space for minority perspectives. This situation has the potential to reinforce stereotypes, prejudice, and injustice in the educational environment. Furthermore, the less-than-fully inclusive school environment is also a significant issue. Discrimination, both direct and indirect, persists against students from religious, ethnic, or economic minority groups. This discrimination can take the form of differential treatment, social exclusion, and school policies that are insensitive to diversity. This situation not only hinders students' academic development but also impacts their psychological health and character development.

Another equally significant issue is the lack of multicultural competence among teachers. Teachers play a strategic role as agents of learning and role models in fostering tolerance. However, many teachers have not received specific training in multicultural education, conflict resolution, and heterogeneous classroom management. As a result, teachers often struggle to handle differences of opinion, conflicts between students, or sensitive issues related to religion and culture. In some cases, teachers' personal attitudes and views actually reinforce bias and intolerance in the classroom.

The challenges of multicultural education in Indonesia are unique and unlike those faced by other countries. The unique geographical, demographic, historical, and socioeconomic factors can trigger the emergence of multicultural education challenges in Indonesia. These challenges encompass both societal issues that multicultural education aims to address and issues related to culture-based learning. The implementation of multicultural education in Indonesia still faces various obstacles and challenges, including:

1. Diversity of regional cultural identities

This cultural diversity is both an asset and a potential source of conflict. While regional cultural diversity enriches the cultural heritage and serves as a valuable asset for building a multicultural Indonesia, it also has the potential to be divisive and a breeding ground for conflict and social jealousy. This problem arises when there is a lack of communication between regional cultures. A lack of communication and understanding among different cultural groups can actually lead to conflict and hinder the process of multicultural education.

The causes of the conflicts that have occurred in Indonesia are rooted in the diversity of ethnic, religious, and racial identities. For example, the incidents in Sampit, Mesuji, and Poso. Why? Because this diversity can be exploited by provocateurs to create issues that provoke problems. To prevent this, existing diversity must be recognized as something that must exist and allowed to grow naturally.

Furthermore, conflict management is needed to identify potential conflicts early and initiate solutions, including through multicultural education. It is hoped that with multicultural education, residents of a particular region can get to know, understand, appreciate, and communicate with one another.

2. Shift of power from central to regional

Since the reform era, the Indonesian nation has faced a variety of new and complex challenges. One of the most prominent is the issue of culture. In the cultural arena, the shift in power from the central government to the regions has had a significant impact on the recognition of local cultures and their diversity. While during the New Order era, policies related to culture were still centralized, this is no longer the case. Culture, as a national treasure, can no longer be regulated by central policies but rather developed within the context of each individual's local culture.

When something touches on power, various things can be exploited to seize power or perpetuate that power, including regional issues. While the concept of "local sons" occupying key government positions is indeed a demand for equal distribution of abilities, it doesn't need to be expressed as an ideology. The emergence of local sons in key positions is indeed necessary so that these sons of the region can think about and actively participate in developing their home regions. The hope is, of course, that there will be principles of equality and equity. However, if this issue is continually raised, it will only divide people by narrow regional issues. People will be easily provoked by regional issues.

3. Lack of strong sense of nationalism

This cultural diversity requires a force that unites all of this country's plurality. Pancasila, as the nation's way of life, national identity, and state ideology, functions. Currently, Pancasila has received less attention and recognition than it deserves since regional issues have become increasingly prominent. Many people adopt simplistic and mistaken perceptions, equating Pancasila with the New Order ideology, which must be abandoned. History has demonstrated Pancasila's strong role in unifying regional egocentric tendencies. We desperately need a spirit of nationalism to quell and eliminate issues that could divide national unity.

Therefore, multicultural education can be a path to strengthening nationalism within the framework of this diverse nation. This diversity is what gave rise to the motto "Bhineka Tunggal Ika" (Unity in Diversity). They all merge, ultimately leading to a process of "hydration," which requires each individual to de-emphasize their differences (Suyatno, 2021: 11). One of the challenges facing education from a global perspective is a non-racist understanding of multicultural education to prepare and support learning about intercultural processes, community development, and, if necessary, class action (Wariatmadja, 2022: 278). Therefore, education in the global era must understand global issues and problems such as cultural diversity, politics, economics, social issues, conflict, and peace.

CONCLUSION

From the above explanation, several conclusions can be drawn: multicultural Islamic education is education encompassing diverse backgrounds and cultures, grounded in mutual respect. Historically, multicultural education, as a concept or idea, did not emerge in a vacuum. The discourse of multicultural education was initially commonplace in America due to its historical roots in the human rights movement of various oppressed groups in that country. Characteristics of multicultural religious education include: learning to live in differences, building mutual trust, maintaining mutual understanding, upholding mutual respect, open-mindedness, appreciation and interdependence, conflict resolution and non-violent reconciliation. Problems of multicultural education in Indonesia include: diversity of regional cultural identities, shift of power from the center to the regions, and a lack of a strong sense of nationalism.

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