Multicultural Education In Islamic Education Philosophy Perspective

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ABSTRACT: *Multicultural education, a very strategic approach, is developed in the life of Indonesian society which has a variety of patterns in religion, ethnicity, ethnicity, and customs, all of which aim to live together in equality, strengthen and unite in the unity of the Unitary State of the Republic of Indonesia. In the concept of Islam, it also teaches multicultural education, so on this basis, the researcher wants to examine in depth how the idea of multicultural education is in the view of the philosophy of Islamic knowledge. This research uses a type of literature study research, the data which is the centre of this study is collected through variable data that is based on the writings, thoughts and opinions of figures and experts who talk about multiculturalism and the philosophy of Islamic education. This research results in a multicultural view that refers to the level of Islamic education that respects, appreciates and embraces all forms of diversity, tolerance, deliberation, cooperation and sharing so that it can be expected that people grow inequality seeing all forms of diversity to avoid fellow conflict.*

Pendidikan multikultural sebuah pendekatan yang sangat strategis dikembangkan dalam kehidupan bermasyarakat Indonesia yang bercorak beragam dalam agama, etnis, suku, adat istiadat yang tujuan semuanya itu untuk hidup bersama-sama dalam kesetaraan, memperkokoh serta mempersatukan dalam kesatuan Negera Kesatuan Republik Indonesia. Dalam konsep Islam pun mengajarkan tentang pendidikan multikultural, maka atas dasar ini peneliti ingin mengkaji secara mendalam bagaimana konsep pendidikan multikultural dalam pandangan filsafat pendidikan Islam. Penelitian ini menggunakan jenis penelitian studi pustaka, data yang menjadi pusat studi ini dikumpulkan melalui data variabel yang bertumpu pada tulisan, pemikiran, dan pendapat para tokoh dan pakar yang berbicara tentang multikultural dan filsafat Pendidikan Islam. Penelitian ini

menghasilkan dalam pandangan multikultural yang mengacu pada tataran pendidikan Islam yang saling menghormati, menghargai dan merangkul semua bentuk keanekaragaman, bertoleransi, bermusyawarah, gotong royong dan saling berbagi, sehingga dengan demikian dapat diharapkan bagi masyarakat tumbuh dalam kesetaraan melihat segala bentuk keberagaman agar terhindar dari konflik sesama.

Keywords: *Education, Multicultural, Islamic Education Philosophy.*

INTRODUCTION

Multicultural education at this time is critical in the field of education, especially in Indonesia, which is multi-diverse in life for the future of the Indonesian nation, especially in terms of developing intellectual Indonesian human resources. Not only academic in the field of science, but humans who are intelligent in ethics, have the character of being democratic, moral, and so on so that they can master various sciences and can solve multiple problems that occur in the field.

This is as explained by Abdurrahmasyah in Indonesia; there are a lot of incidents that show how the impact of this disharmony has occurred in Indonesia, between ethnic groups, between religions, between groups, races and so on which then leads to horizontal conflicts, not only psychological friction. But also physically, and caused many victims, both material and immaterial (Abdurrahmasyah, 2017). These values have now shifted to be replaced by greed, greed, power, wealth and honour. With this shift in values, social and national life is felt to be increasingly bland and harsh, prone to violence, anxiety, physical clashes (riots) and feeling insecure (Bahri, 2020).

Thus with the existence of multicultural education so that one can accept other people together to build a unity regardless of differences in religion, culture, language, ethnicity, gender, or ethnicity. So, efforts to realize the principles of justice, democracy and humanism, it is essential that multicultural education in Indonesia needs to be developed, seeing the conditions so far there are many factors that we have to look at, including First, the field of religion in Indonesia, religion in Indonesia is not a few, this is a fact in the area that should tolerate one another in religious harmony in Indonesia; Second, multi-ethnicity and the variety of languages that are owned by each tribe in various regions in Indonesia. These ethnic groups can become a national conflict outbreak if they are not appropriately accommodated and well. Thus, an essential role in multicultural education is taught as determining to prevent conflicts between these ethnicities; Third, regarding gender, social status and gender, the existence of this multicultural education can help about the gender gap and social background of a person; Fourth, the difference in terms of one's abilities,

both physically and non-physically.

This multicultural education should be carried out following the aims of education in general, which incidentally is not only the transformation of knowledge but also we can see from the process of generating values. However, in principle, every human being certainly has freedom in terms of obtaining knowledge without discriminating from one group to another, or conversely a particular group, which should help each other, so that this can be carried out following the concept of multicultural education (Rohmad et al., 2020).

Besides that, as a basis for the concept of Islamic education which of course produces knowledge that refers to multiculturalism, it can be seen from the foundation of multicultural education based on the principles of democracy, equality and justice, which can be found in al-Qur'an surah al-Shura verse 38: *"And (for) those who accept (obey) the call of their Lord and establish prayers, their business is (decided) by deliberation between them; and they spend part of the sustenance we give them."*

Multicultural Islamic education can also be understood as an educational process based on democracy, equality and justice; oriented to humanity, togetherness, and peace; as well as developing an attitude of acknowledging, accepting and appreciating diversity based on the Qur'an and hadith (Aly, 2011). So on this basis, the author raises the study of Multicultural Education in the Perspective of Islamic Education Philosophy, to explain how the concept of multicultural education is in the perspective of Islamic Education Philosophy.

LITERATURE REVIEW
Multiculturalism as a diversity of educational culture

The root word multicultural means multiple cultures. Etymologically, multicultural comes from the word multi (many), culture (culture), and if multicultural is added ism (flow). So in deep meaning, it can be interpreted or contains the purpose of recognition for the dignity of someone who lives in a group with their respective cultures which tend to be unique (H.A.R, 2004).

Besides that, according to Anshori, it is explained that it merely defines multiculturalism as "cultural diversity". Furthermore, he explained, some terms are often used in rotation in seeing the condition of society such as plurality, what do these terms appear when discussing religion, ethnicity, language, race, and culture that develop in different companies, other terms are diversity in social life between mutually tolerant groups, and also multicultural. All of these expressions do not represent the same thing, even though they all refer to the existence of an oneness. So on this basis this kind of concept, especially regarding plurality, presupposes more than one; The diversity here certainly shows that if the existence of more than one, two or three is heterogeneous, we cannot equate it. If we look at the

previous concept, of course, multiculturalism is a new concept (Anshori, 2010).

According to James Banks, multicultural education can be interpreted as education relating to various diversity, be it culture or others. According to Choirul Mahfud, giving an understanding of multicultural education is as a guiding educational foundation people of colour, meaning that multicultural education explores differences as a necessity (*sunnatullah*). Then how can we respond to these differences in the field with full tolerance and an egalitarian spirit.

In line with the above opinion, Muhaemin el Ma'hady, as quoted by Choirul Mahfud, argues that multicultural education is education that leads to cultural diversity in actualizing social and cultural changes in the environment of society as a whole (Choirul, 2010). Multicultural education is a progressive approach in doing various things for the transformation of knowledge that is holistic that provides criticism and shows the weaknesses, failures and discrimination that occur in the world of education (Zamroni, 2011).

Dimensions of Multicultural Education

James Banks explained that five dimensions must be considered in implementing multicultural education, namely. First, the need for continuity between curricula in education which includes an explanation of diversity in various educational cultures which cannot be separated from the main objective is to eliminate unhealthy feelings towards other people. Second, a model or style of science that can be understood in depth on the diversity that exists around it. Third, eliminating prejudice (*prejudice reduction*) on communication between the variety of society in realizing a culture of education. Fourth, pedagogy between people must be equal (*equity pedagogy*) to provide equal opportunities and space to various elements of society: fifth, the need to increase empowerment of culture in schools (*empowering school culture*).

Of the five explanations, it is undoubtedly inseparable that the goals achieved for multicultural education in schools or other educational institutions are the birthplace of social sensitivity and these structures so that people are able and understand what is just (Anshori, 2010).

According to Muhammad Sain Hanafy, multiculturalism can be seen as an acknowledgement of cultural pluralism. Cultural pluralism is not a "given" but is a process of internalizing values within a group (Hanafy, 2015). Multiculturalism is defined as cultural diversity, various politeness (Masgnud, 2010). So, we can interpret Multicultural Education as a style of education that applies the concept of equality, and respects and respects plurality and heterogeneity in the environment respect diversity (religion, culture, nation, ethnicity, ethnicity).

Islamic Education Philosophy

Besides that, regarding the philosophy of Islamic education, of course, it cannot be separated from the study of Islamic education, because discussing Islamic education is one incomplete thing, at least because of two things: First, teaching itself must indeed develop in terms of its character. Second, the development of education must be in line with the times, so this is where an in-depth study of Islamic education is needed (Ikhwan, 2018).

As the explanation of the nature of philosophy contains fundamental values in thinking, it means that in this case, the word philosophy comes from the word philosophia from the Greek word, from which various meanings emerge. But in simple terms, the essence of the study of philosophy is to think according to order (logic) freely (not tied to tradition, dogma and religion) and profoundly to get to the bottom of the problem (Zuhairini et al. 2004).

Besides that, in the context of defining Islamic education, there are many experts in giving various definitions, even though all of them cannot be separated from the Islamic context. That Islamic education fosters a whole human being which includes his mind and heart, spiritual and physical, as well as morals and behaviour (Aziz, 2015). Islamic education as guidance and guidance is given by someone to others so that they develop optimally following Islamic teachings (Nata, 2010).

So if we see a simple understanding of the explanation of the philosophy of Islamic education, it is a philosophical study of various problems in the world of knowledge based on Islamic studies. As well as this philosophical study is built to find a substance of thought in a profound, systematic, radical, and universal way in which to explore a framework of truth, the essence of Islamic education itself.

METHOD

In this study, of course, a method must be put forward so that what you want to explore, the task is obtained according to expectations, so in this paper using the type of research library research, namely research whose main objective is the study of the latest texts or books or journals following the survey. Relevant to the discussion. This is as explained by Nana, that qualitative research methods direct research based on the philosophy of post-positivism meaning that the object used by qualitative methods also means a study proposed to describe and analyze phenomena, events, activities, social, attitudes, beliefs, and even people's thoughts. Individually and in groups (Sukmadinata, 2013).

Also, to examine more deeply about text study according to Kusroni five forms of approach must be understood, first, a linguistic-based approach, a logic-based approach, a history-based approach, a Sufism-based approach, and a contextually understood approach (Kusroni, 2019).

So, in this case, the researcher examines a multicultural concept that combines with the idea of Islamic education philosophy so that it can give birth to an in-depth study of various problems that occur in the world of education, of course, which refers to the Al-Qur'an and Al-Hadith, namely as primary sources, as well as the opinions of the expert as a secondary source.

FINDING AND DISCUSSION
Early Multicultural Education

Historically, multicultural education has long been developing in the world of America, Europe and other countries. In its development indirectly, educational movements, especially on multicultural education, reached their peak in 1970/1980, as an example of educational institutions in the United States. There, in educational institutions, especially in the United States, both at higher education institutions and in school institutions, it is always attempted to ensure that the principles of diversity between ethnicities and cultures are included in the curriculum and activities to support multicultural education.

Besides that, multicultural education is a science that is considered new in the world of education. Actually, before the outbreak of World War II, we might understand that what was said of multicultural education was not long known. Many actors are turned into teaching as a political arena to gain power or monopoly power in the education sector, to win over one group. So thus we need to understand that multicultural education is a new phenomenon for humans in their daily interactions in yearning for the same knowledge to anything in the world of education or a term known as education for all to have the same rights (*education for all*).

In this case, in internalizing multicultural education in a study of Islamic education, of course, you must make the principles of Islamic values as the necessary foundation in the development process, among others, as explained by Siti, including:

> Increase references or reading material about multicultural Islamic education; Increase activities that lead to the socialization of the importance of multicultural Islamic education; Creating a forum or organization or group with the direction towards togetherness through studies in Islamic educational institutions, and; Building a culture that is based on multiculturalism, both through Islamic educational institutions and Islamic education forums in society (Julaiha, 2014).

Democratization Process in Society

Talking about education, of course, it is not endless, especially now that national education is facing various problems and challenges that are very tough, of course, in giving birth to the competitiveness of quality human resources in the present era of the industrial revolution. At this time

education in Indonesia is still faced with various dynamics so that it has a negative impact from crises in various fields of life, on these problems, of course, multiple things occur, that is why the discourse of multicultural education needs to be raised to the surface and articulated in the development of education today including in the context of national education. We need to understand that the democratic education process needs to be triggered by the recognition of the importance of a person's rights so that it does not differentiate between the rich and the poor. Fellow humans are it ethnicity, race, colour, religion and gender. If we look at it from the perspective of faith, humans were created by the creator in pairs, with tribes in the eyes of the human creator, the same dignity without distinction. So, in this case, a democratic education process needs to be applied in public life.

Similarly, Baharun explained that multicultural education in Indonesia is currently very urgent to be implemented and very important to be the initial foundation, especially for the world of education in Indonesia because multicultural education can function as an alternative means of conflict resolution (Baharun & Awwaliyah, 2017).

Thus we as a society certainly have to build a paradigm of religious thinking through a humanist, pluralist and contextual approach that is expected to produce universal values that can deliver truth, humanity, justice, peace and human welfare. Therefore, as a human being must implement these things so that harmony and peace between religious people are always awakened to avoid badness and avoid internal conflicts.

The Birth of Cultural Nationalism

Along with current developments, of course, human rights and democratic ideology, as well as new groups, will emerge and scatter in various regions. With the presence of this unique ethnic group, a new concept of nationalism appeared that no longer refers to ethnic groups, but they strongly prioritize living culturally. This is where cultural nationalism will begin to emerge which will change the ethnic nationalism, besides that education will begin to be open to the public according to the needs of new groups, as well as to prepare new ideas for ethnic groups, most of whom follow the *mainstream* culture.

With the entry of the waves above of change, that is where the emergence of multicultural education of various styles in each country first appears. As in the United States, we saw the dynamics of the development of multicultural education with the beginning of its program to eliminate segregation of a group of American citizens from Africa who disagreed with the Civil Rights movement group initiated by Dr. Martin Luther King. In the historical records of the Civil Rights movement, the hope is that the birth of a multicultural education since the 70s or the 20th century. Meanwhile, in Germany and England, this multicultural education was

pioneered by the migration group as a result of the reconstruction of Germany, or it can be said that migration groups from former colonies. England is entering the territory of Great Britain and seeing the needs of this new group for education, especially the younger generation who have asked to see a new paradigm in the world of knowledge so that the birth of multicultural education. In this change, including Australia, multicultural education in this country has received a positive response to changes in Australian foreign policy. Of course, we all know that Australia is a country that is very relatively closed to groups of colour (Huda et al., 2019).

For Indonesia, we had implemented this multiculturalism much longer, where before Indonesia was born as a country, this nation had already known the concept of *Bhinneka Tunggal Ika*, the life of cooperation, plurality and unity were the identity of this nation.

Multicultural Awareness Indicator

Socio-culturally, the Indonesian nation does not only have one socio-cultural variety but also has very diverse socio-cultural types. Each region has a structure and culture that tends to be different. With the current condition of Indonesia, which has more than two hundred million people, three hundred ethnic groups and two hundred languages, making Indonesia a multi-ethnic, multi-lingual, multi-racial and multi-religious country as well as for the sects in it.

The Indonesian nation has various multi-pivoting positions which have two opposing potentials. However, on the other hand, multiculturalism is a cultural wealth that can be proud of as a treasure. Yet, this multiculturalism has the potential for conflict among the community due to the lack of awareness to live in harmony in a state of love, humanity and peace. Because of this lack of understanding, it is very easy for things that smell to be violent and harsh, such as the massacre of the Indonesian Communist Party in 1965, the killings of the Acehnese people, discrimination against the immigrant population and the Islamic-Christian war in North Maluku, and others.

Apart from Indonesia, other countries also prioritize multicultural education in making policies for the government, for example, China in the system of using language:

> In this paper, we review terms that the Chinese government uses in its minority language policy and practice. Discrepancies between language policies and procedures are examined in terms of minority language rights and minority language and representation in school textbooks. We contend that multicultural education may provide a framework to assist Chinese lawmakers, teachers, and officials in developing ways to respect and value minority cultures and languages, reduce discrimination, and terminate the assimilation approach. Finally, we suggest strategies to implement multicultural education in China (Wang & Phillion, 2009).

The events that have occurred as a sense of humanity should encourage all people to have the awareness to live together in a multicultural frame that is highly desired in the life of the nation and state, society and religion. Therefore this multiculturalism can be implemented in various ways, including (a) having the awareness to learn to live together in differences, (b) understanding towards conflict resolution and reconciliation of violence, (c) awareness of mutual trust and respect and (d) open-minded to each other.

However, when viewed from the other side, it is explained that the indicators of multicultural awareness are also characteristics: having strong attention to appreciate the development of cultural pluralism in the community, giving strong attention to recognize human dignity and human rights, having and understanding a strong awareness to develop social responsibility for this world (H.A.R, 2003).

Multicultural in the View of Education

The discourse to ground multiculturalism in the education sector, especially in school education, has recently become more intense. There are many ideas and ideas that multiculturalism is very suitable to avoid spreading destructive issues so that there are many events or conflicts in the community that arise as a result of not accepting differences in religion, race, ethnicity and others. Based on the phenomenon that occurs amid society, there are various ideas and ideas to voice that it is necessary to implement multicultural education and include it in the education curriculum as a whole, both from the elementary school level to higher education.

As Salmiwati's opinion, that this multicultural education can be implemented in various places, not necessarily in traditional schools, but can also be developed in the family and the broader community through various coaching and counselling activities about the importance of mutual respect and respect. But besides that, multicultural education is excellent to be developed for beginner children as the initial foundation for their identity later, and this is as explained by Salmiwati, that multicultural education needs to be developed informal education institutions ranging from early childhood education to higher education he does not need to be specifically designed. Still, only the content of the substance is included in the institution's level curriculum, which is integrated into the teaching materials.

Besides that, multicultural education has begun to be given ideas and integrated into the religious education curriculum. For some of these opinions, this is very important, as explained in the book Multicultural Education; Concept and application, that the existing Islamic Religious Education is no longer considered suitable in creating harmony in social life

so that many people conflict horizontally.

Besides that, according to Achmad Rois, he explained that multiculturalism is an understanding of cultural diversity and it is in this diversity that these understandings of tolerance, equality, justice, togetherness, peace and the like are born (Rois, 2013).

Apart from the above views, there are other opinions which state that multicultural awareness is mental/psychological readiness to accept differences as sunnatullah. With this mental readiness, an understanding will arise in a person of the importance of living together in cultural diversity and religious differences with the spirit of equality and mutual trust, equality, respect for differences, mutual understanding, and uniqueness towards creating peace (Agus Moh. et al., n.d.).

Multicultural education in the perspective of Islamic Education Philosophy

In the view of the Qur'an, the concept of multiculturalism includes five characters, first learning to live in a different dimension, second to building three aspects, namely mutual trust, respect and mutual understanding, third being open in thinking, four appreciation and interdependence, and five conflict resolution and nonviolent reconciliation. From these characteristics it is formulated with verses from the Koran, that multicultural education is in line with the concept of Islam in regulating the level of human life, this is undoubtedly implemented in the context of education (Suparman, 2017). To implement this, Islam has provided several rules of life for humans in real society. We can see this in real terms following the teachings of Islam itself (Mundzier, 2008).

As the religion of Islam is the last religion revealed and also as a religion that is more perfect than other religions, this is as stated in the word of Allah SWT in surah al maidah verse 3, explaining that Allah has given the noblest favours to the people at the end of time, namely the religion of Islam, the last religion of the people of the Prophet Muhammad, the religion of Islam which is perfect for other faiths and has profound rules regarding the level of human life in the world. Then this is the basis for humans in living in touch with each other, mutual affection, mutual appreciation and so on so as not to slander each other, slander, kill each other.

a) *Tolerance*

In simple terms, the word tolerance comes from the tolerant language which means restraint, humble heart, accepting the views of others, being patient, letting others be, merely being tolerant implies: an attitude to respect the opinions of others that are different from our own—tolerance of a sub-value system that exists in all religions. However, implicitly patience looks easy to explain, but basically, tolerance is tough to understand how tolerance works and its application in society (Urrozi, 2019).

Of course about tolerance in this concept is emphasized in the Qur'an, Surat Al-Hujurat verse 13, which explains that Allah created human beings in pairs (male and female) with tribes, nationalities, so what, so that we know each other, Stay in touch with each other, respect each other, mutual intimacy and tolerance in life in this world so that in this life in this world we as His servants are always close and devoted to the powerful. This is a manifestation that must be developed in us to live together not to blame each other, not to spread hatred.

b) *Dialogue and Deliberation*

Dialogue is a meeting that generates thoughts or ideas about the issue of sitting together, with the hope of giving each other opinions so that they can change towards a more advanced, grow and develop according to the times, so Islam sees this in the Qur'an Surat Ali Imran verse 64 Surah An Nahl verse 125 and also in Surah Ali Imran verse 159. In Surah An Nahl verse 125 as a fragment of the poem which means *"And argue with them in a good way"* but besides that, there is a munasabah verse in Surah Ali Imran verse 159 which means *"and consult with them in that matter"*.

Of course, in this case, deliberation can only be implemented on good things, in line with its primary meaning, namely dialogue or deliberation can bring out honey. Therefore, the elements of thinking that must be fulfilled are; a) al-Haq; what is being discussed is the truth, b) Al-'Adlu; in deliberation contains the value of justice, c) Al-Hikmah; in contemplation done wisely (Rusdi, 2014).

c) *Mutual Assistance*

In Islam it teaches mutual help, mutual giving, mutual acceptance, so we must respond to this existence wisely and wisely, what is the meaning behind it all, what is the purpose of giving zakat, apart from the function of cleaning our property, also the benefits of zakat are helping each other for the poor, if we are understood deeply, it will produce a healthy civilization towards harmony in society. In the Word of Allah SWT in Surah al Maidah verse 2, which explains to each other these things as pieces and help you in goodness and devotion and don't help about badness.

In this context, of course, helpful actions have a significant impact on the survival of the community, so in Islam, it also teaches us to consult each other so that everything ends wisely. Where the effect is big enough for us as humans in terms of dialogue or deliberation, among others: first to foster a strong brotherly bond. Secondly, there is a well-maintained brotherhood, third there is a sense of affection among others, fourth is increasing the family, fifth, creating an environment that is safe, peaceful, harmonious and serene, sixth, avoids enmity and revenge among others, and the seventh is to love one another. So that what we do is always loved by God and makes all business easier.

d) *Silaturrahim (Affectionate Relationship)*

Silaturrahim in a broad sense connects the ties of brotherhood among families, relatives, young and old, male and female with love and sincerity regardless of the differences in race, ethnicity, ethnicity, religion and culture between them. In the hadith narrated by Muslim from Anas: "Whoever wants to have their rizkin opened (widened) or their age extended, then stay in touch". In another hadith, Tirmidhi said: *"Indeed, the friendship (raises) love for the family, develops wealth, and increases age".*

e) *Brotherhood*

At the time of the Prophet Muhammad, wherever he went, he always taught the concept of brotherhood among humans regardless of age, position, race, religion in carrying out the spread of Islam. Even though during his time conflicts and disagreements were very hard especially in the space of the religion of Allah, with the mission of brotherhood and peace whatever happened would be melted, this had occurred during the time of the apostle when he unified muhajirin and ansar groups.

In Islam, it is evident that it gives ideas or ideas about multiculturalism, but until now, there are still pros and cons regarding this matter. Some people assume that the concept of multicultural education will only cause chaos and contamination of beliefs for Muslims. Meanwhile, on the other hand, the opinion is that even though this multicultural education comes from Western countries, if this education is better why is it prohibited, even though in Islam too much is explained about respecting the opinions of others, respecting other religions, if we examine carefully then Islam is what which has given a hint about the concept of multicultural education. This can be seen from several aspects contained in the al Quran (Mundzier, 2008).

1. Aspects of divine unity, Islamic education, in this case, is viewed from the Al-Quran Surah An-Nisa: 131. Of course, in the explanation of this verse, whatever is in this world belongs to Allah, both in the heavens and on earth, he is the one who created. But we as humans submit and obey Him, in this case, we do not look at rich and poor, big or small, officials and subordinates, but in this context, we always put forward unity.

2. The aspect of prophetic unity is based in Surat al-Anbiya 'verse 73. Regarding this verse, it is evident that the leader speaks, at the level of this concept, the figure of a leader who is highly coveted in providing goodness in the lives of the people as a whole in one unit and does not choose and sort, for example, the apostles and anbiya Allah in leading humans. In this verse, we understand that describing the measures taken by Allah's anbiya in carrying out the mandate in guiding the people in the right way and prospering the people both physically and mentally.

3. The freedom to embrace religion is based on Surah al-Baqarah verse 256. In this verse it is related to tolerance in the context of faith, which means giving freedom and rights and opportunities to others to believe according to their respective beliefs without being forced, this is in line with the verse. It is "there is no compulsion in religion" so in Islam, it does not adopt an intolerant system, so it is wrong for people to think of this. This is as explained by Ikbal that tolerance can be applied by referring to several things, namely, First, following everyone's rights. Second, respect the beliefs of others. Third, agree on differences: fourth, Mutual understanding, and Fifth Awareness and honesty (Marzuki, 2019).

4. The recognition of religions other than Islam is based on surah al-Maidah verse 69. We need to know that all these verses should not be understood in a normative perspective, namely by giving understanding; of course, there is no doubt at all and are absolute. The knowledge of the verse al Quran is still put in its context as complete, so in terms of digesting a verse of the al Quran, a religious teacher must be able and try to review it to prove the substance of its truth (Anshori, 2010).

Besides that, as the results of research developed by Irham that Islamic Religious Education plays a vital role as the primary mover for students and society in general in living pluralism, multicultural education as the initial foundation of students can create polite, ethical, mutual respect, mutual respect through the process learning (Irham, 2017).

Thus, we need to know together that the concept of multicultural education against the idea of Islamic Education Philosophy should not only be understood or think conceptually which gives equal rights to others, but it goes further than that, but also provides an explanation for the community as a whole to establish relationships and cooperate. Against other religious traditions that have been practised by the Prophet Muhammad at that time. So in this case, multicultural Islamic education should be a normative basis as the initial basis for realizing how the education process in Islam should be managed correctly, so that multicultural education is no stranger to Muslim communities so that simply people will accept multicultural education of course. Cannot be separated from the rules of Islamic law itself.

In this context, the complex relations in social life; in this case, pluralism is critical as the primary key in understanding the reality of social life. The fact of community life today is the result of developing thoughts with the applicable customary law in an area so that in this case, an understanding of multiculturalism needs to be understood together. This is because every community or individual in social life is dependent on one another.

CONCLUSION

Therefore, Multicultural Education is an initial foundation that emphasizes accepting what it is about the times, especially nowadays, which are very sophisticated and culture that is entering so quickly either individually or in groups. But also in the view of Islam Multicultural Islamic Education which directs to mutual respect and embraces, mutual help from all forms of diversity, regardless of ethnicity, race, ethnicity, religion and others. Thus what is expected in Islam, especially in social life, will grow a way of life from all forms of existing diversity. An experience that is full of tolerance, prioritizing dialogue or deliberation, helping each other to help fellow humans, keeping friends with each other and others.

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