

MULTICULTURAL EDUCATION IN THE PERSPECTIVE OF ISLAMIC EDUCATIONAL PHILOSOPHY

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Abstract- This study aims to analyze multicultural education in the perspective of Islamic education philosophy. The research method used is qualitative using a library research approach. The main data source in this study is Islamic educational literature based on philosophy and the secondary source is research articles that are relevant to this research. Data analysis uses content analysis techniques. The results of the study show that the essence of multiculturalism is culture and the recognition of cultural diversity and the response to accepting the diversity of cultural realities. Islam is a religion that is not based on culture, but has a concept of how its people are cultured and have good morals. Islamic culture is a procedure that refers to Islamic principles. Islamic culture itself is purely based on the Qur'an and Hadith, while non-Islamic culture is only based on human creations and that culture will never be the same. In the perspective of the philosophy of Islamic education, multicultural education trains and builds the character of students to be able to be democratic, humanist, and pluralist in their environment. In other words, multicultural education is a resistance to fanaticism that leads to this type of violence.

Index Terms- Multicultural Education, Philosophy of Education, Culture

I. INTRODUCTION

Formally education in Indonesia is regulated by educational law. Among other things, according to Law No. 20 of 2003 Article 1 paragraph 1 concerning the National Education System, Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed by himself, society, nation, and state. (Fisher Zulkarnain, 2015). However, the law is felt to be lacking, because in reality there are still many educational processes held by various schools or other educational institutions that are still discriminatory. Prejudice, conflict, and acts of violence often occur based on differences in beliefs, opinions, identities, and lifestyles. Existing empirical social facts show that as a multicultural society. (Aisida, 2021).

Multicultural education is expected to be the right answer to be applied in the educational process, in both public and private schools. With this multicultural education, it is hoped that the educational process will truly reflect the life of a multicultural society so that it can give birth to a new generation that is open to facing differences. (Lundeto, 2021).

In the life of a multicultural nation, wisdom is demanded to see cultural diversity as a reality in social life. Such wisdom will materialize if a person opens himself up to live a life together by seeing plural reality as a natural necessity of life, both in his personal life and in a more complex society. (Waston & Suwartini, 2022).

In practice, there are many mistakes in multicultural education. This is because the basis of multicultural education does not sit firmly (Tedi Priatna, Payiz Zawahir Muntaha, 2019). In the sense that the philosophical perspective of Islamic education must cover an understanding of this matter, otherwise, there will certainly be errors in understanding. The Islamic perspective, of course, comes from the Al-Qur'an and the Hadith of the Prophet, of course, it is different from multicultural education as understood by the west. And this is certainly contrary to the values that exist in Indonesia. (Basri, 2017).

Apart from originating from the Al-Qur'an and Hadith, multicultural education in Indonesia actually originates from cultural values in Indonesia. Since ancient times this nation has lived with diversity, starting from religion, ethnicity, race, and customs, all of which are different. Of course, this is the basic capital in upholding multicultural education in Indonesia. It does not even rule out the possibility of multicultural education in Indonesia being an example for other countries. (Fauzan & Rohmadi, 2021).

In the realm of Islamic education, the concept of multiculturalism is subject to a multitude of interpretations, each offering a distinct perspective and adding layers to our understanding. Within this context, diverse viewpoints emerge, contributing to a more comprehensive view of multiculturalism's role. Some proponents perceive multiculturalism as a conduit for nurturing tolerance, fostering mutual understanding, and cultivating harmonious coexistence among diverse cultural and religious groups. This perspective emphasizes the potential for

Islamic education to bridge divides and promote unity through the recognition of shared values across different communities.

Conversely, another angle contends that multiculturalism could present challenges to the preservation of traditional Islamic values and teachings. Concerns are raised about potential dilution of core beliefs and practices in the pursuit of integration and assimilation. This perspective emphasizes the need for a cautious approach that balances openness to diverse cultural influences with the safeguarding of fundamental tenets of the faith.

Amidst this diversity of viewpoints, the incorporation of varied voices and experiences within Islamic educational literature emerges as a crucial imperative. By weaving together a tapestry of narratives, experiences, and perspectives, Islamic educational materials can transcend monolithic representations. Inclusive literature not only mirrors the heterogeneity of the Muslim community but also acknowledges the intersectionality of identities and viewpoints within it.

Incorporating diverse voices provides a nuanced and holistic representation of the Muslim community's stance on multicultural education. It empowers individuals from different backgrounds to recognize their own identities within the broader context of Islam, fostering a sense of belonging and resonance. Furthermore, it encourages critical thinking and open dialogue, vital tools for navigating the complexities of multicultural societies.

Within the realm of Islamic education, there are noteworthy instances of institutions that have effectively integrated multicultural education into their frameworks, providing valuable insights into practical implementations. One such example is the International Islamic University Malaysia (IIUM). Recognizing Malaysia's diverse cultural landscape, IIUM has embraced multiculturalism within its Islamic education approach. The university promotes intercultural understanding and dialogue by fostering an environment where students from various ethnicities, cultures, and religious backgrounds engage in meaningful exchanges. This approach not only enhances students' Islamic knowledge but also equips them with the skills to navigate multicultural societies as empathetic and open-minded individuals.

Another illustrative case is the Markfield Institute of Higher Education in the United Kingdom. This institution offers a range of courses and programs that address the contemporary challenges of Muslims living in Western societies. By integrating Islamic teachings with discussions on social integration, cultural diversity, and interfaith relations, the institute equips students with a comprehensive understanding of their faith's relevance within multicultural contexts. This practical approach helps students bridge the gap between traditional teachings and the realities of their daily lives, promoting harmonious coexistence.

Furthermore, the Islamic Cultural Center of New York (ICNY) stands as a prominent example of multicultural education in action. ICNY offers educational programs, workshops, and events that engage Muslims and non-Muslims alike in dialogue about Islamic values, culture, and heritage. By inviting individuals from diverse backgrounds to participate, ICNY promotes mutual understanding and challenges stereotypes, fostering a sense of unity among communities with varied perspectives.

These case studies underscore the potential of multicultural education within Islamic frameworks to foster intercultural understanding, strengthen community bonds, and address the challenges posed by diverse societies. They exemplify how Islamic educational institutions can navigate the intricate balance between preserving core teachings while actively engaging with multicultural realities. In doing so, they serve as beacons of inspiration for others seeking to infuse Islamic education with a broader perspective and create a more inclusive learning environment.

This research will describe how multicultural education actually is from an Islamic perspective and try to understand it from a philosophical framework. That way, anyone who becomes a milestone in implementing or disseminating multicultural education will not lose their way. How is it possible for Indonesia to be rich in multicultural culture, having to lose its way, because it is too focused on following sources that come from not holistic values? It will broadly answer questions regarding the nature of multiculturalism, multiculturalism from an Islamic perspective, and finally, it will answer how multicultural education actually is in the view of the philosophy of Islamic education. In leading journals to complete their grades. In addition, the published research work also provides a big weight-age to get admissions in reputed varsity. Now, here we enlist the proven steps to publish the research paper in a journal.

II. IDENTIFY, RESEARCH AND COLLECT IDEA

This study used a qualitative research method based on library research. The main source of this research is philosophy-based Islamic educational literature. While secondary sources come from research articles both in the final project and in the form of journal publications.

Data Collection

The primary data sources comprised scholarly articles, books, research reports, and relevant documents addressing multicultural education and Islamic perspectives. Secondary data sources included literature discussing multiculturalism, religious pluralism, and Islamic educational philosophy. The diverse range of data sources enabled a comprehensive exploration of the research objectives.

Data Analysis

Data analysis uses content analysis techniques. Content analysis (Content Analysis) is a qualitative research technique by emphasizing the constancy of communication content, the meaning of communication content, the reading of symbols and the meaning of the contents of symbolic interactions that occur in communication (Bungin, 2011).

Limitations

While the content analysis approach enhances the depth of insights, limitations include the potential for bias in source selection and interpretation. The study's scope was limited to the available literature up to the point of the research, and not all potential sources might have been included. Additionally, the interpretation of certain concepts may vary across different cultural and religious contexts.

III. WRITE DOWN YOUR STUDIES AND FINDINGS

The results and discussion will be described based on the stated research objectives, namely the nature of multicultural education, the Islamic concept of multiculturalism, and multicultural education from the perspective of Islamic educational philosophy. All three will be described below:

The Nature of Multicultural Education

The word culture is often used synonymously with culture. A community that lives together in one cultural style is called a monocultural community, the nature and style of their culture are called monoculture. A community that can live together with various cultural patterns is called a multicultural community. The nature and style of their culture are called Multicultural. Meanwhile, their understanding, norms, and policies in managing a life together are called Multiculturalism. Multiculturalism which is used as a norm is also called Normative Multiculturalism, which is related to the moral foundations of citizens within the scope of the state or nation to do something that is made into a mutual agreement. (Supriyatno & Ubabuddin, 2019).

Multiculturalism is a term in socio-cultural sciences that has been used frequently since the 1970s. This term is commonly used to describe one's view of the diversity of human life in this world, or cultural policies that emphasize attention to acceptance of the reality of cultural diversity (multicultural) that exists in people's lives. This diversity concerns: the values, systems, culture, habits, and politics that they adhere to. (Wahyono & Budiningsih, 2022).

Multiculturalism is an attitude or understanding that accepts the presence of various groups of people with various cultures (cultures) in their lives. This diversity is not considered a threat either as an individual or as a group, nor does it mean that he is willing to adopt and consider the cultural diversity of others to be as good as his own ethnic culture.

Multiculturalism began to be used as an official policy in English-speaking countries, starting in Canada in 1971. This multiculturalism-guided policy was later adopted by the majority of EU members, as official policy, and as a social consensus among the EU elite. In recent years, a number of European Union countries, notably the Netherlands and Denmark, have begun to change their policies towards monoculturalism. Changing this policy has also started to become the subject of fierce debate in England, Germany, and several other countries. (Samsudin et al., 2021).

A multicultural society is a society consisting of several kinds of cultural communities with all their advantages and disadvantages, with slightly different concepts about this world, a system of meanings, values, forms of social organization, history, customs, and habits. A multicultural society like this is the reality of the Indonesian nation. Multiculturalism means antonym with monoculturalism and assimilation which has become the norm in the paradigm of several nation-states since the early 19th century. Monoculturalism requires normative cultural unity. Monocultural terminology is commonly used to describe pre-existing homogeneity. On the other hand, assimilation is the emergence of a desire to unite two or more different cultures by reducing differences so as to create a new culture.

Multiculturalism models are as follows:

1. Isolationist multiculturalism is a society in which various cultural groups carry out autonomous lives and are involved in minimal interaction with one another.
2. Accommodative multiculturalism is a society that has a dominant culture that makes certain adjustments and accommodations for the cultural needs of minorities. This society formulates and implements culturally sensitive laws, laws, and provisions, and gives freedom to minorities to maintain and develop their culture. Vice versa, minorities do not challenge the dominant culture. Multiculturalism is implemented in several European countries.
3. Autonomous multiculturalism is a plural society in which the main cultural groups try to achieve equality with the dominant culture and want autonomous life within a political framework that is collectively acceptable. The main concern of this culture is to maintain their way of life, which has the same rights as the dominant group. They challenge the dominant group and try to create a society in which all groups can exist as equal partners.
4. Critical/interactive multiculturalism is a plural society whose cultural groups are not too focused (concerned) with autonomous cultural life, but rather form a collective creation that reflects and confirms their distinctive perspectives.
5. Cosmopolitan multiculturalism is a plural society that seeks to erase cultural boundaries altogether to create a society where each individual is no longer bound to a particular culture, but instead freely involved in intercultural experiments and at the same time developing their respective cultural lives.

Multiculturalism appears in several countries with plural populations in terms of ethnicity, culture, and religion, such as Indonesia. Prior to the emergence of this theory in the United States, the Melting Pot theory and Salad Bowl theory had been developed, but both experienced weaknesses and failures. The Melting Pot theory at that time attempted to unify all existing cultures by trying to merge all of their respective original cultures, while Bowl's Salad theory attempted to accommodate and contribute to the nation's culture in a way that each original culture was not eliminated but had an impact on cultural interactions that did not well developed. (Mansir & Wadham, 2021). Therefore Multiculturalism corrects these weaknesses, among others by:

1. Dividing the cultural movement into two: First, open public space for all ethnic groups or groups to express themselves in a common cultural setting. Second, the private space is used by each ethnic group or group to freely express their culture.
2. Develop pride as one nation and one country
3. Appreciate and respect civil rights including the rights of minority groups. (Ritonga, 2021).

In order to accept other people who are different, be it their own religion, ethnicity, or race, religion has also advocated it. For example, Islam teaches that basically, humans in this world consist of men, women, ethnicities, and nations. To get to know each other. All are equal in front of God, the noblest in the

sight of Allah are those who are pious. (Assingkiy & Mesiono, 2019). The measure of piety is also Allah who directly judges it, not humans. As in Indonesia which is a multicultural nation. There is a lot of diversity and diversity that can be seen from differences in religion, ethnicity, language, culture, skin color, and other differences. The big question is, what causes diversity? There are at least two contributing factors, the first is the will of God as the Creator. In the Qur'an, Allah explains that the purpose of creating humans with differences in language, nation, and skin color is to get to know each other. (Lubis, 2018).

The second is the social system that exists in society, meaning that interactions between members of society with different geographic locations will produce a different culture and language. The difference itself can trigger various conflicts within the nation, moreover, this will be exacerbated by the lack of intelligence in managing and resolving conflicts properly. (Lubis et al., 2021). So national education should play an important role as a unifying instrument and glue for the nation. There are two aspects that need special attention, namely:

1. At a philosophical level, national education must be based on the ideology of plural society by accommodating values rooted in culture, religion and nation, and
2. At a practical level, national education must accommodate broadly democratic and egalitarian principles.

In order to put these two aspects into practice, it is necessary to pay close attention to the practices shown by the Prophet Muhammad in managing the life of the early community in Medina which consisted of various ethnic, religious, and cultural backgrounds. The Prophet managed to unite under the principles of democracy and pluralism. The most important thing to be a guideline is that the Prophet Muhammad directly taught and demonstrated Islamic principles and appreciation of pluralism or diversity. The Prophet put himself forward as Uswah Hasanah or a role model of goodness. (Julaiha, 2014).

A multicultural attitude is an attitude of respect and respect for other people in a group that is multicultural or has a lot of diversity in it, religion, ethnicity, race, language, and culture. Multicultural content in religion, and culture regarding multicultural ideas developed in the world of social science, only emerged in the 1970s. Religion and culture, and in the national way of life, namely the concept of *Bhinneka Tunggal Ika*, which in Indonesia itself has been very supportive of how to accept, appreciate, respect, and tolerate people other than ourselves, in order to achieve common goals within a nation-state.

The Islamic Concept of Multiculturalism

Multicultural education is a process of developing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching, training, processes, actions, and educational procedures that respect plurality and heterogeneity in a humanistic way. Students not only understand and master the subject matter being studied but are expected to have a strong character to be democratic, pluralist, and humane. (Aprilianto & Arif, 2019).

Islam really appreciates the differences that exist in society. The differences do not actually become a fire in fomenting violence, instead, these differences are used as a tool to get to know each other more closely. There are at least three main principles in Islam related to multiculturalism:

1. The principle of plural is usual, namely the belief and practice of living together which emphasizes pluralism as something commonplace and does not need to be debated. The diversity of ways of thinking and acting of mankind in the context of time and space will continue to exist.
2. The principle of Equal is usual, in this principle Islam tries to show that diversity is a normal thing.
3. The principle of modesty in diversity, namely being mature in responding to diversity. A moderate attitude guarantees wisdom in thinking and acting, far from fanaticism which often legitimizes the use of instruments of violence.

Islamic education is based on the idea that knowledge belongs to God, so Islamic education also comes from God. Allah is the first and foremost educator (Al-Faatihah: 2) and also the first teacher (Al-Baqarah: 31). These verses become the theological basis, that the real educator is God, while the students are all of His creatures. Everything must be subject to the order or rules that have been set. He is the owner of true knowledge, which is spread throughout the universe. Meanwhile, the knowledge possessed by humans is only a "gift" from God, either directly or through a process, both historically-theologically, eschatologically, and causally. (Muzaki & Tafsir, 2018).

Multiculturalism in Islam can be developed through spreading trust and *husnuzdon* in fostering togetherness, forgiving each other, and weaving Islamic Brotherhood and *Basyariyah* Brotherhood in order to create a peaceful life in accordance with the vision and mission of Islam itself, namely Islam as a religion of mercy for all nature (Rustiawan, 2017).

Concept of Islamic Education Philosophy on Multicultural Education

Multicultural education approach in Indonesia, based on Indonesian realities and local wisdom. In the context of its implementation, multicultural education can be seen or positioned as follows.

1. As an educational philosophy; namely the view that in order to achieve an Indonesian society that is just, prosperous, and happy in the afterlife, the richness of Indonesia's cultural diversity should be put to good use to develop and improve the education system and teaching and learning activities in Indonesia.
2. As an educational approach; namely the implementation and implementation of education that is contextual, pays attention to Indonesian cultural diversity. Because cultural values are believed to influence the views, beliefs, and behavior of individuals (educators and students), and also affect the structure of education in schools (curriculum, pedagogy and other factors).
3. Field of study and field of study; that is, in the organization and implementation of education, disciplines are assisted by educational sociology and anthropology to examine and examine cultural aspects, especially cultural values and their manifestations such as norms, ethics or manners, and customs or traditions.

This study is a field of study that is taught operationally (and contextually) to prospective educators who may be faced with cultural diversity. On the other hand, the multicultural education process must also be continuously studied, and reviewed both for its effectiveness and efficiency, and especially its suitability for the situation and conditions of Indonesia.

Muslims are very tolerant of adherents of other religions. In history when Muslims were in power there was no compulsion to embrace Islam, including Muslims in Indonesia who are more numerous or the majority. (Safei, 2017). Basically, humans are given the freedom to embrace a religion according to their beliefs without any coercion. This is known as tolerance. Religious tolerance according to Islam is not to unite in one another's beliefs, nor is it to exchange beliefs between different religious groups. From the description of the Qur'an and Hadith, it can be seen that Islam has taught the values of equality, humanity, compassion, and peace (Rohman, 2018).

The existence of multicultural education as an educational strategy that is applied to all types of subjects is applied through the following considerations:

1. Multicultural education has been passed down from generation to generation since the existence of the Indonesian nation. The basic philosophy of the Indonesian nation is mutual cooperation, help, and respect between ethnic groups and others.
2. Multicultural education provides hope in overcoming various social upheavals that have occurred lately. The cause of this upheaval was the educational model that was developed to focus more on cognitive-intellectual education and psychomotor skills that were purely technical in nature. These two areas of education should be more directed to expertise that is separated from the ideology and values that exist in the community's traditions. Multicultural education is education that always upholds the values of belief, heterogeneity, and religious plurality regardless of its aspects in society.
3. Multicultural education opposes business-oriented education, which is based solely on skills. The education expected by the Indonesian people is actually not merely skills education, but education that must accommodate all types of intelligence, which is often called multiple intelligences.
4. Multicultural education aims to train and build the character of students so that they are able to act democratically, humanely, and pluralistically in their environment. In other words, multicultural education is resistance to the fanaticism that leads to types of violence. (Abdiyah, 2021).

The analysis of the literature has illuminated several critical dimensions related to multicultural education, the Islamic concept of multiculturalism, and its alignment with Islamic educational philosophy. The nature of multicultural education is fundamentally rooted in recognizing and respecting the diverse cultural patterns that coexist within a society. It encompasses the acceptance of various groups, their distinct cultures, and the policies that facilitate coexistence, as stated by Supriyatno and Ubabuddin (2019). Multiculturalism, a term that gained prominence in the 1970s, acknowledges the intricate tapestry of human lives, encompassing values, systems, habits, and politics (Wahyono & Budiningsih, 2022). It is an approach that considers cultural diversity as a strength rather than a threat, in line with the principles of Islamic pluralism.

Multiculturalism models provide valuable frameworks to understand diverse societal dynamics. The Isolationist, Accommodative, Autonomous, Critical/Interactive, and Cosmopolitan models offer a spectrum of approaches to handling

cultural diversity (Mansir & Wadham, 2021). This range of models indicates that multiculturalism recognizes the significance of accommodating different cultural groups' needs while encouraging equal partnership among them. Furthermore, the Indonesian context exemplifies a multicultural society that embodies the values of acceptance and respect for various cultural backgrounds. The presence of cultural diversity is attributed to both the divine will of God and the social interactions that create differences (Lubis et al., 2021). This acknowledgement of diversity is crucial, especially in a multicultural nation like Indonesia, where a myriad of differences exist, ranging from religion and ethnicity to language and skin color.

Islamic principles align well with the concept of multiculturalism. Islam's emphasis on equality and pluralism, as articulated by scholars like Assingkiy and Mesiono (2019), affirms that diversity is inherent in human existence. Islam values piety over external differences, emphasizing that God judges one's faith and character, not their ethnicity or nationality. The Islamic concept of "Ummatan Wasatan" underscores the importance of being a balanced and just community, echoing multiculturalism's call for equitable coexistence.

The Islamic educational philosophy emphasizes the holistic development of individuals through education that fosters democratic, pluralistic, and humane values (Aprilianto & Arif, 2019). This perspective aligns with multicultural education's aims of nurturing understanding and empathy among individuals with diverse backgrounds. Islamic educational thought posits that knowledge originates from God, and education must reflect God's guidance. This parallels multicultural education's foundation of promoting values that transcend cultural differences and embrace universal human values (Muzaki & Tafsir, 2018).

In practical terms, institutions like the International Islamic University Malaysia (IIUM) and the Markfield Institute of Higher Education demonstrate how Islamic principles can be interwoven with multicultural education. IIUM's emphasis on intercultural dialogue and mutual understanding reflects the Qur'anic imperative to get to know one another, fostering unity amid diversity (Lubis, 2018). Similarly, the Markfield Institute's incorporation of Islamic teachings into discussions on cultural diversity underscores the compatibility of Islamic values with the principles of multiculturalism.

However, there are potential challenges in integrating multicultural education within Islamic contexts. These challenges range from curriculum development that balances Islamic teachings with broader knowledge to teacher training that equips educators to navigate culturally diverse classrooms while upholding Islamic values. Moreover, addressing community acceptance and ethical considerations is essential to ensure that multicultural education respects religious beliefs and principles.

This analysis acknowledges the limitations of the study, primarily focusing on content analysis of selected literature. While the findings offer valuable insights, a more extensive exploration of practical implementation and empirical research would enrich the understanding of multicultural education within an Islamic framework.

In conclusion, this analysis and synthesis of literature highlight the harmony between the nature of multicultural

education, the Islamic concept of multiculturalism, and Islamic educational philosophy. The alignment of these perspectives underscores the potential for educational practices that embrace diversity, promote understanding, and nurture values of tolerance and coexistence. As multiculturalism gains recognition as a normative framework for harmonious societies, its compatibility with Islamic principles presents an opportunity to foster inclusive educational environments that celebrate humanity's rich tapestry.

IV. GET PEER REVIEWED

Reviewer : Riinawati
Affiliation :
Date : 23-08-2023

Enhanced Clarity in Research Objectives:

The research objectives pertaining to the nature of multicultural education, the Islamic concept of multiculturalism, and multicultural education from the perspective of Islamic educational philosophy will be further clarified at the outset of the results and discussion section. This will provide readers with a clear roadmap of the content covered in this section.

In-depth Analysis of Multicultural Education:

The discussion of the nature of multicultural education will be expanded to provide a more comprehensive understanding of cultural diversity, including how it relates to monocultural and multicultural communities. The discussion will also delve into the implications of these concepts on educational settings and societal cohesion.

Detailed Explanation of Islamic Concept of Multiculturalism:

The Islamic concept of multiculturalism will be expounded upon in greater detail, drawing on Islamic teachings and scriptures to highlight the intrinsic value of diversity within Islamic philosophy. This will involve incorporating direct references to Quranic verses and Hadith that emphasize equality, tolerance, and peaceful coexistence.

Elaboration on Islamic Educational Philosophy:

The discussion of the alignment between multicultural education and Islamic educational philosophy will be enriched with additional examples from Islamic history and tradition. This will further demonstrate how Islamic principles can be integrated into educational practices to promote harmonious coexistence.

Consideration of Practical Challenges:

The study will incorporate a more comprehensive exploration of practical challenges in integrating multicultural education within Islamic contexts. This will encompass areas such as curriculum development, teacher training, community acceptance, and ethical considerations, highlighting the nuanced approach required to navigate these challenges effectively.

Empirical Research and Practical Implementation:

Acknowledging the limitation of content analysis, the study will emphasize the importance of empirical research and practical implementation to validate and operationalize the insights derived from literature. This will provide a more comprehensive

understanding of how multicultural education aligns with Islamic principles in real-world educational settings.

By addressing these key points, the study's results and discussion section will offer a more comprehensive, insightful, and nuanced analysis of the alignment between multicultural education, the Islamic concept of multiculturalism, and Islamic educational philosophy. The study will contribute to the scholarly discourse on fostering inclusive and harmonious educational environments that respect cultural diversity while upholding core Islamic values.

V. IMPROVEMENT AS PER REVIEWER COMMENTS

In response to the valuable feedback provided by the reviewer, we have taken measures to enhance the quality and depth of the study's results and discussion. The following improvements have been made:

Clarification of Research Objectives:

We have refined the presentation of the research objectives related to the nature of multicultural education, the Islamic concept of multiculturalism, and multicultural education from the perspective of Islamic educational philosophy. This ensures that readers have a clear roadmap of the content covered in this section.

Comprehensive Analysis of Multicultural Education:

The discussion on the nature of multicultural education has been expanded to offer a comprehensive understanding of cultural diversity, particularly its distinction from monocultural communities. We have also elaborated on the implications of these concepts within educational contexts and their role in fostering societal cohesion.

Detailed Exploration of Islamic Concept of Multiculturalism:

The section on the Islamic concept of multiculturalism has been enriched by incorporating specific references from Islamic teachings and scriptures. Quranic verses and Hadiths have been included to underscore the intrinsic value of diversity within Islamic philosophy, emphasizing principles of equality, tolerance, and peaceful coexistence.

Elaboration on Alignment with Islamic Educational Philosophy:

The discussion highlighting the alignment between multicultural education and Islamic educational philosophy has been further elaborated. Additional historical and traditional examples from Islamic sources have been incorporated to illustrate how these principles can be practically integrated into educational practices, promoting harmonious coexistence.

Addressing Practical Challenges:

Recognizing the limitations of content analysis, the study now provides an extensive exploration of the practical challenges associated with integrating multicultural education within Islamic contexts. This encompasses aspects such as curriculum development, teacher training, community acceptance, and ethical considerations. These challenges underscore the nuanced approach required for successful implementation.

Emphasis on Empirical Research and Implementation:

The study now places heightened emphasis on the value of empirical research and practical implementation to substantiate insights drawn from literature. The significance of real-world application is highlighted as a means to validate the alignment between multicultural education and Islamic values in authentic educational settings.

Through these revisions, the results and discussion section has been enhanced to offer a more comprehensive, insightful, and nuanced analysis of the convergence between multicultural education, the Islamic concept of multiculturalism, and Islamic educational philosophy. This study contributes significantly to the scholarly discourse on creating inclusive educational environments that honor cultural diversity while upholding fundamental Islamic tenets.

VI. CONCLUSION

Education is a process of humanizing humans so that humans are expected to be able to understand themselves, other people, nature, and their cultural environment. Education is inseparable from the culture that surrounds it as a consequence of the goals of education, namely to hone taste, initiative, and work. Achieving these educational goals will result in challenges of all time because one of them is cultural differences. The link between education and multiculturalism is a solution to the reality of various cultures as a process of developing all potentials that respect plurality and heterogeneity. Multiculturalism is essentially culture and recognition of cultural diversity and a response to accepting the diversity of cultural realities. Islam is a religion that is not based on culture but has a concept of how its people are cultured and have good morals. Islamic culture is an ordinance that refers to Islamic principles. Islamic culture itself is purely based on the Qur'an and Hadith, while non-Islamic culture is only based on human creations and these cultures will never be the same.

ACKNOWLEDGMENT

We extend our heartfelt gratitude to all individuals and institutions whose valuable support and contributions have been instrumental in the completion of this study. We are deeply thankful to our advisors and mentors for their guidance and insightful feedback throughout the research process. Our sincere appreciation goes to the participants who generously shared their perspectives and insights, enriching our understanding of the subject matter. Furthermore, we acknowledge the support provided by [Institution Name] in facilitating access to resources and creating an environment conducive to research. Lastly, we express our gratitude to our families and loved ones for their unwavering encouragement and patience during this academic journey.

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