THE ROLES OF MULTICULTURAL ISLAMIC EDUCATION IN THE EMPOWERMENT OF CIVIL SOCIETY

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Abstrak: *Keberagaman yang dimiliki Indonesia menjadi ciri khas yang dapat membentuk jati diri suatu bangsa, Negara yang mempunyai sejuta ragam suku, agama hingga etnik budaya dan juga hasil alam yang melimpah menjadikan Negara kita diidentik dengan warisan dunia, pengakuan dunia oleh Negara Indonesia menjadi salah satu bentuk kebanggan yang patut kita apresiasi. Akan tetapi ketika kita menengok dampak dari banyaknya beragam suku budaya maupun agama menjadikan Indonesia sebagai Negara yang sangat berpotensial untuk terjadinya konflik antara sesama saudara sebangsa dan setanah air, oleh karena itu disinilah Peran Pendidikan Islam berbasisi Multikulturalisme dalam pemberdayaan Civil Society itu sangat penting untuk di terapkan, melalui konteks dunia pendidikan islam untuk menyelaraskan ruh keislaman agar terbentuknya karakter suatu generasi bangsa untuk dapat saling mengehargai satu sama lain dalam keanekaragaman dan menanamkam rasa kebersamaan demi terwujudnya Negara yang kuat akan persatuan dan kesatuan dengan melegitimasi semangat perjuangan kemerdekaan.*

Kata Kunci: *Keberagaman, Pendidikan Islam, Multikulturalisme, Civil Society*

Judul: *Peran Pendidikan Islam Berbasis Multikulturalisme dalam Pemberdayaan Civil Society*

Abstract: Indonesia's national identity is shaped by its diverse cultural tapestry, which embodies a rich historical legacy. While this diversity is a source of pride, it can also pose challenges that may lead to societal discord. Therefore, Islamic Education rooted in Multiculturalism is vital in fostering unity amidst diversity. Within this framework, Islamic Education plays a crucial role in harmonizing differences and shaping successive generations. The aim of Islamic Education is to cultivate mutual respect, unity, and cohesion, aligning with our nation's vision of independence. It goes beyond imparting knowledge, striving to nurture tolerance and inclusivity among diverse backgrounds. By fostering appreciation for diversity and promoting solidarity, it bridges societal gaps and fosters a sense of belonging among Indonesians. Through Islamic teachings, this paradigm values diversity as a unifying force, fostering a society where differences strengthen unity. This approach aims to foster a population that values mutual respect, cooperation, and national unity, regardless of cultural differences. Therefore, Islamic Education within Multiculturalism aims to shape a generation that values diversity while also strengthening the nation's unity and integrity. This philosophy reflects Indonesia's desire for a harmonious society that recognizes diversity as essential to our collective progress and identity.

Keywords: Diversity, Islamic Education, Multiculturalism, Civil Society

INTRODUCTION

The country spans from Sabang to Merauke, encompassing a variety of lands and large islands. Indonesia is a country known for its rich diversity, with unique art, culture, ethnicity, and tribes found in each region. The motto "*Bhineka Tunggal Ika*" or *Unity in Diversity* reflects the country's ability to live in differences while remaining united. It is important to note that this description is objective and does not include any subjective evaluations. Living in diversity can be challenging due to society's lack of understanding of the importance of tolerance and mutual understanding. Therefore, it is the government's responsibility to promote the significance of tolerance through education based on multiculturalism, with an Islamic approach. Islamic education that embraces multiculturalism is crucial in shaping a society that values diversity, fosters unity, and upholds democratic principles and constitutional obedience to create a civil society.

To build an inclusive society, Islamic education must be able to effectively manage a multicultural system. The first step in fostering mutual understanding between individuals is to recognize the significance of multiculturalism. Islamic education, which is grounded in the principles of multiculturalism, can serve as a means of achieving Islamic objectives. The primary aim of education should be to promote freedom and prevent oppression. However, educational practices often still limit human thinking to an established system, which can make it difficult for individuals to find their identity as caliphs on earth.

To build an inclusive society, Islamic education must effectively manage a multicultural system. The first step towards achieving this is to raise awareness about the importance of multiculturalism. This will help individuals develop behaviors and traits that promote mutual understanding. Islamic education, rooted in the values of multiculturalism, can serve as a tool to achieve Islamic goals. The primary objective of education should be to promote freedom and prevent oppression. However, in reality, educational practices often limit human thinking to the established system, which can make it difficult for individuals to find their identity as caliphs on earth.[1]

Islamic education plays a crucial role in developing a noble human civilization. The Islamic view of religion as *rahmatan lil alamin*, or a universal religion, demonstrates that Islamic teachings not only value human rights, justice, democracy, differences, and equality, but also have a clear philosophical basis for promoting a peaceful and diverse life. Islamic education plays a crucial role in realizing the values of multiculturalism, which ultimately fosters a society that respects diversity.[2] The relationship between Islamic education and civil

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[1] Muhamad Mustaqim and Hikmatul Mustaghfiroh, *Pendidikan Islam Berbasis Multikulturalisme*, *Jurnal Addin*, vol. 7, no. 1, 2013, hlm 106-107.

[2] Bashori, "KONTRIBUSI PENDIDIKAN ISLAM DALAM MENGEMBANGKAN MULTIKULTURALISME," *TOLERANSI: Media Komunikasi umat Beragama* 12, no. 1 (2020), hlm 63.

society is significant. Civil society prioritizes education in forming behavior that aligns with Islamic values.[3]

The term "civil society" in Western culture is equivalent to the concept of "*masyarakat madani*" in Islam. Both terms refer to a society with good ethics based on religious values originating from God's teachings. It plays a crucial role in accelerating and supporting the realization of a civil society. Islamic education aims to create individuals with a universal view of science and noble character, who possess skills, broad knowledge, and practice good morals.[4] The education emphasizes the importance of being democratic, moderate, reformist, and professional.[5]

METHOD

This journal article will utilize the library research method with a qualitative descriptive approach to address the predetermined problem formulation. The research will involve data collection and search through various sources such as journals, books, documents, and encyclopedias to find solutions to the research object's problems. Researchers must understand and recognize the structure and work processes of a library to facilitate research and access necessary sources or reference materials.

Embracing the library research method with a qualitative descriptive lens enables researchers to access a broad spectrum of information and discern patterns, correlations, and underlying themes within the amassed data. This empowers researchers to sift through a multitude of knowledge repositories, fostering a thorough understanding of the research landscape. Familiarity with the intricate framework and operational dynamics of a library is integral to the efficacy of this approach. Researchers can effectively navigate vast repositories of information by having a comprehensive understanding of library structures and procedural mechanisms. This familiarity helps with quickly finding and using relevant sources and reference materials.[6]

RESULTS AND DISCUSSION
Multicultural Islamic Education

Islamic education and multiculturalism are two complex concepts. Education plays a central role in human civilization's development, allowing individuals to gain a deeper

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[3] H Z Arifin, "Konsep Pendidikan Islam Menuju Pembentukan Civil Society," *Almufida: Jurnal Ilmu-Ilmu Keislaman* II, no. 1 (2017), hlm 123, https://jurnal.dharmawangsa.ac.id/index.php/almufida/article/view/87.

[4] Ibid, hlm 121.

[5] J E Nasution, "Pendidikan Islam Dan Pembentukan Masyarakat Madani," *Madania: Jurnal Ilmu-Ilmu Keislaman* 6, no. 6 (2016), hlm 135–136, http://ejournal.uin-suska.ac.id/index.php/madania/article/view/4819%0Ahttp://ejournal.uin-suska.ac.id/index.php/madania/article/viewFile/4819/2892.

[6] Nursapia Harahap, "Penelitian Kepustakaan," *Jurnal Iqra'* 08, no. 01 (2014), hlm 68.

understanding of previously misunderstood issues. The term "education" is commonly understood as the "transfer of knowledge" through various teaching methods in educational institutions such as schools and private lessons.

The legal framework comprehensively documents the relevance of education, as stated in Law no. 20 of 2003. This document explains that education aims to create a conducive learning environment and encourages students to actively develop their potential, including their spiritual and moral aspects, as well as self-control. Additionally, education aims to produce intelligence and skills that can bring honor to the nation and state. Furthermore, when interpreting national education, it is claimed that education is based on the principles of the five principles of Pancasila and the 1945 Constitution, which accommodate Indonesian religious and cultural values. This also emphasizes the importance of responding to current developments.

Multicultural education is an important concept in the current global context. This is an educational approach that promotes respect for the diversity of cultures, religions, and social backgrounds in the learning process. Multicultural education strengthens tolerance, respect, and intercultural understanding. In the educational discourse in Indonesia, it is important to integrate the principles of Islamic education with the spirit of multiculturalism. This involves creating an educational environment that integrates universal Islamic values with an appreciation for the cultural and religious diversity present in Indonesia. This aligns with the needs of a constantly evolving world, where education is expected to be adaptable to societal and global changes.

Islamic education is closely related to general education as both aim to guide students towards holistic development. Islamic education not only focuses on imparting knowledge but also emphasizes the application of Islamic values in the educational environment to regulate and preserve life. This is evident in the Islamic-based curriculum and the implementation of these values in the learning process at school.[7] The interpretation of Islamic education varies depending on the individual's perspective. Al-Ghazali, a Sufism expert, defines Islamic education as worship and an effort to increase piety and draw closer to Allah SWT, in order to obtain His grace and guidance in both this world and the afterlife. Islamic education aims to build Islamic brotherhood and create a peaceful and harmonious society by instilling Islamic values in the learning curriculum, as well as in the family and surrounding community. This includes all social strata and castes.

Integrating Islamic education with multiculturalism is important because it teaches the younger generation to accept and appreciate existing diversity. Multiculturalism refers to the coexistence of diverse cultures within a society. By integrating Islamic education with

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[7] Mustaqim and Mustaghfiroh, *Pendidikan Islam Berbasis Multikulturalisme*, hlm 108.

multiculturalism, we can promote a more inclusive and tolerant society. To fully understand the concept of Islamic education based on multiculturalism, it is necessary to first define multiculturalism.

The term "Multiculturalism" is a compound word comprising "multi," denoting "many," and "culture," encompassing the wide spectrum of cultural diversity that embraces all facets of differences among individuals.[8] In a terminological context, multiculturalism delineates a systemic approach implemented within institutions to foster the development of human potential, promoting an appreciation for pluralism and fostering acceptance of diversity without bias or discrimination among individuals.[9]

Indonesia stands out as a nation boasting an array of diverse ethnicities, religions, and cultures, contributing to a tapestry of uniqueness unmatched by other countries. At the heart of Indonesia's ethos lies the principle of "*Bhineka Tunggal Ika*," deeply embedded in Pancasila, which serves as a foundational framework promoting unity, peace, and harmony amid the nation's rich diversity. This principle emphatically underscores the notion that despite our differences, we remain unified as one entity.

When discussing education and diversity, it is important to adopt an educational approach that can effectively address the increasing complexities of diversity. One way to respond to the challenges of diversity, which can often lead to conflict, is to adopt a multicultural approach. Multicultural education based on Islamic principles emphasizes the value of tolerance among individuals. It is crucial to implement a multicultural approach in educational institutions and regions to prevent conflicts that may arise before the concept of multiculturalism is adopted.

Historian Azyumardi argues that multicultural education is a response to cultural diversity and demographic changes in certain environments. Therefore, planning a multicultural education system or Islamic education based on multiculturalism is a response to the impact of globalization and the phenomenon of conflict that often occurs due to differences, especially in socio-cultural strata, which are often a problem in Indonesian society. Conflicts can arise due to various factors such as politics, religion, and cultural differences, especially ethnic, tribal, religious, and racial differences. Indonesia has experienced various conflicts, including the Ambon and Poso conflict in Central Sulawesi, as well as the conflict between the Dayak and Madurese tribes in Sampit. Many cases remain unreported by the media.

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[8] Masgnud, *Pendidikan Multikultural: Pemikiran Dan Upaya Implementasinya*, (Yogyakarta: Idea Press, 2010), hlm 19.

[9] Erlan Mauliadi, "Urgensi Pembelajaran Pendidikan Agama Islam Berbasis Multikultural Di Sekolah," *Jurnal Pendidikan Islam* 1, no. 1 (2012), hlm 57.

Multicultural-based Islamic education is an important system to consider for its direction and objectives. It is crucial to implement and socialize this system so that all citizens understand the meaning of multiculturalism. The implementation of this system must be done with deep awareness, upholding the values of Pancasila, obeying the 1945 Constitution, and implementing the motto *Bhinneka Tunggal Ika*. The goal is to establish a peaceful and prosperous Republic of Indonesia where people live in harmony, respect each other, and accept ethnic, linguistic, and cultural differences.

The implementation of fair and equitable education is crucial to ensure that every individual has access to quality education without discrimination based on their differences or background. This will enable everyone to contribute to achieving outstanding accomplishments that can make the nation proud, regardless of individual differences or background.

Islamic Education and The Empowerment of Civil Society

Civil society is commonly understood as a societal system that prioritizes civility, democracy, and tolerance as its main pillars. The concept of civil society necessitates tolerance and mutual respect for diversity. Additionally, civil society is defined as an advanced society that upholds morality, understands diversity, and respects civilization. The social, cultural, and legal development of civil society is primarily rooted in ideas originating from the West. It is important to note that civil society did not arise spontaneously, but rather as a result of social, political, and cultural dynamics in the West. Civil society, or what is often referred to as civil society, ideally consists of individuals who apply norms such as pluralism, freedom, equality, and justice in their daily lives.[10]

Nurcholish Madjid argued that the Medina Charter, a legacy of the Prophet, is the origin of civil society because it contains fundamental norms. The principle of egalitarianism is clearly visible in the Medina Charter, where Islam guarantees equality in society and ensures the obligations and rights of society as regulated in the agreement with the Prophet. The principles of egalitarianism in Islam include equality, justice, shared ownership, representation, the principle of deliberation, and wisdom. Awards are given based on achievements rather than race, ethnicity, or descent, allowing anyone to receive recognition for their efforts regardless of their background. Additionally, openness is encouraged as an attitude that accepts true values. With an open attitude, mutual respect and respect for fellow human beings can grow. This will lead to reminding each other of the truth and avoiding the imposition of personal opinions. The principles of justice and law enforcement are also crucial, as justice requires a balanced approach to tolerance and modernization. Tolerance and pluralism are essential for civilized relationships, where groups or individuals respect

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[10] Muhamad Basyrul Muvid et al., "*Filsafat Pendidikan Islam*" (Yogyakarta: Pustaka Pelajar, 2020) hlm 181-183.

differences without imposing their personal views. Finally, deliberation is a crucial aspect in establishing a genuine democracy in civil society. The presence of deliberation, tolerance, and pluralism are inherent aspects of the concept of a true civil society, as defined by Nurcholish Madjid. This concept is understood as a form of democratic society built on the principle of deliberation.[11]

Education becomes a force in shaping civil society through its closeness to society. In the context of Islamic education, civil society plays a crucial role in empowering public education as a whole. It is important to note that civil society should not only be a force within Islamic education, but also in the wider society. Therefore, an approach to Islamic education is crucial in forming civil society. Islamic education can help society overcome backwardness, particularly for the lower classes. Education plays a crucial role in developing quality educational institutions through civil society, with a focus on actualizing and socializing democratic values in educational practice to promote democracy.

The role of civil society in freeing society from backwardness is a priority for Muslims. Community-based education and active community participation in education management are expected to root education in community culture and values, serving as an important foundation for the realization of civil society. Islamic education can play a role as a mediator that is socialized to society at various levels. Islamic education aims to enable individuals to appreciate, understand, and practice the teachings of the Qur'an and Sunnah. Madrasa schools and other educational institutions play a crucial role in empowering civil society through Islamic education. Although Islamic boarding schools also play a role, madrasas as Islamic educational institutions also contribute to empowering the community to achieve the desired civil society.[12]

Islam is known as the religion of *rahmatan lil alamin* or the religion of *fitrah*. Its teachings have close relevance to social aspects and have the potential to be accepted by all mankind. The principle states that whatever is considered good from a religious perspective is also considered good from a human perspective. On the other hand, things that are considered bad by religion are also considered bad in human opinion. However, the acceptance, selection, or rejection of Islamic teachings depends on human thinking abilities. It is important to note that this process should be objective and free from any biases. This guideline should shape society's views on the values contained in Islam.[13]

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[11] Mughniatul Ilma and Rifqi Nur Alfian, "Konsepsi Masyarakat Madani Dalam Bingkai Pendidikan Islam", *Ma'alim: Jurnal Pendidikan Islam*, vol. 1, no. 1 (2020), hlm 35-36.

[12] Mutmainah, "Pendidikan Islam, Civil Society Dan Problem Standarisasi Mutu," *Jurnal Pendidikan dan Pranata Islam, vol.* 7, no. 1 (2016), hlm 139-141.

[13] Muh Arsyad and Bahaking Rama, "Urgensi Pendidikan Islam Dalam Interaksi Sosial Masyarakat Soppeng: Upaya Mewujudkan Masyarakat Madani," *Al-Musannif* , vol. 1, no. 1 (2019), hlm 5.

Islamic education plays a crucial role in shaping civil society. Its main objective is to provide a comprehensive understanding of Islam and encourage individuals to gain knowledge and awareness in practicing it. Islamic education not only imparts theoretical knowledge but also aims to shape behavior and attitudes in accordance with Islamic values, creating spiritually complete individuals. It has been the forerunner to the success of many Muslim scientists. Additionally, Islamic education equips students with the necessary provisions to face challenges in social life. The role of education in preparing the next generation is to provide a solid scientific foundation, build creative skills, and develop individuals of good character with strong morals and faith, in order to contribute to civil society.

Islamic education, both formal and non-formal, including *majelis ta'lim*, can bring about changes in behavior and thought patterns. Character education is essential in creating a civil society that adheres to the religious teachings of the community. Success in forming a civil society is reflected in mutual respect, tolerance for cultural and religious differences, and respect for individual rights and dignity. Islamic education that embraces these values can help society progress from ignorance to a broader acceptance of technology and knowledge.[14]

CONCLUSION

The discussion surrounding the structure and functionality of multicultural-based Islamic education in empowering civil society underscores the pivotal role this form of education plays in fostering cultural diversity awareness, promoting acceptance, and advocating for fair treatment of every individual within a society. Multicultural-based Islamic education stands as a cornerstone, aligning with the fundamental principle of social justice for all Indonesian citizens, encapsulated in the 5th Principle of Pancasila. This resounding affirmation asserts the unequivocal right of each and every Indonesian, irrespective of their diverse backgrounds, to equitable treatment and justice across all facets of social and economic existence.

The intrinsic significance of such education lies not merely in its pedagogical teachings but in its broader societal impact. By ingraining the values of multiculturalism within Islamic education, it operates as a catalyst for the cultivation of a harmonious and inclusive society. This educational framework facilitates an environment that encourages mutual understanding, celebration of differences, and eradication of discriminatory practices. Moreover, a multicultural-based approach to Islamic education serves as a beacon for nurturing an enlightened populace capable of embracing diversity as a source of strength

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[14] Ismatul Izzah, "Peran Pendidikan Agama Islam Dalam Memebentuk Masyarakat Madani," *Jurnal Pedagogik* 05, no. 01 (2018).

rather than division. It equips individuals with the tools necessary to navigate and appreciate the rich tapestry of cultures, traditions, and perspectives that comprise the Indonesian social fabric.

The role of education, particularly when grounded in Islamic principles and a multicultural ethos, extends beyond the classroom. It becomes instrumental in shaping not only informed and conscientious individuals but also in fortifying the very foundation of a cohesive civil society. It empowers citizens to actively participate in social, economic, and political spheres, fostering a collective sense of responsibility and accountability toward the greater good. By expanding the horizons of educational discourse to encompass multiculturalism within Islamic teachings, societies can witness the emergence of a more tolerant, egalitarian, and just community. This inclusive approach, embedded in the educational paradigm, sets the stage for the continual advancement and prosperity of a unified Indonesia where diversity is not just acknowledged but cherished as a catalyst for societal progress and collective well-being

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