

THE STRATEGY OF DEVELOPING MULTICULTURAL EDUCATION

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Abstract: This article aims to develop a multicultural education strategy in Islamic education. It accommodates the urgency of contemporary needs. It plays a vital role in Islam *rahmatan lil 'alamin*. In addition, it describes Islamic educators' interpretation transformation using a creative, inclusive, relevant multicultural approach in teaching-learning. This research employed qualitative research. The data were collected through some literature, such as books, articles, and publications. The findings found that the teachers should be equipped with some competencies and skills. They include understanding yourself, developing intercultural/competence, becoming empathic, understanding immediacy, adopting an integrated approach to instruction dan using nondiscriminatory assessment strategies. Developing a multicultural strategy is a step ahead to take Islamic educators' attention. They are also involved in initiating to prevent extremism and strengthen religious moderation.

Abstrak: Artikel ini adalah sebuah diskursus pengembangan strategi pendidikan multikultural yang bertujuan menawarkan kepada pendidik agama Islam merespon positif melangkah dan mengakomodasi urgenitas kebutuhan kekinian untuk berperan penting pada sebuah agama yang *rahmatan lil 'alamin*. Tulisan ini ingin melihat transformasi interpretasi pelaku pendidik agama Islam dengan pendekatan multikultural yang kreatif, inklusif, relevan dalam pembelajaran dan pengajaran yang bermakna. Penelitian ini merupakan penelitian kualitatif, sedang pengumpulan data dihimpun melalui studi kepustakaan berupa buku-buku, artikel. dan publikasi. Hasil penelitian ini menemukan unsur kompetensi dasar dalam pengembangan penguasaan

understanding yourself, developing intercultural/competence, becoming empathic, understanding immediacy, adopting an integrated approach to instruction dan using nondiscriminatory assessment strategies. Pengembangan strategi multikultural ini menjadi pilihan satu langkah maju merangkak untuk mengetuk hati pendidik agama Islam lebih peduli dan terlibat dalam inisiatif pencegahan ekstremisme dan penguatan moderasi beragama

Keywords: strategy; development; education; multicultural

INTRODUCTION

The diversity of Indonesia has been formed since the ancestors of the first inhabitants of the archipelago 60,000 years ago. Since prehistoric times and at the time of the entry of foreign trade in early AD, the archipelago was inhabited by three mixed and diverse groups. Hinduism and Buddhism entered in the 4th century, Islam in the 13th century, and colonialism in the 16th century. Hence, it formed diversity with the arrival of newcomers and continues to increase till today.

The birth of Indonesia is also the result of the struggle of many parties. It is not merely on certain groups. The collective consciousness of this nation needs to be reminded about the majority and minority paradigms that lead to the tearing of social cohesion.

In global issues relating to inter-religious relations, Indonesia is one of the international references. The unique character of this country is its good democracy and tolerance. The majority of the population is also Muslim. Togetherness is prioritized over differences from Sabang to Merauke. Furthermore, many people say that religions are like rivers. They flow from the mountains and empty into the sea.

However, it is not permanent. The dynamics of changes in people's views and attitudes also determine the diversity of various ethnic backgrounds, ethnic groups, customs, religions, and others. Caring for pluralism is undoubtedly not a straight line and is easy to achieve. Still, education is a priority choice to provide seeds of diverse values by maintaining unity and integrity.

Unity consists of two distinct properties. Firstly, unity is the principle of bringing together to produce a single synthesis of the various – essence, principle, and identity. Second, unicity collects in one frame. However, it lets them differentiate from each other. They do not need to be united by the essence, principle, or single trait. The combination of the concept of unity is the capital

of the identity of the country's diversity with the existence of extraordinary unity in diversity.¹

Because of God-given, the sensitivity of the education unit becomes urgent to be consciously aware of acting and giving appreciation, different understanding, tolerance, and fairness without being discriminated against or differentiated based on their status and background. Therefore, interpreting multiculturalism for Islamic educators is excellent. By the sincerity in articulating an understanding to students who are enlightening, inclusive, and polite in the context of Indonesian pluralism, then mobilized, stimulated, and understood in a *kaafah* about "good humans are human beings who capable of developing the integrity of human nature."²

The education unit as a public space is not only sensitive to global issues. Still, it is a must (absolute obligation) to present multiculturalism as a social fact of the Indonesian nation. The strength of the competence of Islamic educators is a bet and a moral burden to develop Indonesian people who are characterized, religious, civilized, and able to tolerate differences (multicultural) in the educational environment.

Tolerance is a minimum requirement that must be fulfilled as part of the commitment to Islam and Indonesianness to avoid the danger of persecution. Unfortunately, intolerance and discrimination are growing in our education sector in Indonesia. The survey of the Center for Islamic and Community Studies, Universitas Islam Negeri (UIN) Sunan Hidayatullah in October 2018 showed that 53.06 percent of educators thought they were intolerant. Among 2,237 private educators in 34 provinces, there was only 3.93 percent of educators were very tolerant.³

Moreover, there was a case of the obligation to wear a headscarf at SMK Negeri 2 Padang, West Sumatra, regarding the Muslim dress code for students. It was implemented when Fauzi Bahar served as Mayor of Padang in 2005. It was obliged for elementary, middle, and high school uniforms. It was only for the Muslim students. For non-Muslims, it was optional. They could wear a hijab or not. The goal was to narrow the gap between the rich and the poor. By wearing the hijab, students are also not seen using jewelry.⁴

This rule became a national polemic. It was then responded positively by issuing a Joint Decree (SKB) concerning uniforms and attributes for students, educators, educational personnel in school environments organized by the

¹ A. Yasraf Piliang, "Darurat Pancasila" Kompas, 7 September, 2021, 6

² Yudi Latif, "Pendidikan Pemanusiaan" Kompas, 20 November, 2020, 15

³ "Merindu Pengajaran yang Menghormati Semua" (Liputan), Kompas, 28 Januari 2021

⁴ "Siswa Non-Muslim Mulai Diperbolehkan Lepas Jilbab" (Liputan), Kompas, 27 Januari

regional government at the elementary and secondary education levels set on February 3, 2021. This decree was signed by Minister of Education and Culture Naidem Makarim, Minister of Home Affairs Tito Karnavian, and Minister of Religion Yaqut Cholil Qoumas.

However, according to the Supreme Court (MA), that joint decree is invalid and has no binding legal force. It is contrary to some articles in Law Number 23 of 2014 concerning Regional Government, Law Number 23 of 2002 concerning the Law on Child Protection, and Law on National Education System.⁵

There are practical strategic steps that must be taken for educators to eliminate discriminatory policies and practices. It is limited to studying rituals of worship and muamalah issues with a classical approach, developing adapted contextualization of religion to contemporary life and responding to future challenges. Islamic educators, those who have the principle of *rahmatan lil 'alamin*, the level of concern for global issues of *ummah*, nationality, and humanity should be a model and reference for building harmony and internal concord of the communities. It should be realized concretely. It also should be applicable for the student's daily activities to build a pluralistic community relationship.

RESEARCH METHOD

This research applied qualitative research. It used literature study, which utilized various books and other literature as the primary object. Literary research, according to Zed,⁶ is a series of research activities related to the method of collecting library data, then reading and recording, and processing the research materials. Then, Sugiyono⁷ said that literature study is related to theoretical studies through references related to values, culture, and norms that developed in the social situation under study. This literature research is inseparable from the scientific literature. Therefore, the data was obtained from library sources, such as books or documents, then read, recorded, and analyzed.

The researcher found the library data in theories about multicultural concepts, multicultural education concepts, and multicultural education strategies. According to Zed,⁸ There are three reasons for choosing a literature study as a research method. It is because (1) research problems can only be answered through library research and it is impossible to expect data from the field, (2) a preliminary study is done to understand the symptoms that exist in the community, and (3) library data remains reliable in answering research problems.

⁵ "Bersama-sama Jaga Toleransi" (Liputan), Kompas, 7 Mei 2021

⁶ M. Zed, *Metode Penelitian Kepustakaan*, Jakarta: Yayasan Pustaka Obor Indonesia, 2014, 3

⁷ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, Bandung: Alfabeta, 2018, 291

⁸ M. Zed, *Metode ...*, 3

The first step was collecting the necessary data from various data sources. According to Arikunto,⁹ the data source is the subject from which the data is obtained. Arikunto identified data sources into three types, namely (1) person, namely data sources who can provide oral answers through interviews or written answers through questionnaires; (2) place, which is a data source that presents a display in the form of a still and moving state and (3) paper, which is a data source that presents signs in the form of letters, numbers, pictures, or other symbols. The data were obtained by collecting books and journals from previous research results related to the research topic, either published or unpublished.

Next, the data was analyzed by conducting a systematic study and comparing the data found. It employed content analysis. It is an in-depth discussion of the contents of printed or non-printed information sourced from the internet. It analyzes books and journals or related articles.

FINDINGS AND DISCUSSION

The Concept of Multicultural

Culture is a network shared by a group of people to identify themselves with other groups. By various rules of behavior, customs, and traditions of society are bound and connected. However, culture is not static, unlike monuments that can stand for centuries or even thousands of years without changing their shape but are dynamic and continue to adapt their habits to the times. Of course, being born in the same place and the same parent's house has a different atmosphere and culture. The generation gap will underline how culture continues to evolve.

Multicultural is an unfamiliar vocabulary in Indonesia. It is relatively new and often raises the practice of democracy as a political choice for equitable welfare and justice. It is enriched by the need to formulate self-identity as an autonomous nation, not dictated by the political, economic, cultural interests of other nations or particular groups.¹⁰ It is considered an expectation that can accommodate cultural equality to anticipate vertical and horizontal conflicts in a heterogeneous society. The demand for the recognition and existence of unique cultures, ethnic groups, and religions is *sunnatullah*.

Multicultural means involving various cultures. The word's root is culture. It is seen from its function as a guide for human life. Multicultural refers to the social anthropological existence of a plurality of ethnic groups, languages,

⁹ S. Arikunto, *Prosedur Penelitian*, Jakarta: Rineka Cipta, 2013, 172

¹⁰ Antonius Eddy Krisyanto, *Multikulturalisme Kekayaan dan Tantangannya di Indonesia*, Jakarta: Obor, 2014, 1

religions and can also assume a democratic and egalitarian attitude to accept cultural diversity.¹¹

Azyumardi Azra also defines multiculturalism as a worldview that can be translated into various cultural policies.¹² According to Joppke, multiculturalism is an intellectual movement premised around the concepts of equality and emancipation.¹³ It can also be simplified as a trait that shows cultural diversity in society.¹⁴

Multicultural is a keyword for minority cultures to claim certain services, benefits, support to negotiate on the broader community.¹⁵ Then it is also defined as a culture of social construction towards awareness to see the diversity of collective identities in mutual social relations and understand the incompatible elements in a group's collective identity that can trigger social conflict.¹⁶

Historically, multiculturalism originated from the experience of religious civil wars in Europe in the 16th and 17th centuries. These conditions forced the development of a modern concept of tolerance. The conception of tolerance that developed during the Enlightenment in Europe in the late 17th to 18th centuries has attempted to respond to this situation, despite many postmodern criticisms, but insists it is still relevant in contemporary discussions.

At the end of the 17th century, the starting point of the struggle for the civil status of various religious groups in society. Locke's theory of tolerance is considered worrying so that there is correspondence about tolerance. He presents an inclusive liberal understanding of the issue of faith. After a bitter experience, he attempted to reformulate the problem of religious coexistence in British society by introducing new arguments without neglecting the importance of revelation (which he believed was essential if the faithful were to cultivate their hope for eternal salvation).

Locke saw state-recognized churches as peacekeepers, who had always held the traditional view that there would be a conflict between religious groups and sects in a politically organized society. Therefore, he stated that the State has no right to impose religious beliefs. The Church as a *societas spontanea* (spontaneous

¹¹ M. Sukardjo dan Ukim Komarudin, *Landasan Pendidikan: Konsep dan Aplikasinya*, Jakarta: Rajawali Press, 2009, 70

¹² Trias Kuncayono, "Joe Biden: Pasifis dan Multikulturalis" *Kompas*, 25 Januari 2021, 7

¹³ Ramon Maiz dan Ferran Requezo, *Democracy, Nationalism and Multiculturalism*, New York: Frank Cass Publisher, 2005, 26

¹⁴ Muhammad Yahya, "Pendidikan Islam Pluralis dan Multikultural", *Lentera Pendidikan* 13 no. 2 (2010): 178

¹⁵ Mika Launikari and Sauli Puukari, *Multicultural Guidance and Counseling: Theoretical Foundations and Best Practices in Europe*. Finlandia: Centre for International Mobility CIMO and Institute for Educational Research, 2005, 48

¹⁶ Arie Setyaningrum, "Multikulturalisme sebagai Identitas Kolektif, Kebijakan Politik dan Realitas Sosial." *Jurnal Ilmu Sosial dan Politik* 7, no. 2 (2003): 244

society) is opposed to political society, which is contractual in nature and is not permitted under any circumstances to persecute or fight against followers of other religions.

Philosophically, Locke distinguished the contractual origins of civil society from the pursuit of the common good in a peaceful, organized state, where the law would acquire a sacred character. The same law protects individual freedom of conscience while protecting the theological aspirations of religious groups united by common beliefs and certain forms of public worship.

However, for Locke, religion in its various manifestations and the state are distinct and autonomous institutions. Hence, any attempt to equate one with the other would threaten peace and inevitably upset the fragile balance of tolerance.¹⁷ After Locke, the theory of tolerance continued to be defended for individual freedom and maintaining peace.

In contrast to Voltaire, to present the concept of religion based on the belief in the existence of God and the immortality of the soul strongly rejects atheism. In the mid-18th century, citizenship status also guaranteed victims of religious persecution a defense before a court of public opinion. It explained why the attitudes of French philosophers on religious tolerance, especially towards Protestantism, were so controversial.

Voltaire originally developed the concept of tolerance in the debate around religious conflicts in France. He bravely sided with the Protestant merchant family Jean Calas, who was sentenced to death in 1762 in Toulouse after being falsely accused of murdering his son, who wanted to convert to Catholicism. Voltaire brought this legal scandal to the public's attention and raised money for the family to take action against the officials responsible. As in similar cases with the Sirven and La Barre families, Voltaire played the role of an engaged and enlightening intellectual. His conception of tolerance was not based on the mercy of the powerful but human rights in general to justice, freedom of soul, and religion.¹⁸

The Concept of Multicultural Education

Since its first conceptualization in the 1960s, multicultural education has been reimagined, refocused, and transformed. Various studies have failed to provide a clear semantic definition or a different epistemological basis for the concepts of multicultural education. The basic principles of this are often misunderstood or barely recognized or noticed among educators and those in charge of politics in education. Based on research and literature, it is appropriate and necessary to

¹⁷ Francesco Malfatti, *Multiculturalism in Historical Perspective*. Eropa: cliohres.net. 2009, 243.

¹⁸ Francesco Malfatti, *Multiculturalism...*, 244

provide a brief semantic clarification of the concept and more specific definitions of multicultural education.

The National Association for Multicultural Education defines it as a philosophical concept built on the ideals of freedom, justice, equality, and human dignity as recognized in various documents, such as the US Declaration of Independence, the constitutions of South Africa and the United States, and the adopted Universal Declaration of Human Rights by the United Nations.

According to Gibson, multicultural education is a normal human experience¹⁹. Nieto argues that multicultural education is anti-racist, fundamental, necessary for all learners, pervasive, education for social justice, process, and critical pedagogy. Gay claims that multicultural education means learning, preparing for, celebrating cultural diversity, or learning to be two cultures²⁰. Celik from Indiana University asserted that multiculturalism in education might be defined as a movement toward providing equal educational opportunities for everyone from different cultural, ethnic, or religious backgrounds.²¹

The evolution of Multicultural Education originated in the United States, which emphasizes Human Rights and Social Justice. The stages of the development of multicultural education from social movements developed in the first period of the 1930s and 1940s related to cross-cultural movements caused by waves of immigration in the US, especially from Western Europe. The US ideology of immigrants is meant to assimilate fully Americanized based on freedom, equality, and justice.

When societal movements want to demonstrate cross-cultural introductions to immigrants, the education system shapes a monocultural worldview for future generations. However, not all immigrants have the same view to assimilating their culture. Therefore, it takes extraordinary efforts for educational contribution to multicultural education.

In the second period (the 1940s and 1950s), society faced racial tensions caused by the migration of rural populations, primarily African-Americans. To protect the rights of African Americans, many public organizations point out that intergroup conflict is an urgency in developing curricula to promote cross-ethnic tolerance and peaceful resolution and designing programs to prevent racial tensions.

¹⁹ Margaret Alison Gibson, "Approaches to Multicultural Education in the United States: Some Concepts and Assumptions". *Anthropology and Educational Quarterly* 15 no. 1 (1984): 111

²⁰ Geneva Gay, *A Synthesis of Scholarship in Multicultural Education*. Medford, MA: North Central Regional Educational Laboratory, 1994, 3

²¹ Rasit Celik, "A History of Multicultural Education in The USA: Origin, Approaches and Misconceptions", *The Online Journal of New Horizons in Education* 2, no. 2 (2012): 2

In the following period (the mid-1950s, mid-1960s), civil society carried out movements to abolish laws and traditions based on race. This significant change was made in the United States legislature and created the idea of juridical equality for all Americans of any race that has become deeply rooted in the social consciousness. Although not fully realized, multicultural education has become a powerful social tool to form an equal society by incorporating it into schools, colleges, and universities.²² Multicultural education is needed when the human personality is trying to understand the value system, perception, cognition, and think about the people around him from different cultural backgrounds, then integrate new experiences into his cultural system and apply them to the culture of others.

Multicultural Education Strategy

The term strategy is used in the military world. It is defined as a way of using all military power to win a war. In formulating a strategy, it is necessary to consider various factors, both internal and external. In the world of education, strategy is defined as “a plan, method, or series of activities designed to achieve a particular educational goal.” So, learning strategies can be interpreted as planning that contains a series of activities designed to achieve specific educational goals.²³

There are several strategies offered in multicultural education. One of which can take the learning experience at Footscray Elementary School, which focuses on multicultural development. Bilingual programs support this approach, and it is proven that expanding student learning by introducing bilingual learning can grow, deepen, and expand students' ability to learn and make a significant contribution to improving student learning outcomes.

The application of the learning community was developed with spoken language skills in Vietnamese. It played a significant role in internationalizing multicultural education by focusing on intercultural inclusion, respect, and learning disciplines.

In *Educational for Global and Multicultural Citizenship: A Strategy for Victorian Government Schools* using a multicultural strategy guide with three actions²⁴. They involve building system improvements, partnerships with parents and the community, and professional reform for education actors.

First, build system improvements starting from the central, provincial, and regional levels. Education unit actors can instill multicultural education nationally

²² Laila Sultanova, “Origin and Development of Multicultural Education in the USA”. *Comparative Professional Pedagogy* 6 no. 2 (2016): 51

²³ Junaidi, *Strategi Pembelajaran*, Surabaya: LAPIS-PGMI, 2008, 18

²⁴ Department of Educational and Early Childhood Development *Educational for Global And Multicultural Citizenship: A Strategy for Victorian Government Schools*. Melbourne: The Student Learning Program Division Office of Government School Education, 2009, 10

and improve the practice of case studies that are continuously developed from various professional evaluation and measurement sources. Second, building emotional relationships with parents and the community for educators and maintaining multicultural communities to develop cross-ethnic, cultural, and religious relationships. Third, build professional reforms for education actors who are genuinely willing to support multicultural education, including developing skills, knowledge, and attitudes in various fields, including intercultural literacy, curriculum, pedagogy, and leadership skills.

There are elements of competence in developing strategies that cannot be separated in multicultural education. The first is understanding yourself. A professional educator has a good understanding and communication with his students and completes many skills. Fundamentally, teaching is an art. Educators pack nuanced multicultural communication by starting to understand themselves as servants of Allah SWT. The latter carry Islamic principles that are *rahmatan lil 'alamin*. They constantly avoid failure not to understand cultural differences. The second is developing intercultural/competence, the demands of an educator to develop intercultural competence with awareness as the leading actor to avoid multicultural conflicts, broad insight into how culture can affect the learning process, always optimistic with students about the establishment of multiculturalism, and refuses to blame anyone. This demand is a must for educators to understand, belief, evaluate and act in multicultural actions.

The third is becoming empathic. A good educator has the power of sensitive empathy in sensing the role of others and imagining what is happening in the world. Its surroundings accurately predict the motives, attitudes, feelings, and needs of others.

The fourth is understanding immediacy. Educators seek to understand the immediacy of the primary role of communicating with multicultural learners. They are making questions about human rights based on the Qur'an and Hadith that can be accounted for. Multicultural contextuality in a religious perspective is effective communication to direct awareness with feelings without words, without being verbalized to create a positive atmosphere, supportive, friendly, and sometimes emotional and leads to the formation of close bonds (solidarity) with others.

The fifth is adopting an integrated approach to instruction. Adopting an instructional approach with integrity is an integrated approach in multicultural learning that can show educators' contextual and culturally responsive strategies. The sixth is using nondiscriminatory assessment strategies. Educators develop assessment techniques to avoid discriminatory practices in the learning process. Educators need time to learn how to use different means such as dramatization, role play, interviews, observation, peer feedback, audio and visual journaling, and

conversion of learning from one form or genre to another to avoid misidentification and overrepresentation.²⁵

In the strategy of developing multicultural education, the content that is echoed about religious moderation will not be separated. There are seven points from the agreement of the High-Level Consultation (KTT) forum of *Wasathiyah* Islamic (Moderate Islam), which was attended by around 100 scholars from some countries in Bogor on 1-3 May 2018. They were *tawasut* (position in the middle and straight), *i'tidal* (behave proportionally, reasonably, and responsibly), *tasamuh* (respect for differences in all aspects of life), *shura* (prioritize deliberation in solving problems), *islah* (involvement in constructive action for the common good), *qudwah* (pioneering noble initiatives for the welfare of humankind), and *muwatonah* (recognizing the nation-state and respecting citizenship).²⁶

If you use understanding yourself, educators understand their students that tolerant attitudes and politeness represent religious traditions in Indonesia. A tradition that does not immediately erase the whole but is also not accepted entirely. It is gradually Islamized with various Sufi approaches. They are strengthening developing intercultural/competencies to force Islamic religious educators to be more sensitive in using the concept of respecting all by strengthening a more just and inclusive transformation. Attitudes and skills to embrace diversity are used to solve problems from various perspectives and eliminate potential misused to separate from Indonesian pluralism related to primordialism and feudalism.

The other challenge of Islamic educators is to realize becoming empathic. Based on the findings on February 25, 2021, it was found that internal empathy was worse than external empathy. Attitudes towards fellow Muslims with different sects, such as Shia and Ahmadiyya, were more worrying than being empathetic to non-Muslims.²⁷ The challenge for educators to interpret multicultural education is not enough to behave with different religions but also to different internal sects of Muslims.

Intolerance, which has been understood as a form of lawlessness, can be destructive at the personality level. Various communities are gifts that enrich the learning process of students. According to Jean Piaget, students process assimilation and accommodation to develop their thinking patterns in developing cognition²⁸. By using the assimilation process, students change the objective reality in fulfilling a preconceived mindset.

²⁵ Ahmad Chouari, "Cultural Diversity and the Challenges of Teaching Multicultural Classes in the Twenty-First Century", *Arab World English Journal* 7 no. 3 (2016): 9-11

²⁶ Agus Muhammad, "Tikungan Tajam Moderasi Beragama" Kompas, 3 April 2021, 6

²⁷ Ahmad Najib Burhani, "Moderasi Beragama" Kompas, 13 Maret 2021, 15

²⁸ Anita Lie, "Profil Pelajar Pancasila dan Konsolidasi di Sekolah" Kompas, 29 Januari 2021,

On the contrary, the accommodation process of students tries to adjust their mindset to face objective reality. The two processes go hand in hand as the target of achieving the equilibrium point. A homogeneous learning environment with norms and single thoughts delays thinking maturity to process different objective realities. When they are not trained to live a religious life, students face two alternatives for living in society. First, it is work demands. It requires interacting with different backgrounds. Second, self-protection in the same environment. Therefore, the commitment of Islamic religious educators to create empathy for their students is a national and Indonesian commitment to continue tirelessly by becoming a habitus in every generation.

The learning design that adopts an integrated approach to instruction is gradually continued. Systemic learning content fosters anticipation of threats to multicultural education and three attitudes that must be minimized: individualistic attitudes when the one-day change from collective awareness based on culture and religiosity to modernization. Then the cosmopolitan attitude tends to refuse to be bound by one nationality even though they live and reside in the same territory. The ahistorical attitude, which is not willing to realize what is happening in the present, cannot be separated from the struggles of the past. Today, the ahistorical attitude is growing due to pragmatic thinking, realistic, rationality domination of the pascaglobalization in 1990.²⁹

Professional Islamic religious educators will empathize with expressing an open mind, meaning that educators delay making conclusions before broadening their horizons, understanding problems rationally, then using them to conclude.

The opening heart is not easily trapped from negative sentiments towards the choices and views of different groups of people. Opening determination means there is no fear of showing feelings of insecurity. The determination of noble values in managing differences and tensions can reach common ground and move forward in essential principles, such as justice, humanity, respect, equality, etc.³⁰

Having a long-term assessment or using nondiscriminatory assessment strategies is a discipline that needs to be built from the deep of the heart (conscience)—two strategies to build multicultural discipline. They are prevention and improvement. Prevention means having it before students make mistakes. Besides, improvement is the treatment after students make mistakes.

Prevention is done by establishing close and positive relationships with students to help them set a consistent exemplary. In contrast, improvements include providing strength to students to seek positive solutions and apply logical consequences consistently.

²⁹ FX Adjie Samekto, "Tentang Profil Pelajar Pancasila" Kompas, 5 Februari 2021, 6

³⁰ Allisa Wahid, "Membuka Diri" Kompas, 21 Februari 2021, 11

Cultivating the spirit of a multicultural educated is by observing the mind and heart. Many challenges are not easily realized, but Islamic teachings do not recognize pessimism with the spirit of nation and state. There is a glimmer of multicultural hope in this country to stand tall for another thousand years.

CONCLUSION

Education systems in Indonesia have introduced multicultural education. It is by introducing religious moderation. It is prepared for future generations. The development of multicultural education demands Islamic educators' attention. It is expected that they are concerned about this issue. It is to avert extremism and reinforce religious moderation. It emphasizes some competencies. It includes understanding yourself, developing intercultural/competence, becoming empathic, understanding immediacy, adopting an integrated approach to instruction, and using nondiscriminatory assessment strategies. The development of the strategy helps consolidate the strengths of Islamic education to achieve the founding father's goals. It responds to the diversity of this country. It also maintains Indonesia's diversity. It is a worthy asset that must be preserved and maintained to tackle the dangers of radicalism and intolerance in Islamic education.

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