

## MUHAMMAD AMIN ABDULLAH'S THOUGHT ON MULTICULTURAL ISLAMIC EDUCATION

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### **ABSTRACT**

*In the Era of Disruption 4.0, education should have become one of the media in forming positive attitudes towards various realities. The attitude in question is an attitude of being willing to accept, acknowledge, and respect other people with their respective ethnicities, this is also stated in the slogan "Bhinneka Tunggal Ika". The cultivation of these attitudes and values is the main attraction in the multicultural education system. It is based on this matter that the researcher examines the thoughts of Amin Abdullah. Amin Abdullah's thoughts are very prominent starting from the idea of integration-interconnection, which later became the jargon of UIN Sunan Kalijaga to this day. Then his thoughts contributed significantly to the discourse in creating the concept of tolerant, democratic Islamic education and upholding the values of unity and justice. Writing articles using qualitative research with library methods. This is done in order to get the concepts of Amin Abdullah's thoughts on Multicultural Education. The data sources come from books and journals that are nationally and internationally accredited. Amin Abdullah's thoughts on Islamic education are religious education that breathes peace, has sensitivity to social reality, prioritizes social safety, and is based on the values of unity and justice as contained in the Qur'an and hadith so that students are able to accept, recognize and respect the differences of others.*

### **ABSTRAK**

Pada Era Disrupsi 4.0, pendidikan seharusnya sudah menjadi salah satu media dalam membentuk sikap-sikap yang positif terhadap realitas yang beragam. Sikap yang dimaksud merupakan sikap bersedia menerima, mengakui, dan menghargai orang lain dengan etnisitas masing-masing, hal ini juga tercantum dalam slogan "Bhinneka Tunggal Ika". Penanaman sikap dan nilai-nilai inilah yang menjadi daya tarik dalam sistem pendidikan multikultural. Berdasarkan prihal inilah bahwasanya peneliti meneliti pemikiran Amin Abdullah. Pemikiran Amin Abdullah sangat menonjol mulai dari gagasan integrasi-interkoneksi, yang kemudian menjadi jargon UIN Sunan Kalijaga hingga saat ini. Kemudian pemikirannya yang memberikan sumbangan wacana yang signifikan dalam menciptakan konsep pendidikan Islam yang toleran, demokratis serta menjunjung tinggi nilai-nilai persatuan dan keadilan. Penulisan artikel menggunakan penelitian kualitatif dengan metode pustaka. Hal ini dilakukan agar mendapatkan konsep-konsep pemikiran Amin Abdullah tentang Pendidikan Multikultural. Sumber datanya berasal dari Buku dan jurnal-jurnal yang terakreditasi nasional maupun internasional. Pemikiran Amin Abdullah tentang Pendidikan Islam adalah pendidikan agama yang bernafaskan perdamaian, memiliki kepekaan terhadap realitas sosial, lebih mengutamakan keselamatan sosial, serta dilandasi dengan nilai-nilai persatuan dan keadilan seperti yang terkandung dalam al-Qur'an dan hadis sehingga peserta didik mampu menerima, mengakui dan menghargai perbedaan orang lain.

## A. INTRODUCTION

In the midst of a multicultural-multireligious nation and society, socio-religious issues are not simple problems. The complexity of social relations between religious believers is felt by all elements in society, from politicians, teachers, religious leaders and parents at home. To deny the existence of religious traditions on earth is a futile job. Each has the same rights; each has a way to maintain its own traditions and identity in various ways that can be done.(RI, 2008)

According to Amin Abdullah, the most appropriate way to maintain the above religious traditions and identity is through education. This is because education is the most effective tool to continue, perpetuate, preserve, and conserve traditions from one generation to the next, from one century to another.

Education is one of the most effective media to give birth to a generation that has a view that can make diversity a part that must be appreciated constructively. This is because education is systemic with a fairly even distribution rate. Educational institutions of various levels have been widely distributed in various parts of Indonesia. Therefore, education is a fairly effective means of achieving this ideal goal.(Rois, 2013)

Education according to the Islamic viewpoint is part of the duties of the human caliphate which must be carried out responsibly. Then the accountability can only be prosecuted if there are rules and implementation guidelines. Therefore, Islam certainly provides an outline of the implementation of this education. Islam provides basic concepts about education and it is the responsibility of humans to describe them by applying these basic concepts in educational practice.

Historically, multicultural education emerged in certain educational institutions in the American region which was initially characterized by an education system that contained ethnic discrimination, which later received serious attention from the government. Multicultural education itself is a learning strategy that makes the various cultural backgrounds of students used as an effort to improve student learning in the classroom and school environment. These are designed to support and expand the concepts of culture, difference, equality and democracy.(Man et al., n.d.)

In the Islamic context, which does not really emphasize the aspect of radical discrimination in the class, even though there is a separation between the male and female classes, it is only done

as an act of anticipation for moral violations both in the view of Islam and in society culture. So, class separation is not a discriminatory act. Therefore, multicultural Islamic education is here defined as a teaching system that focuses more on the basic ideas of Islam which talk about the importance of understanding and respecting the culture and religion of others.(Tarbiyah et al., 2018)

Multicultural Islamic education can also be understood as an educational process based on democracy, equality and justice; oriented to humanity, togetherness, and peace; and develop an attitude of acknowledging, accepting and respecting diversity based on the Qur'an and hadits. Because normatively, the Quran itself has confirmed that humans are indeed created with diverse backgrounds.(Afif, 2012)

Meanwhile, Amin Abdullah stated that multiculturalism is an understanding that emphasizes the disparity and equality of local cultures without neglecting the rights and existence of existing cultures. In other words, the main emphasis of multiculturalism is on cultural equality.<sup>7</sup> Our centralistic educational development paradigm has forgotten the diversity which is at the same time the wealth and potential of this nation.

Fights, riots, hostility, the emergence of groups who have the feeling that only their culture is better than other cultures is the result of neglecting this diversity in the world of education.

Based on the above background, the researcher wants to examine the opinion of Amin Abdullah. Because Amin Abdullah as a scientist who is consistent in developing Islamic education by trying to reconstruct the paradigm of Islamic education. So that this research can be used as a basis or reference material for the development of the national education system (Indonesia).

## **B. METHOD**

Writing articles using qualitative research with library methods. This is done in order to get the concepts of Amin Abdullah's thoughts on Multicultural Education. The data sources come from books and journals that are nationally and internationally accredited. Then the data obtained by the researcher was described descriptively. So that it is poured in the form of a systematic description, picture or painting as well as the relationship between the phenomena studied.

## C. RESULTS AND DISCUSSION

### 1. Islamic Education

Educational terminology is a translation of the term pedagogy. The term comes from the Ancient Greece language "paidos and agoo". Paidos means "slave" and agoo means "guide".(Hiryanto, 2017) Finally, pedagogies are defined as "slaves who bring the master's children to study". In its development, pedagogy is intended as "the science of educating".(Alif, 2018) In the treasures of educational theorizing, there is a clear distinction between education and teaching. These differences are generally based on the final results achieved and the scope of outreach targeted by these activities. It is called education if the activity includes results that include knowledge (dimensions) as well as personality, while teaching limits activities to the transfer of knowledge whose area does not shape personality.(Yahya, 2011)

Darmaningtyas defines education as a conscious and systematic effort to achieve a better standard of living or progress.(Rois, 2013) Meanwhile, the Indonesian anthropologist Koentjaraningrat, as quoted by Ngainun Naim, defines education as an effort to transfer customs and all culture from the old generation to the new generation.(Tarbiyah et al., 2018) Amin

Abdullah also explained that education is the most effective tool for pass on, perpetuate, preserve, and conserve traditions from one generation to the next, from one century to another.

Islamic education is an effort to develop, encourage and invite people to be more advanced based on high values and a noble life so that a more perfect person is formed, both related to reason, feelings, and deeds. Islam in this paper is an educational system that covers all aspects of life needed by humans. This educational system is then understood and developed based on the fundamental values of Islamic teachings, namely the Qur'an and hadith and is realized in the form of thoughts and educational theories.

Although these terms can be understood differently, they are essentially a unified whole and cannot be separated from one another. Islamic education as a system cannot stand without the elements forming the system. Islamic education will not have a strong foundation systemically without being supported by solid Islamic education concepts or thoughts. However, it is a certainty that both of them are both built and developed from the main foundation, namely the Qur'an and hadith.

## **2. Multicultural Education**

### **Pluralism**

Before talking too much about multiculturalism, it is necessary to know a term that is close to multicultural itself, namely pluralism. Pluralism is a theory that says that reality consists of many substances.(Rois, 2013) According to the origin of the word, pluralism comes from English, namely pluralism. When referring from wikipedia, the definition of pluralism is: "In the social sciences, pluralism is a framework of interaction in which groups show sufficient respect and tolerance of each other, that they fruitfully coexist and interact without conflict or assimilation. where each group displays respect and tolerance for each other, interacts without conflict or assimilation/habituation).(Masalah, 2006) So, pluralism is an understanding that emphasizes positive aspects in a reality of diversity, tolerance and acknowledges the existence of other different (religious) groups as preventive efforts in tackling interreligious conflicts. So, pluralism should be understood and accepted positively, not negatively sued, let alone to the point that it is claimed as an ideology that destroys faith, especially for Muslims.

### **3. Multiculturalism**

After getting to know the notion of pluralism, below will be discussed about

the term multiculturalism itself. The word multicultural is an adjective which in English comes from two words, namely multi and culture. In general, the word multi means a lot, variety or variety.(Rois, 2013) While the word culture in English has several meanings, namely culture, politeness, and maintenance.(Janeiro, 2018)

Departing from the etymological definition above, several figures then develop this meaning in terms of terms. The root word that can be used to understand multiculturalism is the word "culture".(Siti Fathonah, 2020) Although the meaning of culture is so diverse, there are several points of commonality that bring together the diversity of existing definitions. One of them can be done through identifying its characteristics. This identification is done in order to find an appropriate and comprehensive definition because culture itself has a very broad meaning. In addition, this effort is also one way to understand the definition of culture in depth in terms of multicultural education.

Conrad, as quoted in Ainul Yaqin, explained that culture has several special characteristics.(Muthia, 2019) These characteristics include: 1) culture is something general and specific at the same time, 2) culture is something that is learned, 3) culture is a symbol. , 4)

culture can form and complement something natural, 5) culture is something that is done together which becomes an attribute for individuals as members of community groups, 6) culture is a model. And 7) culture is something that is adaptive.

Based on some of the characteristics of the culture above, in general it can be explained that culture is the characteristics of learned human behavior, not genetically inherited and is very special so that the culture of the "A" society is different from the culture of the "B" or "C" etc. In other words, culture can be interpreted as a way of behaving and adapting to the surrounding environment. The important point underlined from the above cultural characteristics is that each community group has its own uniqueness and advantages so that it cannot be said that one culture is better than the other.

Departing from an understanding of the characteristics of these cultures, the meaning of multiculturalism is also begin to become clear. In summary, the author understands that multiculturalism is an understanding of cultural diversity and it is in this diversity that understandings of tolerance, equality, justice, togetherness, peace and the like are born. These ideas then have a noble goal, namely to create a life that is safe, peaceful, peaceful and

prosperous and avoids various conflicts that never end.

#### **4. A Brief History of the Birth of Multicultural Education**

Discriminatory life practices that occurred in America, in 1950.(Rois, 2013) which subsequently drew protests from minority groups, especially from black African-Americans. The protest took 7 (seven) forms. *first*, the murder of Emmelt Till, a white 14-year-old boy in 1955. *secondly*, the boycott of Montgomery public buses in 1955. *Third*, demands that public accommodation be opened to black African Americans. *Fourth*, the demand for complete freedom to ride public transportation in 1961. *Fifth*, the Birmingham struggle for freedom to find work for black people in 1963. *Sixth*, summer freedom which demands rights for black people in 1964. *Seventh*, demands to include voting rights for black people in a law commonly called the *Federal Voting Rights Act*, in 1965.(Rois, 2013) The discourse on multicultural education continued to roll into the late 20th century. Now, multicultural education is not only a discourse but also practiced in educational institutions in America, especially for primary and secondary education.

Echoes of the discourse on multicultural education have also blown

to Indonesia. Since 2000, the discourse of multicultural education has begun to echo in Indonesia. As a medium of discourse, various discussions, seminars and workshops were held, which were then followed by research and publication of books and journals with the theme of multiculturalism. In 2000, the Indonesian Journal of Anthropology, Department of Anthropology, University of Indonesia held an international symposium in Makassar by revealing issues related to multiculturalism.

The issues in question include, democracy, human rights, citizenship, education, nationalism, social conflicts, problems of identity and ethnicity, power relations with local responses to diversity and others. The discourse on the importance of multicultural education in Indonesia, echoed through the various symposia and workshops above, according to the initiators, is motivated by the fact that Indonesia is a country that has many programs regarding the existence of various social, ethnic, and religious groups. (Khakim & Munir, 2017)

This problem was caused by efforts to harmonize various aspects of life carried out by the New Order government. During the New Order in power, the government ignored the existing differences, both in terms of

ethnicity, language, religion, and culture. The motto "Bhineka Tunggal Ika" is also applied one-sidedly. That is, the spirit of diversity is more prominent than the spirit of diversity in the management of the Indonesian state.

## **5. Characteristics of Multicultural Education**

By paying attention to the definitions of multicultural education that have been discussed previously, it can be grouped what are the characteristics of multicultural education itself. The characteristics of multicultural education include: first, education that is based on democracy, equality and justice. Second, the principles of democracy, equality and justice are the underlying principles of multicultural education, both at the level of ideas, processes, and movements. This characteristic seems to be in line with the UNESCO program on Education for All (EFA), which is an education program that provides equal opportunities for all children to get an education. For UNESCO, EFA is the heart of the main activities of educational activities that have been carried out so far.

Education that is oriented towards humanity, togetherness and peace to develop the principles of democracy, equality and justice in social life, especially in a heterogeneous society, requires a universal life orientation.

Among the universal life orientations are humanity, togetherness, and peace. This universal life orientation is an orientation point for multicultural education. Thus, multicultural education opposes the existence of life practices that tarnish the values of humanity, togetherness, and peace such as violence, hostility, conflict and individualism.(Rofiq & Muqfy, 2019)

Education that develops an attitude of acknowledging, accepting and appreciating diversity. To develop a life orientation towards humanity, togetherness and peace in the midst of a pluralistic society, a positive social attitude is required. This positive social attitude, according to Donna M. Gollnick and Lawrence A. Blum, among others, takes the form of a willingness to acknowledge, accept and appreciate diversity. Multicultural education has a strong concern for the development of these positive social attitudes. Thus, multicultural education rejects social attitudes that tend to be racial, stereotyped (make fun of certain objects) and have bad prejudices against other people or groups of different ethnicity, race, language, culture and religion.

According to Donna, accepting, acknowledging and appreciating diversity is needed in social life in a pluralistic society. Because in his view, acceptance,

recognition, and appreciation of diversity is like a mosaic in a society. The mosaic includes all the cultures of the smaller societies (microculture) that make up the creation of the larger society (macroculture). Meanwhile, for Lawrence, acceptance, recognition, and appreciation of diversity are social attitudes needed in building harmonious social relationships in a pluralistic society.(Rasimin, 2017)

By paying attention to the descriptions of the characteristics of multicultural education above, it is clear that there is a match between multicultural values in the Western perspective and multicultural values in the Islamic perspective. However, the source of the truth of these multicultural values is different. If multicultural values in the Western perspective come from philosophy and rely on human rights, then multicultural values in the Islamic perspective come from revelation.

**Table 1. Differences in the characteristics of multicultural education in the West and Islam.**

<b>Characteristics</b>	<b>Western perspective multicultural values</b>	<b>Multicultural values of Islamic perspective</b>



<b>Principled on democracy, equality and justice</b>	Democracy, equality and justice	<i>Al-Musyawah, al-Musawah and al-'adl</i>
<b>Oriented to humanity, togetherness and peace</b>	Humanity, togetherness, and peace	<i>Hablum min annas, alta'aruf, al-ta'awun and al-salam</i>
<b>Develop an attitude of acknowledging, accepting and appreciating diversity</b>	Tolerance, empathy, sympathy and social solidarity	<i>Al-ta'addudiyat, al-tanawwu', al-tasamuh, al-rahmah, al'afw and al-ihsan</i>

## 6. Normative Foundation OF Multicultural Education

The foundation of multicultural Islamic education can be classified into three foundations. Multicultural education based on democracy, equality and justice. all three are known as *al-musyawah* (democracy), *al-musawah* (equality), and *al-'adl* (justice). (Munawar, 2010) The Islamic doctrine of the principles of democracy (*al-musyawah*), equality (*al-musawah*), and justice (*al-'adl*) above has been practiced by the Prophet Muhammad to manage the diversity of groups in Madina society. This event is very popular as the

Madina Character. This character stipulates that all Madina education has the same status or equality in life.

## 7. Biography of Muhammad Amin Abdullah

Amin Abdullah was born in Margomulyo, Tayu, Pati, Central Java, July 28, 1953. In 1972, he completed his secondary education at Kulliyat al-Mu'allimin al-Islamiyyah (KMI), Pesantren Gontor, Ponorogo, which then continued with the Bakaluerat Program at the Darussalam Education Institute (IPD) 1977 at the same Islamic boarding school. The undergraduate program was completed in 1981 at the Ushuludin Faculty, Department of Comparative Religion, IAIN Sunan Kalijaga, Yogyakarta. Under the sponsorship of the Ministry of Religion and the Government of the Republic of Turkey, from 1985 to 1990 took the Ph.D. (doctoral) in Islamic Philosophy, at the Department of Philosophy, the Faculty of Art and Sciences, Middle East Technical University (METU), Ankara, Turkey. Then continued with a Post-Doctoral program at McGill University, Montreal, Canada from October 1997 to February 1998. His dissertation, "*The Idea of Universality of Ethical Norms in Ghazali and Kant*", was published in Turkey (Ankara: Turkiye Diyanet Vakfi, 1992). (Alim Roswanto (dkk), 2013)

## **8. The Influence of Amin Abdullah's Thoughts in Indonesia**

The integrative-interconnective jargon is indeed quite popular among the academic community of UIN Sunan Kalijaga Yogyakarta. This jargon is not just jargon after the transition from IAIN to UIN but more than that it becomes the core values and paradigms that will be developed by UIN Sunan Kalijaga which implies that there is no longer a dichotomy between religious science and general science. This interconnective integrative idea emerged from the former Chancellor of UIN Sunan Kalijaga, Amin Abdullah, who later applied it in the development of IAIN into UIN.

This integrative and interconnected scientific idea emerged from Amin Abdullah's "anxiety" about the challenges of the times that Muslims are facing so rapidly today. Technological sophistication causes the loss of barriers between nations and cultures, migration issues, science and technology revolution, genetics, education, interreligious relations, gender, human rights and so on. The development of the times inevitably demands changes in all fields without the exception of Islamic education because of the sign of a rapid response to the existing developments, the Muslims will be further and further behind and will only become spectators,

consumers and even victims in the midst of intense global competition. Facing the challenges of this globalization era, Muslims not only need to survive, but how to become the vanguard of change. This requires a reorientation of thought in Islamic education and the reconstruction of the institutional system.

If all this time there have been very sharp barriers between "science" and "religion" where both seem to be independent entities and cannot be reconciled, have their own territory both in terms of object-formal-material, research methods, criteria for truth, role played by scientists to the organizing institutions. So the offer of the integrative-interconnective paradigm seeks to reduce these tensions without fusion of each other but tries to bring them closer and link them so that they become "greeting" with each other. Islamic education, as a basic and important foundation in the national education system, is intended to provide religious knowledge to students so that they can behave in accordance with the teachings and values of their religion.

The implementation of religious education requires a bridge that is "integrative-interconnective", meaning that the implementation of Islamic religious education needs to be built a "bridge" that animates the compounding

between knowledge and action ('science and 'charity). Religious education with its normative and universal nature takes place at the bottom of the overall educational framework, so educational interaction is needed in its implementation.

Thus a brief description of the contribution of Amin Abdullah's thoughts in the education system in Indonesia, especially Islamic education. There are at least two sides that stand out from Amin Abdullah's thinking. First, Amin Abdullah's integrative-interconnective idea which he later applied in the development of IAIN to become UIN Sunan Kalijaga. Second, the idea of multicultural Islamic religious education contributes significantly to the discourse in creating religious education concepts that are tolerant, democratic, and upholds the values of unity and justice.

### **9. The Nature of Multicultural Islamic Education**

Etymologically, the term multicultural education consists of two words, namely education and multicultural. The word "education" in many references is defined as the process of developing the attitudes and behavior of a person or group of people in an effort to mature human beings through teaching, training, action processes and educational methods.(Khairuddin, 2018)

Meanwhile, the word multicultural is an adjective which in English comes from two words, namely multi and culture. In general, the word multi means a lot, variety or variety.(Rois, 2013) While the word culture in English has several meanings, namely culture, politeness, and maintenance.(Aryani, 2019)

Based on the description above, the word multicultural, in this paper, is defined as the cultural diversity of students as a form of diversity in one's background. Thus, etymologically, multicultural education is defined as education that pays attention to the cultural diversity of students.(Hadi, 2020)

As for the terminology, the definition of multicultural education is very diverse. Therefore, the writer chooses a definition which according to the writer already represents the expectation of this study. According to James A. Banks as quoted by Tilaar, multicultural education is a concept, idea or philosophy as a set of beliefs and explanations that recognize and assess the importance of cultural and ethnic uniformity in shaping lifestyle, social experience, personal identity, educational opportunities from individuals, groups, and countries.(Tarbiyah et al., 2018)

Starting from this fact, Amin Abdullah argues that: denying the existence of religious traditions on earth,

both in the West and especially in the East, is a futile task. Each has the same right to life; each has a way to maintain its own tradition and identity in various ways that can be done. The most appropriate way is through education because education is the most effective tool for continuing, perpetuating, preserving and conserving traditions from one generation to the next, from one century to another. (RI, 2008)

In line with the opinion of an Indonesian anthropologist, Koentjaraningrat. According to Koentjaraningrat as quoted by Ngainun Naim, "education is an attempt to transfer customs and all culture from the old generation to the new generation". certain religious traditions. Therefore, education in this process is a formidable task for educators or teachers in carrying out the mandate as someone who not only transfers knowledge, but also transfers culture. In the context of "transferring the generation of culture", education in this case is a very long process, because every culture always starts from the history of how the culture was formed. Or in other words, there are many things in the cycle of time that will affect the "culture". For example, there are ethical systems or values that are no longer relevant and must be replaced with new ethics. Or conversely, the newer value system is not

appropriate and is considered "less good" and must return to the previous values.

This is certainly influenced by many factors, for example in the 70s, women were not given much attention from an educational perspective because the view of society at that time was that women were only second creatures after men, although naturally it had to be like that. But now, women have the right, even have to (for some reason) to get an education that is equal to men. Through education, many perceptions can change, especially the notion that women can only cook in the kitchen, wash in the well and lie on the bed. In fact, women also do a lot of what men can do, for example being the leader of a company, vice president, regent and there are several countries that have been led by a woman president. While men themselves, in this contemporary era, many can cook and work in beauty salons. From this brief description, we can see how significant the influence of education is in shaping the paradigm and culture of society.

In terms of effectiveness, Amin Abdullah considers that to achieve this ideal goal, namely "transferring the generation of culture", education is one of the most effective media. In this case, education is a medium that is able to give birth to a generation that has foresight in facing reality. A generation that is able to

make diversity a part that must be positively and constructively appreciated. This is because education is usually systemic and is accompanied by a fairly even level of distribution in various places. Educational institutions of various types, levels and pathways have been widely spread in various parts of Indonesia. Therefore, education is a fairly effective means to achieve this ideal goal.

The expression conveyed by Amin Abdullah above explains that there are two things that must be the main concern or focus of educators. First, educators must be able to convey, understand and pass on traditions that are believed to be absolute truths. The transmission of this knowledge must be accompanied by historical and textual exposure to traditions (*nash*) so that the understanding gained by students can be accepted as a whole and not biased. This method of imparting knowledge, especially religious knowledge, will have implications for the next focal point.

The second focal point, educators must be able to provide understanding to students to be able to recognize, accept and appreciate the existence of other groups and all the traditions and beliefs that accompany them. Thus, the survival rights of certain groups will not conflict with one another. These two focal points

should be of particular concern to educators in the multicultural era.

In this multicultural era, education should be a medium in forming positive attitudes towards various social realities. This attitude begins with an understanding to accept, acknowledge and appreciate other people with various backgrounds. Because other people, regardless of their sect and religion, are God's people who have the same right to live on God's earth. The cultivation of inclusive attitudes and values will later become the main bargaining power in the multicultural education system, especially in Islamic education.

Islamic education has significant potential in directing students to a tolerant. In addition, religious education also has strong potential to create unity, or vice versa. All of these potentials are influenced by many factors, such as the environment, religious understanding, the influence of religious leaders or religious teachers in conveying religious teachings, and the views of religious adherents on theology or religious doctrines.

If the understanding of religious doctrines is held to the extreme and supported by a textual religious understanding, then an exclusive attitude in religion will be very difficult to avoid. This will be even worse if in terms of religious education, religious teachers get

used to the model of inculcating religious values that are doctrinal in nature. In the end, the environment created is no longer an environment of civil society living in peace, but an exclusive society with blind fanaticism and upholding intolerant attitudes towards the differences of other people around them, especially if the other person is on the minority side.

That way, a generation will be born that has high nationalism towards its traditions and beliefs, and has the will and adequate intellectual ability to maintain these traditions from generation to generation, but is also able to accept, acknowledge and appreciate the existence of other different traditions and beliefs as cultural wealth. world. Perhaps this is the core of the output of the multicultural education system offered by Amin Abdullah.

#### **D. CONCLUSION**

Based on the explanation above, according to Amin Abdullah, Multicultural Islamic education is religious education that breathes peace, has sensitivity to social reality, prioritizes social safety, and is based on the values of unity and justice as contained in the Qur'an and hadith so that Students are able to accept, acknowledge and appreciate the differences of others. Multicultural Islamic religious education

uses a set of scientific methodologies that can help a person understand knowledge comprehensively, namely hermeneutics.

The educators must be able to convey, understand and pass on traditions that are believed to be an absolute truth and are able to provide understanding to students to be able to recognize, accept and appreciate the existence of other groups. The purpose of multicultural Islamic education is to create a civil society that upholds the concept of a social contract, which is a concept that every individual and group has the same rights and obligations, even though they come from different backgrounds. According to Amin Abdullah, the urgency of multicultural education in Islamic education is to build an inclusive religious understanding and create inter-religious harmony.

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