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## The Implementation's Concept Of Multicultural Education In Islamic Education

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### Abstract

*There are many different cultures, ethnicities, languages, skin tones, ethnicities, customs, religions, and beliefs in Indonesia. Because of differences of opinion between tribes, cultures, religions, and other groups, plurality in the field can also lead to conflict, which can harm the community if it is not properly managed with tolerance for one another. The purpose of this study is to ascertain how the multicultural education concept is implemented. This study employs a content analysis-based qualitative approach similar to that of library research. Multicultural education is a method of teaching that takes into account students' diverse backgrounds, religions, and cultures to help them realize their full potential. As a process of developing all potentials that respect plurality and heterogeneity, in order to create mutual respect, understanding, and the formation of characters that are mutually open to differences, the implementation of multicultural education is anticipated to be a solution to diverse cultural realities. The concept of multicultural education based on the Qur'an, such as the concept of knowing and respecting various cultures, races, and religions, as the word of Allah swt. is in line with the implementation of multicultural education in Islamic education. in Q.S. Al Hujurat: 12-13, Ar-Rum: 22, Al-Baqarah: 256 and Asy-Syura: 40. The implementation of multicultural education can be incorporated into the learning process of Islamic Religious Education by including material on humanity (mutual respect, respect for individual differences, and other topics) in all learning including planning, executing and evaluation.*

**Keywords:** *Implementation's concept, Multicultural education, Islamic Education*

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## INTRODUCTION

Diverse cultures refer to multiculturalism. In the context of nationality, multiculturalism is the idea of a community that is able to recognize the diversity, differences, and cultural pluralism of religion, race, and ethnicity. The idea that shows that a nation that is plural or plural is one with many different cultures. Indonesia is a nation with a wide range of cultures, ethnicities, languages, skin tones, ethnicities, customs, religions, and beliefs. As a country known for its "Bhineka Tunggal Ika." On the one hand, diversity and plurality are acknowledged as facts that can enrich a family's life together, but on the other, they are viewed as complicating factors.

Because of differences of opinion between ethnic groups, cultures, religions, and others, diversity in the field can also lead to conflict, which can harm the community if it is not properly managed with tolerance for one another. Like the war in the Bugis community that broke out in the village of Amparita in South Sulawesi in 1944 (Mudzhar: 2011, p.128). Conflicts arising from religious matters (death ceremonies) and the implementation of marriage ceremonies are two areas in which they hold divergent leadership perspectives.

As a process of developing all potentials that respect plurality and heterogeneity in order to create mutual respect, understanding, and the formation of characters that are mutually open to differences, the implementation of multicultural education is anticipated to be a solution to diverse cultural realities. The goal of the science of Islamic education, which is based on the Qur'an, hadith, and ijma, is to use education as a cultural preserver and agent. The following discussion will provide additional information regarding the concept of multicultural

education, multicultural education models, the history and implementation of multicultural education, the goals and advantages of implementing multicultural education in Indonesia, and the manner in which the concept of multicultural education will be implemented in Islamic education

## RESEARCH METHODS

This research uses qualitative library research with a series of activities related to library data collection methods in this study (Mestika: 2004, p. 3). The author employs a content analysis strategy in this study. This study provides a comprehensive examination of the content of a printed or written piece of information regarding the idea of incorporating multicultural education into Islamic education. The materials that make up the research material are the subject of the data's origin. Material for research is related to the subject of the study. Primary and secondary data sources can be distinguished as data sources.

Documentation studies use data collection methods to look for information about things or variables in the form of notes, books, papers, articles, journals, and so on. The goal of this study is to find information about multicultural education in books, articles, and journals. The method of content analysis was used as the method of data analysis in this study. Valid inferences can be derived from content analysis, which can be reexamined in light of the context. Throughout this analysis, various meanings are selected, compared, combined, and sorted until relevant data are discovered. Cross-library checks are performed and the supervisor's comments are taken into consideration in order to maintain the accuracy of the assessment process and to prevent and eliminate misinformation (errors caused by a lack of librarians). Research reports should be written in a way that is easy to understand and use. In order to make it simpler for readers to comprehend the research topics that were discussed, these principles were selected.

## RESULT AND DISCUSSION

The concept of multicultural education based on the Qur'an, such as the concept of knowing and respecting various cultures, races, and religions, as the word of Allah swt. is in line with the implementation of multicultural education in Islamic education in Q.S. Al - Hujurat: 12-13, Ar-Rum: 22, Al-Baqarah: 256 and Asy-Syura: 40. The implementation of multicultural education can be incorporated into the learning process of Islamic Religious Education by including material on humanity (mutual respect, respect for individual differences, and other topics) in the family environment as well as in formal educational institutions. The following are the actions taken:

- a. Planning: In this instance, a PAI teacher plans lessons on human nature (mutual respect, respect for individual differences).
- b. Implementation: There are three activities at this stage: introduction (such as requesting non-Muslim students to study in class or the library if they wish to listen and maintain a conducive atmosphere). Second; Students are given direct examples of mutual respect and respect for individual differences as the teacher explains material about humanity, respect for one another, and individual differences. Third; closing (teacher and students discuss mutual respect and individual differences in their conclusion).

- c. Evaluation: Students' cognitive, affective, and psychomotor aspects are the focus of evaluation. For those that are related to human values, the cognitive aspect, or how much information is learned from the material being taught, is evaluated, while the affective/attitude aspect, or how students' attitudes are determined by the assessment indicators, as well as the psychomotor aspects that apply to everyday life, are evaluated. PAI teachers conduct the evaluation in a fair and objective manner.

### **Analysis**

The terms "education" and "multicultural" form the basis of multicultural education. Education is a deliberate effort made by adults to mature humans by maximizing the potential of students through instruction, training, processes, actions, and educational methods. In contrast, multicultural originates from three words: multi, "culture," and ism. The word "multi" means "many," "diversity," and "culture" comes from the word "culture," which means "tradition." Ism refers to understanding or flow. That word basically acknowledges the dignity of people who live in communities with their own distinctive culture. As a result, everyone feels valued and responsible for living in his or her community.

Culture is the most important aspect of multicultural education. A "culture" is defined as "a way of thinking, attitudes, behaviors, and values that are used as a way of life and are recognized by a group of people together." Additionally, culture can be interpreted as culture. Culture is a way of life that is developed by a group of people, becomes a common habit, and is passed down through generations. Complex systems like religion, politics, customs, language, clothing, buildings, and art are all part of this culture. Since culture and language are inseparable components of human existence, it is assumed that language is genetically inherited. Conrad P. K identifies the following cultural characteristics (Naim and Achmad Sauqi: 2008, p. 123) :

- a. Culture encompasses both general and particular aspects. While it is generally accepted that every human being on the planet has a culture, specific in this context refers to the fact that the relationship between one community group and another community group varies according to the community group in which the culture is situated.
- b. You can learn about culture. In this case, there are three components to learning: first, individual situational learning. Second, understanding the social context. Thirdly, cultural learning is a unique human skill that helps people learn to use symbols or signs that have nothing to do with where they came from.
- c. A symbol is culture. In this instance, the symbol could be something spoken or unspoken, or it could be a special language that can only be understood in a specific way or even cannot be understood or explained.
- d. What is natural can be shaped and enhanced by culture.
- e. Culture is a shared activity that becomes a characteristic of individuals who are members of community groups.
- f. Culture serves as a guide. This indicates that culture is not a collection of meaningless beliefs and practices. Systems that are unifying and clearly structured make up culture. Values, institutions, religion, and customs are all intertwined.
- g. Culture is a dynamic phenomenon. This indicates that culture is a process by which a population as a whole develops a positive relationship with its environment so that its members exert maximum effort to survive and produce offspring.

In reality, multiculturalism is the idea of a national community capable of recognizing diversity, difference, and cultural pluralism in terms of race, ethnicity, and religion. The idea that shows that a nation that is plural or plural is one with many different cultures.

As a result, multicultural education is a method of teaching that takes into account a wide range of cultures, religions, and ethnicities to help students realize their full potential. According to Anderson and Cusher (Cusher, 1994) multicultural education is education about cultural diversity. This is in line with their position.

In this way, multicultural schooling is an instructive cycle that fosters generally human potential with various societies, nationalities, religions in it.. In the past, multicultural education developed in some American educational establishments. This development was initially hampered by an educational system that fostered ethnic discrimination and later received significant government attention. Multicultural education is a method of teaching in which students' diverse cultural backgrounds are used to enhance classroom and school environment learning. This is intended to promote and broaden the concepts of democracy, diversity, culture, and difference (Sirait: 2010, p. 168). Since the 2000s, Indonesia has been hearing more and more about multicultural education. This was made possible by holding a variety of seminars, discussions, and workshops, which led to the publication of a number of books and journals about multiculturalism. Take, for instance, the 2002 international symposium on "Rebuilding an Indonesia with Diversity in Diversity Towards a Multicultural Society" that was hosted by the Department of Anthropology at the University of Indonesia in Makassar (Mahfud: 2021, p.90). human rights, democracy, social unrest, civic education, nationalism, ethnicity, and other topics. From the implementation of the 2006 curriculum to the current curriculum in 2013, the term "multicultural education" has even been incorporated into the color of education in Indonesia. This means that the term is no longer a novelty.

In Indonesia, the motto "Bhineka Tunggal Ika" (a nation that is multicultural and diverse but united in a strong unity), the Youth Pledge of 1928, and the Ideology Understanding (Pancasila) precisely in the third principle of "Indonesian Unity" are all in line with the idea of multiculturalism, and in Article 4 of Law Number 20 of 2003 Concerning the National Education System states that national education upholds human rights (HAM), religious values, cultural values, and national pluralism in a democratic and equitable manner. In Indonesia, at least three things are thought to be the goals and significance of multicultural education:

- 1) Conflict resolution alternatives can be found in multicultural education.

There are many different cultures, ethnicities, tribes, sects, or religions in Indonesia. Because these diverse cultures are one of a kind, each person has their own way of thinking, acting, and personality as a tradition that is part of society and the area. Each tribe or region will have its own unique set of traditions. Diverse ethnicities, cultures, languages, and traditions congregate for learning activities in formal educational settings like universities and interact with one another in everyday life. When there is a lack of mutual understanding and respect, the struggle between cultures offers opportunities for conflict. According to Yaya Suryana and A. Rusdiana, there are six types of social conflicts: 1. Personal quarrels 2. Conflicts in the group 3. Disputes among social classes 4. Conflicts of race 5. Conflicts in politics and 6. Cultural disputes (Suryana and A. Rusdiana: 2019, p.13-14). This process of reducing conflict necessitates multicultural educational efforts in the context of empowering a pluralistic and heterogeneous society to foster mutual understanding, respect, and an open-minded character. Multicultural

education is one approach that can be taken to promote multiculturalism. To put it another way, the goal of multicultural education is to teach students to respect and understand each other's cultures so that conflicts caused by differences in culture, religion, or ethnicity can be avoided.

2) To prevent students from being uprooted (apart from their cultural roots)

Intercultural encounters have emerged as a significant "threat" to students in the age of globalization. Students should be exposed to a wide range of knowledge in order to respond to this global reality and possess broad competence in global knowledge, including cultural aspects. Students in this era of globalization need, of course, to be taught about multiculturalism education or the understanding of many cultures in order to avoid being uprooted from their cultural roots. This is because of the diversity of cultural realities in this country and abroad.

3) As the basis for developing the national curriculum

When developing the curriculum as a starting point for teaching and learning or to provide students of a certain size or level with a certain amount of material and lesson content that they must master, multicultural education becomes very important.

The idea of multicultural education must be developed in Indonesia, a nation that is pluralistic in terms of religion, ethnicity, class, and local culture, so that it can serve as a guide for strengthening national identity. By incorporating multicultural education, such as local culture between regions, civics lessons (civics) taught in elementary through university levels should be perfected so that the younger generation is proud to be Indonesian (Mahfud: 2021, p.224).

It is possible to identify the goals of multicultural-based education: a. To help schools understand the diversity of their student body; to help students learn how to treat cultural, racial, ethnic, and religious differences in a constructive way. b. Teach students social and decision-making skills to build resilience. c. Assist participants in painting a positive picture of differences among groups (Skeel: 1995, p.76). Islam truly values the differences between people in society. The differences that exist are actually used as a tool to get to know each other better rather than becoming a source of violence. Islam adheres to at least three main multiculturalism principles:

1. The belief and practice of living together, which emphasizes pluralism as something that is commonplace and does not require debate, is the principle of pluralism. In the context of space and time, humanity will continue to think and act in a variety of ways.
2. Islam's Equal is Usual principle aims to demonstrate that diversity is a common occurrence.
3. Only the diversity principle (being modest in diversity), i.e., being mature in addressing diversity. Rather than fanaticism, which frequently justifies the use of violent instruments, a moderate attitude that guarantees wisdom in thinking and acting is preferred.

Because Islamic education is based on the idea that Allah owns knowledge, it also comes from Allah. Al-Faatihah: 2 says that Allah is the most important teacher. as well as the

initial instructor (Al-Baqarah:31). These verses provide theological support for the idea that God is the real teacher and that all of the students are His creatures. The established order or regulations must govern everything. The actual knowledge, which is dispersed throughout this universe, belongs to him. In contrast, human knowledge is only a "gift" from God, either directly or through a process, both historically and theologically as well as eschatologically and causally.

Spreading trust, forgiving one another, weaving Ukhuwah Islamiah and Ukhuwah Basyariyah, and creating a peaceful life in accordance with the vision are all ways to foster multiculturalism in Islam. One of the issues Muslims face is the blurring of the lines between religion and culture. While religion has absolute value and does not change over time or place, even religion-based culture can change from time to time (Asari: 2006, p.262-263). When it comes to religious teachings like the need to cover one's genitalia, for instance, the manner in which Indonesian Muslims and Malaysian Muslims, for instance, dress to cover their genitalia differs depending on the culture of each country or region. Inability to recognize cultural and religious boundaries can result in fatal attitude errors.

Based on the Qur'an, hadith, and ijma, this is in accordance with the principles of Islamic education, which seek to realize education as a preserver (agent of culture). Through an approach to Islamic values, namely maintaining, fostering, guiding, and meeting human needs in the fields of religion, reason, soul, property, and offspring, Islamic education aims to achieve the goals of the presence of Islam (maqashid al-syari'ah). In the truest sense, it is more than just imparting knowledge to students' minds it can also purify their souls, which must be filled with morals and values, and it can train students to be used to living a good life or creating a harmonious life in a harmonious society every compound.

As the word of Allah swt, the Qur'an talks a lot about the idea of multicultural education, like getting to know and respecting different cultures, races, and religions. In the following Q.S. Al Hujurat: 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning : Indeed, We created you as male and female individuals and divided you into nations and tribes so that you could get to know one another. Indeed, the most pious among you is the most honorable in Allah's eyes. It is true that Allah is all-knowing. (Q.S Al-Hujurat :13).

The fact that Allah created man from a man and a woman is explained in the verse above as an introduction to emphasize that all levels of humanity are equal in Allah's eyes. There is no distinction between any two groups. Because every human being is the product of a man and a woman, there is no difference in human values between men and women. God also created diverse tribes, nations, and groups of people so that they could understand one another and get to know each other well.

In a plural society, having ta'aruf, or knowledge of one another, is a positive sign that people can live together, respect one another, and accept their differences. Through tasamuh (tolerance), tawasuth (fairness), ta'awun (please help), and tawazun (harmony), ta'aruf transforms into a cultural entry point that paves the way for the subsequent steps in the process of fostering unity in cultural life. Islamic multiculturalism refers to these things as its "roots of inclusive values". From the point of view of Islamic education and multicultural education in a diverse society, each society plays a specific role in social relations, both on a smaller scale, like that of a small society, and on a larger scale, like that of a larger society filled with people of different ethnic, cultural, and religious backgrounds, each society has its own role in fostering unity for shared existence.

Since realizing the role and the existence of togetherness depend on every difference, every individual and group should feel a sense of responsibility for sustainability, peace, and prosperity regardless of differences. In addition, the following is a discussion of the idea of multicultural education in Q.S. Ar Rum: 22:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

Meaning: The creation of the heavens and the earth, as well as your various languages and skin color, are all manifestations of His power. Indeed, there are indications for those who are aware. (Q.S Ar-Rum : 22). The following *وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ* is explained in Al-Maraghi's commentary: The wide range of languages you speak (some speak Arabic, others French, English, Hindustani, Chinese) and so on is one indication of His power. And the various forms and types of humans, whose characteristics assist us in identifying individuals, either through their voices or the color of their skin (Al Maragi: 1974, p.70). Imagine that despite being born from the same source, humans are distinct in every way. *Alsinatikum* which means tongue, is the plural of oral. Additionally, it is used in the sense of voice and tongue (Rohman, 2018).

On the basis of this, multicultural education, which incorporates the idea of plurality and heterogeneity in terms of language, culture, racial background, and religion, has emerged as an essential and inseparable component of Islamic education, which values diversity. In Surah Al-Hujurat verse 12, the Qur'an also stresses the importance of mutual trust, understanding, and respect for one another, as well as abstaining from prejudice and finding fault with others:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Meaning: Believers, avoid the majority of suspicions because some of them are sins. Also, don't look for negative traits in others and don't talk about each other. Is there anyone among you who enjoys eating his deceased brother's flesh? Naturally, you feel disgusted with him then. Undeterred by Allah Indeed, Allah is the Most Merciful and the One who accepts repentance. In addition, the Qur'an advises against imposing one's will on others (Q.S. Al-Baqarah, verse 256). In addition, the Qur'an places an emphasis on avoiding conflict and working toward reconciliation for a variety of issues, including efforts to make peace through forgiveness or forgiveness (Q.S. Ash-Shura, verse 40).

Al Syaibani, who asserts that one of the characteristics of Islamic society is that Islamic society respects and maintains human honor and does not act separately because of color, nation, religion, wealth, or descent, is one expert on the topic of multicultural education (Syaibani, n.d., p.171) . To put it another way, Islam acknowledges that a person has needs, a personality, and rights as a member of a society. These rights include the right to live in safety, freedom of religion, thought, expression, preaching, and criticism, the right to equal treatment, the right to oppose injustice, and others. In Islamic education, Al-Attas places a strong emphasis on individual growth. However, this development cannot be separated from the social context in which it is carried out. He refers to something that cannot be separated between individuals and society in the brotherhood of humanity, both from a historical review of the social contract that has occurred and from a review of the primordial bonds that have occurred between all human beings created by God. Additionally, he refers to something that cannot be separated between individuals and society. as stated in verse 172 of Q.S. Al-A'raf. Humans first

used plural words to express themselves, like Bala Shahidna! Yes, we can see that it indicates that each spirit reveals itself in relation to others and God on its own (Daud: 1998, p.189).

The Implementation's concept of multicultural education can be incorporated into the learning process of Islamic Religious Education by including material on humanity (mutual respect, respect for individual differences, and other topics) in the family environment as well as in formal educational institutions. The following are the actions taken:

- a) Planning: In this instance, a PAI teacher plans lessons on humanism (mutual respect, respect for individual differences).

The RPP includes the integration of humanitarian-related values for multicultural education with the goal of teaching everyone to respect their own ethnic, linguistic, cultural, and religious differences. As stated in Q.S. Al- Hujurat: 13 above and Q.S An Nisa: 1:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Meaning: O people, be afraid of your Lord, who made you from a single person and made his wife from him; Allah created numerous male and female offspring from them. And you should fear Allah and remain friendly with one another while asking each other questions using His name. Allah, it is true, is always watching over you and keeping an eye on you.

- b) Implementation: There are three activities at this stage: introduction (such as requesting non-Muslim students to study in class or the library if they wish to listen and maintain a conducive atmosphere). Second; Students are given direct examples of mutual respect and respect for individual differences as the teacher explains material about humanity, respect for one another, and individual differences. Third; closing (teacher and students discuss mutual respect and individual differences in their conclusion).

- c) Evaluation: Students' cognitive, affective, and psychomotor aspects are evaluated.

For those that are related to human values, the cognitive aspect, or how much information is learned from the material being taught, is evaluated, while the affective/attitude aspect, or how students' attitudes are determined by the assessment indicators, as well as the psychomotor aspects that apply to everyday life, are evaluated. PAI teachers conduct the evaluation in a fair and objective manner. Regarding human values, they can be observed during discussions and presentations because humans have brought human values with them from the time they were born.

## Discussion

An approach to multicultural education in Indonesia that is informed by local knowledge and the realities of the country. The following is how multicultural education can be viewed or positioned in the context of its implementation:

1. As a teaching philosophy; specifically the viewpoint that the rich cultural diversity of Indonesia should be utilized as effectively as possible to develop and improve Indonesia's education system and teaching and learning activities in the future in order to achieve a just, prosperous, and contented Indonesian society.
2. As a method of instruction; specifically, contextual education that takes into account the variety of Indonesian culture is being implemented and implemented. Because it is

believed that cultural values influence individuals' views, beliefs, and behavior (educators and students alike) as well as the structure of education in schools (curriculum, pedagogy, and other factors).

3. Study area and area of study; Sociology and educational anthropology provide scientific disciplines with assistance in examining aspects of culture, particularly cultural values and their manifestations like norms, ethics or manners, and customs or traditions, in the implementation and implementation of education.

Several verses in the Qur'an explain the values of equality, tolerance, mutual respect, compassion, and others between people of various genders and cultures. This essentially demonstrates that Islam strongly supports and appreciates the implementation of multicultural education customs. By integrating the values of multicultural education, multicultural education can be implemented in the teaching and learning process, particularly in the fields of Islamic Religious Education and citizenship studies.

The government ought to be concerned about this study in order to include multicultural education among the fields of study taught operationally (and contextually) to all prospective educators who might be dealing with cultural diversity. It would be preferable to continue studying the multicultural education process, particularly its suitability to Indonesian circumstances and circumstances, as well as its effectiveness and efficiency. In addition, due to Indonesia's diverse sociocultural backgrounds, additional research on the implementation of multicultural education in both the formal (family) and non-formal (community) environments is required.

## CONCLUSION

Multicultural education is a method of teaching that takes into account students' diverse backgrounds, religions, and cultures to help them realize their full potential. It is considered urgent to implement multicultural education in Islamic education so that students can respect one another's diversity or differences in religion, race, culture, and religion. According to Article 4 of Section 1 of Law No. 20 of 2003 Concerning the National Education System, multicultural education adheres to the principles of education. Indonesia's motto, "Bhineka Tunggal Ika," describes multiculturalism as "a nation that is multicultural and diverse, but united in a united unity" from the Youth Pledge, which was signed in 1928, and Ideology (Pancasila), which is specifically the third principle of "Indonesian Unity." In Indonesia, at least three things are thought to be the goals and significance of multicultural education: As a foundation for the creation of a national curriculum and as an alternative means of resolving conflicts, multicultural education ensures that students are not uprooted from their cultural roots. The concept of multicultural education based on the Qur'an, such as the concept of knowing and respecting various cultures, races, and religions, as the word of Allah swt, is in line with the implementation of multicultural education in Islamic education. The Qur'an also emphasizes the significance of mutual trust, understanding, and respect for others in verses 13 and 22 of A-Rum, as well as the importance of avoiding prejudice and finding fault with others in Surah Al-Hujurat verse 12. Also, it teaches not to force others to do what you want (Q.S. Al-Baqarah, verse 256). And verse 1 of Q.S. An Nisa. The Qur'an also places an emphasis on avoiding conflict and working toward reconciliation for a variety of issues that arise, such as making peace through forgiveness (Q.S. Asy-Syura, verse 40).

Al Syaibani, who asserts that one of the characteristics of an Islamic society is that an

Islamic society respects and maintains human honor, not being separated because of color, nation, religion, wealth, or lineage, is one expert's opinion regarding the concept of multicultural education. Muhammad Al Attas argues that in the brotherhood of humanity, the individual and society cannot be separated. The Implementation's concept of multicultural education can be incorporated into the learning process of Islamic Religious Education by including material on humanity (mutual respect, respect for individual differences, and other topics) in the family environment as well as in formal educational institutions. The following are the actions taken:

1. Planning: In this instance, a PAI teacher plans lessons on humanism (mutual respect, respect for individual differences).
2. Implementation.
3. Evaluation: Students' cognitive, affective, and psychomotor aspects are evaluated.

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