Multicultural Education: The Realization of Religious Moderation in the Realm of Education

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Abstract. Indonesia is known as a pluralist and multicultural country. This can be clearly proven from the geographical location and sociocultural conditions that are so complex and diverse. The form of multiculturalism consists of a large number of heterogeneous ethnic, cultural and religious groups. The importance of multicultural education is given in the hope that they will be able to understand that within their environment and also in other environments there is cultural diversity. Cultural diversity affects human behavior, attitudes, mindsets so that these humans have ways (usage), habits (folk ways), rules (mores) and even customs (customs) that are different from each other. If the difference cannot be understood well and accepted wisely, then conflicts (such as fights between students) will easily occur both in the educational environment and in the community environment. Especially now that it is entering a digital era where all levels of society can access information quickly and widely. If the value of multicultural education is not emphasized, there will be massive divisions due to hoax news that spreads. Therefore, it is necessary to embed multicultural education in the educational environment to avoid this. Based on this reality, the focus of this study is 1) what are the values of multicultural education as religious moderation in Indonesia? 2) how is the implementation of multicultural education as religious moderation in Indonesia?

This research uses a qualitative type of research with a descriptive approach. The results showed 1) The values of multicultural education as religious moderation in Indonesia include: learning to live in differences, building mutual trust, maintaining mutual understanding, upholding mutual respect, being open in thinking, appreciation and interdependence, conflict resolution and violent reconciliation. 2) Implementation of multicultural education as religious moderation, namely by applying democracy, humanism and tolerance as well as multicultural learning of Islamic Religious Education (PAI).

Keywords: Education · Multiculturalism · and Religious Moderation

1 Introduction

Indonesia is known for its various cultural, ethnic and religious backgrounds. This can be clearly proven from the geographical location and sociocultural conditions that are

so complex and diverse. The form of multiculturalism consists of a large number of heterogeneous ethnic, cultural and religious groups. As a plural and multicultural country, indonesia's potential is very large in building a "multicultural nationstate" that reflects the wealth of the Indonesian nation. But from here we need to anticipate that a plural and multicultural country is very vulnerable to conflict and division. As stated by Nasikun that the plurality of Indonesian society can at least be seen from its two unique characteristics, firstly horizontally, it is characterized by the fact of social unity based on differences in ethnicity, religion, customs, and regional differences, and secondly vertically characterized by vertical differences between the upper and lower layers which are quite sharp [1].

Potential conflicts and divisions can occur anytime and anywhere, seeing the plurality of ethnicities, cultures and religions in Indonesia. Especially during the Covid-19 pandemic season, it is very vulnerable to triggering conflicts and divisions. This is due to the economic disruption that occurred. Even the Ministry of Religion (Kemenag) also stated that the potential for conflict and violence could occur along with the spread of the Covid-19 pandemic that never ends. The issues behind the conflict can be various, ranging from political issues to religious issues.

The potential for such plurality conflicts can threaten the life of the nation and state. Among them, the destruction of the environment, violence in the name of religion and the loss of humanity. The rampant action of some Islamic circles who are keen to carry religious symbols is a problem for the development of Islamic civilization in this modern era. In the context of a plural, even multicultural Indonesia, the act of religious symbolization in the public sphere is considered to erode the spirit of nationalism and nationalism built on the foundation of diversity [2]. We can see that recently there have also been acts of violence carrying religious symbols. For example, there was a bombing incident at the Catholic Church of Makassar Cathedral. This action is allegedly a conflict of distorted religious differences of understanding. In a narrower scope at the educational level, namely the loss of tolerance, respect and respect among fellow cultures, ethnicities, and religions.

To overcome these problems, it must be done through education, by building a culture of value education in schools. Therefore, it is very important to instill multicultural education to prevent unwanted behavior from occurring. In this regard, to build a sense of community, as well as answer various problems of plurality as described above.

The Quran also explains that differences in any field will remain until the end of this world (QS. 49:13), even if Allah Swt could have made man in this world "One" (QS.2:213). Whatever the differences are, they are not important because they will still be different after all, but what is more important is how to deal with those differences so that each side can "lita'arafu" (communicate or dialogue) [3].

Education as a process of developing human resources in order to obtain optimal social and individual development abilities provides a strong relationship between individuals and the community and the surrounding cultural environment [4]. The link between Education and Multiculturalism is a solution to the reality of diverse cultures as a process of developing all potentials that value plurality and heterogeneity as a consequence of cultural, ethnic, tribal and religious diversity [5].

The importance of multicultural education is given in the hope that they will be able to understand that within their environment and also in other environments there is cultural diversity. Cultural diversity affects human behavior, attitudes, mindsets so that these humans have ways (usage), habits (folk ways), rules (mores) and even customs (customs) that are different from each other. If the difference cannot be understood well and accepted wisely, then conflicts (such as fights between students) will easily occur both in the educational environment and in the community. Especially now that it is entering a digital era where all levels of society can access information quickly and widely. If the value of multicultural education is not emphasized, there will be massive divisions due to hoax news that spreads. Therefore, it is necessary to embed multicultural education in the educational environment to avoid this.

2   Method

This research uses qualitative research with a descriptive approach [6]. The data collection method uses observation, interview and documentation methods. The data obtained were then analyzed using miles – Huberman and Saldana interactive models, namely: condensation of data (data condensation), presenting data (data display), and drawing conclusions or verification (conclusion drawing and verification). Data condensation refers to the process of selecting, focusing, simplifying, abstracting, and transforming. Test the validity of the data using a credibility test tool using source triangulation.

3   Results and Discussion

A. *The Concept of Multicultural Education*
    Multiculturalism is a challenge that prioritizes the plurality of values, mechanisms, and social structures in the frame of human being. In the consciousness of pluralism man is faced with a process of learning that continuously rolls throughout his life towards something outside of his personal and monoculture identity [7]. James Bank defines multicultural education as education for people of color [8]. This means that multicultural education wants to explore differences as a necessity or circumcision then how we are able to respond to these differences with tolerance and an egalitarian spirit. Hilda Hernandez interprets multicultural education as a perspective that recognizes the social and economic political realities experienced by each individual in complex and culturally diverse human encounters and reflects on the cultural importance of sexuality and gender religious ethnicity socioeconomic status and the exclusion of exceptions in the educational process [9].

There are five dimensions of Multicultural Education used according to the theory of James A Bank. These five dimensions are big ideas that must exist in the implementation or internalization of multiculturalism. To implement multiculturalism education, the first step is from within the family and then integrated with the educational environment which must be built with the strength of bonds/relationships (relationships), and verbal interactions between teachers/parents and children, culture, curriculum, and

extracurricular activities. Multicultural values must be controlled through the norms of the educational or family environment so that they can be systemically connected in the child and student [8]. The five dimensions as explained below:

a) *Content Integration* (Integration of multicultural education in the curriculum) is how an educator in learning can bring and fill paedagogic content with material variety of culture cultural diversity.

b) *The knowledge contruction process* (construction of science), how an educator can help students understand and investigate and determine cultural assumptions, cultural sources or histories, and cultural points of view, which affect the construction of student knowledge.

c) *Prejudice reduction,* this dimension focuses on the characteristics of students, especially in racist behaviors and how this focus can be modified in learning methods and materials

d) *An equity pedagogy (*Pedagogic equality between people), is a form of equality between people how teachers in the goal of achieving learning from students with backgrounds in ethnic and racial, cultural, and gender differences, and social groups. how there are no differences in economics and social classes in determining learning achievement [10].

e) An empowering school culture and social structure. is a form of grouping and labeling in which students in school can participate in school activities, such as sports, and the existence of communication that can convey a sense of ethnicity from teacher to sStudent that must be properly tested. so that it can deceive and strengthen relations between races, ethnicities, and gender groups [8].

The discussion of the concept of multicultural education is gaining momentum after the collapse of the militaristic authoritarian regime of the new order due to the storm of reforms. The reform era has not only brought blessings to our nation but also provided opportunities for an increase in the tendency towards primordialism [11]. For this reason, it is felt necessary to apply the paradigm of multicultural education to win the spirit of the principle of Primordialism. The paradigm of multicultural education in this context teaches us a lesson to have an appreciation of respect for the culture and religious religion of others. On this basis, the application of multiculturalism requires awareness from each local culture to recognize and respect each other's cultural diversity which implicitly also becomes one of the concepts of article 4 of the Ri Law Number 20 of 2003 the national education system in that article Explained, that education is organized democratically, non-discriminatoryly by upholding human rights religious values cultural values and the plurality of nations.

However, there is one thing that must be considered in designing multicultural education in Indonesia whose community order is full of challenges that are not light in such conditions, multicultural education is more appropriately directed as an advocacy to create a tolerant society. to achieve these goals, several approaches are needed. The approach in question is:

• The view of education (education) Must be distinguished from the view of schooling (schooling).

- Views that equate culture with ethnic groups should be avoided.
- Since the development of competence in a new culture usually requires initiative interaction with people who already have competence, it can be clearly seen that efforts to support ethnically separated schools are the antithesis to the goal of multicultural education.
- Multicultural education improves competence in some cultures which cultural point to adopt it is determined by the situation and conditions proportionally.
- the possibility of education both formal and non-formal increases awareness about competence in some cultures. This kind of awareness Will then distance us from the concept of Dwi culture or the dichotomy between indigenous and non-indigenous [12].

B. *Multicultural Education Methods*

The method in Arabic is called Al-thoriqat which means the way or way to be taken. The definition of methods in education is the way taken to arrive at the educational goals that have been set. In the context of Islam al Shaibani in Haris mentions there are four that are the basis for consideration of the use of the Islamic Education method, namely; religious, biological, psychiatric and sociological basis, therefore according to Al-Shaibani the method of education summarizes four main objectives. First, helping students to develop individual abilities, second. Accustoming students to form self-attitudes, third, helping students act effectively, and the fourth is guiding students' activities. AlSyaibani concluded that the method of Education for children is very flexible and adapts to the needs of the child.

Various methods of early childhood education in Islamic education, among which are:

a) *Al-awamiru wa an-nawahy* (commandments and prohibitions), that is, the orders of the parents against their children to the work that the child is obliged to do, such as the order of prayer and the prohibition of leaving him.

b) *Taqdimu al-qudwah altoyyibah* (exemplary education), islamic education pays great attention to example and puts it on a very important method in education. then children in education will follow the example of parents, teachers, and the environment. then the parent must set a good example in every word and deed.

c) *Al-tsawabu wa al-i'qobu* (reward and punishment) the parent's reward for their child will make the child more empowered and this reward will satisfy the child's will and mind, so that the child feels that he is successful and valued and will grow a positive spirit. while punishment will be given by parents to children in emergency conditions, punishment is given in a different way according to the child's condition. but imam al gazali's advice in this regard is to avoid giving punishments near the eyes, and as much as possible not in front of the rest of the children. because, this will make the child very embarrassed and the child will get scolding from his friends.

d) *Al-iyha'u (direct method)* or direct method, this is very good, such as the parent giving an example of prayer in front of the child, with the intention that the child can imitate it. as well as reciting the quran.

e) *Metode qisshoh* (storytelling) this method is very good for training the child's squeeze so as to train the child to imagine [13].

C. *Multicultural Educational Values*
   The values that can be taught to children from an early age are the values of Multicultural Islamic Education, which is explained by Gusdur in Mun'im said that this world civilization can be preserved and developed properly if multicultural values are realized, such as humanist, tolerance, respect, acceptance, prioritizing silaturahim, (dialogue) on all individuals, organizational groups, and cross-understanding beliefs, loving the weak, and monoritas, maintaining unity, and peace, developing culture, maintaining local cultural wisdom in the community [10]. Meanwhile, M. Tholhah Hasan explained that the values that must exist in society are a commitment to be able to live together, respect each other, cooperate, help, gotong royong in an atmosphere of living in harmony and peace. Not much different from the importance of education values from an early age was also expressed by Nurcholis Madjid and Amien Rais also believed in the importance of education values that will become children's energy such as the value of diversity (pluralism), the value of justice, the value of tolerance, the value of humanity, the value of respect for ownership, the value of responsibility and the value of togetherness [13].

K.H. Abdurrahman Wahid (Gusdur)	Mohammad Tolchah Hasan
Humanis	Kometmen untuk bisa hidup bersama
Toleransi	Saling hormati
Menghargai	Bekerjasama
Menerima	Tolong menolong
Mengutamakan silaturrahim	Gotong royong
Dialog lintas kelompok keagama An	Hidup rukun dan damai
Menyayangi yang lemah dan minoritas	
Menjaga Persatuan	
Menjaga kearifan local dalam masyarakat	

The Kariman Journal by Ali Riddo, it is stated that Islam is a religion that always prioritizes the value of tolerance (tasamuh) and the value of shulhu (peace) in the teachings blamed by the Prophet Muhammad SAW [14]. The Islamic values contained in multicultural education include the following:

a) Similarities (al-sawiyah), this concept is of the view that man is the same in degree except his piety to Allah Almighty.
b) Justice (al-'adalah), this concept views that every human being has the right to be treated the same as any other.
c) Freedom or independence (alhurriyah), this concept considers that every human being is essentially a servant of Allah Almighty, the rights to be free or free in all things.

The concepts that can be developed towards Islamic education in multicultural pluralists, as follows [15]:

- There are efforts made with the aim of which is none other than to embrace the existing diversity.
- There are efforts made consciously and systematically with the aim of providing understanding, and understanding and awareness to students regarding multicultural pluralist realities.
- There are efforts made by not rejecting or forcing students, because there are problems related to ethnicity, race, religion and so on. this means that there is a concept of equality that must be applied.
- Tthere is an effort made by providing an opportunity for students to grow and develop. in this case, it is related to the self-trust of learners.

In the Journal of Al-Ibrah by Yunita Haryani, it is stated the value of Multicultural Islamic education, namely tolerance, humanism, mutual dialogue towards solving a problem, maintaining peace and unity, cultural development, and so on [16].

The other values mentioned in the Journal of Dynamics by Aisyah Dana Luwihta, namely, the value of justice (Al-Adalah), tolerance value (tasamuh), equality/similarity value (Al-Sawiyah), and democratic/freedom values (al-Hurriyah) [17].

D. *Implementation of Multicultural Education as Religious Moderation*

Since a long time ago, this country has always been plural and that plurality has become the foundation of life and nation that makes this nation a great nation by standing on all differences both in terms of religion, ethnicity and race. Therefore, differences and plurality must be enjoyed and thanked by forming an inclusive and tolerant society in all aspects of life. How? Of course, the most systematic and effective through education, namely multicultural education implemented in teaching. And not only multicultural education, but Islamic education as well, so that in applying it in accordance with religious norms, especially in Islam [18]. The implementation of multicultural education as religious moderation is as follows:

1. M integrate into every subject

   Integrating into each subject has the aim of introducing the values of multicultural education in each subject studied by students so as to realize the importance of these values and the internalization of these values into the behavior of everyday students through the process of learning directly or indirectly inside and outside the classroom. Substantially, at least how many subjects can be directly integrated, for example, fiqh and moral subjects or Islamic Religious Education (PAI) which is multicultural.

The theory of learning used in the future curriculum that pays attention to the socio-cultural diversity of economics and politics is no longer only based on theories of learning psychology of learning that are individualistic and place students as socio-cultural creatures of political security and live as active members of society.

Internalization of the values of teacher character education is an important factor in the success of this method, the point is that the teacher becomes an engineer for the integration of values into each subject he has, therefore it is necessary for teachers who

must understand the characteristics of multicultural education so that they can develop a multicultural curriculum in learning activities for which they are responsible.

2. Through Learning Strategies

   Learning in groups is the most effective means to integrate the values of multicultural education This is because students can directly feel and interact directly with students who have different backgrounds so that they are able to feel and realize their respective differences. in group learning, students are required to interact directly to work on a topic or task.

Educators are the key to the successful process of internalization and integration of multicultural educational values. no matter how good and sophisticated the concepts and methods are, if educators cannot practice then concepts and methods will only become paper tigers. Therefore, the factor of educators as facilitators influences the successful implementation of multicultural education. Educators are tasked with training and disciplining the minds of learners to provide moral and religious education instilling awareness of nationalism and patriotism to be good citizens.

The role of the educator in this case at least includes: first, an educator must be able to be democratic and humanism means that in all his behavior both his attitudes and words are not discriminatory or be unfair and offend learners who are different from him. Secondly Educators should have a high concern for certain events that have to do with religion. an educator who teaches through a multicultural approach must be flexible because to teach in multicultures such as in Indonesia the consideration of cultural differences is an important thing that should concern teachers of factors like these: building a paradigm of inclusive and moderate diversity in schools, appreciating diversity [19, 14].

4   Conclusion

The religious moderation that has been campaigned on has not had an encouraging impact. The rampant cases of conflict and violence in the name of religion are proof that an approach is still needed to minimize the problems of multicultural and multireligious societies such as Indonesia. This paper shows that the world of education needs to accommodate multicultural and multireligious approaches in the teaching and learning process. One of the ways that is considered capable of being a conceptual offer to build an attitude of moderation is through education. The link between Education and Multiculturalism is a solution to diverse cultural realities as a process of developing all potentials that value plurality and heterogeneity as a consequence of cultural, ethnic, tribal and religious diversity. The values of multicultural education as religious moderation in Indonesia include: learning to live in differences, building mutual trust, maintaining mutual understanding, upholding mutual respect, being open in thinking, appreciation and interdependence, conflict resolution and violent reconciliation. Then the implementation of multicultural education as religious moderation, namely by applying democracy, humanism and tolerance as well as learning multicultural Islamic Religious Education (PAI) [20].

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