Designing Multiculturalism Education: According to the Qur'an and Its Relevance in the Context of Indonesia

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Abstract. This paper focuses on the problem of Multiculturalism Education which is related to the teachings of the Qur'an. The Qur'an as a guideline for life on earth is not spared from the problems of multiculturalism. In order for the instructions to be accepted and understood collectively, it needs to be implemented in the realm of Education. The purpose of multiculturalism education is so that students can be aware of their identity, both individually and collectively. The implications of the realization of this goal are the active participation of each group member, the encounter of different identities, and the realization of social justice. Students also get the same rights and obligations in the social space and build the future of Indonesia. Meanwhile, social space becomes an arena for negotiation and dialogue that leads to a "fluidity" of identity so that mutual understanding and mutual recognition of the existence of each identity emerges.

Keywords: Qur'an, Multiculturalism Education, Identity, Dialogue

Abstraks. Tulisan ini berfokus pada persoalan Pendidikan Multikulturalisme yang dihubungkan dengan ajaran al-Qur'an. Alqur'an sebagai pedoman hidup dibumi tidak luput dari persolan-persolan multikulturalisme. Agar petunjuk itu dapat diterima dan dipahami secara kolektif, maka perlu diimplementasikan dalam ranah Pendidikan. Tujuan Pendidikan multikulturalisme adalah agar peserta didik dapat menyadari identitasnya, baik secara individual maupun secara kolektif. Implikasi dari terwujudnya tujuan ini ialah partisipasi aktif setiap anggota kelompok, perjumpaan identitas yang berbeda, serta terwujudnya keadilan sosial. Peserta didikpun mendapatkan hak dan kewajiban yang sama dalam ruang sosial dan membangun masa depan keindonesiaan. Sementara itu, ruang sosial menjadi arena negosiasi dan dialog yang mengarah pada "kecairan" identitas sehingga muncul saling kesepahaman dan saling mengakui keberadaan masing-masing identitas.

Kata Kunci: Al-Qur'an, Pendidikan Multikulturalisme, Identitas, Dialog

A. Introduction

One of the characteristics of the Indonesian nation is the diversity it has. These differences and diversity are always the reasons for division and conflict can be framed in the word stu, namely diversity. Diversity of ethnicities, ethnicities, religions, and groups can be met in one Indonesian term. However, it does not mean that the potential and opportunities for conflict do not exist, so it is impossible for division to occur. In fact, the potential for conflict is very wide open and threatens the integrity of the Unitary State of the Republic of Indonesia (NKRI). However, the phenomenon of complexity and violence and Indonesia in recent years seems to be a trend that is actually "close". Schools and Universities (PT) as an educational arena are tainted by acts of violence carried out by both students and students. Educational institutions that are actually places where acts of violence take place.

Tauran between students and between students at the beginning or end of the semester seems to be an unavoidable annual routine. This seems to be a course that has a weight of "credits". Tauran for students is an arena for betting on self-existence to be recognized by their friends. Self-recognition of other people and other groups has become a personal expectation because at the end of the brawl there will be a group that gets the predicate of losing and winning. Victory is his dream even with the suffering and even death of others.

If you look closely, there are at least three things that can be stated as the cause of the brawl. First, the sense of hostility that is inherited from generation to generation. This creates a myth as if students from a certain school are the sworn enemies of their school. Second, the sense of solidarity of the base group (student lineup) formed due to the proximity of the school location or the presence of school students who are considered common enemies. Third, the emergence of insecurity from student attacks who are often involved in brawls or often become victims of drunkenness (Zubaedi, 2006).

Of course, this phenomenon is an implication of the formation of identity, both individual and group identities. This fosters in each person his or her selfishness so that a group is formed between me-you (I-thou) and we-them (we-they). This ego and difference is certainly inevitable. It's just that this can be organized so that it becomes something positive. The Qur'an as a guideline and instruction for humans and the universe, certainly does not escape from things like this. If indeed the Qur'an is a way of

life, then of course he will provide an answer regarding this for the benefit of Muslims, especially in Indonesia.

The root of the word multiculturalism basically comes from the word "culture" which means culture. There is only the addition of the word "multi" at the beginning of the word corresponding to culture, namely "culture" in Dutch, "culture" in German, and "colere" or "cultivare" in Latin. All of these meanings and words contain the basic meaning, "cultivating" or developing" life so that it becomes much better than before (Budiman, 2012). In simple terms, culture is the process of perfecting human life in the traces of time that it passes.

In Lorens Bagus's "Dictionary" (2005), culture is defined as follows:

1. Culture is all material and spiritual values that have been created or are being created by society during history.

2. Culture originally meant the processing and development of human abilities that go beyond the natural state of equality (culture as spiritual education).

3. Culture today is used to interpret what humans add to nature, either in itself or in other objects (culture as the sum total of cultural objects)

4. The term culture is sometimes used to summarize all the creative expressions of human beings in their efforts. Sometimes culture is limited to creative expression in the field of liberal arts (knowledge of the humanities). In the second sense, the term is sometimes extended to personality development.

In conclusion, Bagus said that culture is the result of individual cooperation in society/human community. From the contributions of different national cultures, a human culture emerges that makes it possible to be conditioned by the ability of language for humans to survive.

A different thing is said by Geerts (in Abdullah, 2006), interpreting culture as a system of symbols. Culture is a pattern of meanings or meanings that are completely interrelated in symbols that are transmitted historically. Culture is a heritage from generation to generation in the form of a system of symbols that are then used by the people of certain regions.

Cultural meaning is not far from its meaning etymologically. The word "culture" itself in the context of "Indonesianness" is not an import word or absorption from Europe as said by Lorens Bagus above. The word "culture" comes from Sanskrit; "Mind" and "Power" which means the power of the human mind which includes creation, karsa, and

taste, while culture is the result of all of that and is mainly aimed at improving the quality of human life to be more noble and noble (Budiman, 2012).

Culture is a value system that is built from the existence of reason and awareness of human reason. Culture is a practice of collectivity of society that is summarized simply in three categories, first, which is purely born from a series of original practices based on the intellect of enlightened individuals. Second, what is done in accordance with the value system, which is actually the accumulation of the practice of the enlightened individual. Third, it is carried out on the basis of situational reciprocity between individuals and between groups where the rule of law that upholds justice is not arbitrary (Pabottingi, 2009).

An opinion that is in line with the above is the affirmation of Ki Hajar Dewantara which interprets culture as the fruit of human civilization. Dewantara further explained that culture can be categorized in three ways. First, about the "inner life" of human beings, namely dealing with the system of life of the community with its delicate and beautiful customs, the peaceful order of the state government, the order of religion or spiritual science and morality. Second, about human wishful thinking that Dewantara considers as the source of the nobility of language, literature, and education. Third, about human "intelligence", which is the product of human knowledge that makes it able to face all challenges in life (Budiman, 2012).

Multiculturalism as an understanding is an ideology, a tool or vehicle to improve the degree of human beings and their humanity. Therefore, the concept of culture must be seen in the perspective of its function for human life. Education is the most appropriate vehicle to build the multicultural situation in question. In an ideal state, education should be able to act as a spokesperson for the creation of a multicultural life foundation that is free from state co-optation (Mahfud, 2009).

Multuculturalism is the recognition of cultural pluralism that fosters concern to seek for minority groups to be integrated into society and society to accommodate the cultural differences of minority groups so that their distinctiveness of identity is recognized (Haryatmoko, 2010). Therefore, it is important to design a type of multiculturalism education in the context of Indonesianness.

B. Research Methods

This research is a literature research using qualitative data. As a research that bases the data on literature, the search for references is very important that looks at relevant actual and factual social problems. The researcher first collects and elaborates data on actual problems, especially the perpetrators of violence that occurs, then reviews based on the Qur'an's affirmation of the background of the problem, especially regarding multiculturalism. From this data obtained, it is then explored rationally and systematically and then presented in a descriptive manner.

The analysis used is based on general methodological elements. First, Interpretation. The data collected is interpreted by revealing problematic things in it, both in the form of the essential structure and hidden basic norms and then given a critical evaluation. Second, internal coherence, which is to find all the elements that are related, from the background of the problem with the Qur'an's opinion on multiculturalism, then compose it in logical thinking. Third, historical continuity, which is to see the situationality of conflicts that occur in students and then placed in a historical context; how it emerges and develops, the study of how the opinion of the perpetrator is formed, and others. Fourth, comparison, which is to compare with other data or situations, which is intended to reveal the basic concept of violence against school children.

C. Results and Discussion

1. Multiculturalism according to the Qur'an

In the Qur'an, the term multiculturalism is not explicitly found. However, if we examine further, the discussion of multiculturalism can be found in several verses that explicitly explain this subject. Some words, for example, can be used as a reference that they really exist in the Qur'an such as, umma, kaumin, an nas, and others.

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The relationship between one human being and another is also a serious concern by some Islamic figures. In Islam, this is known as the term ethics. Not a few Muslim

thinkers have focused their attention on this discussion. This is in line with Allah SWT's command revealed by Him to know each other (lita'arafu). As Suparman Syukur wrote in his book Religious Ethics, ethics is not only about good and bad and only focuses on the normative side, but also involves more complex problems. Alasdair Micintyre Syukur emphasizes that ethics concerns the analysis between human beings as active subjects and their own thoughts, with the basic motivations and motivations of their behavior, with their ideals and goals in life and their actions. The dynamic injunction between each other actually applies in personal and social life, where there is a relationship between ethics and mindset (Abdullah in Syukur, 2004).

Verses of the Qur'an that explain the inevitability of differences and indications of religion also exist in the public sphere can be seen in QS. Al-Hujurat verse 13:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ .

> It translates: "O man, We created you from a man and a woman and made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most devout among you. Indeed, Allah is All-Knowing, All-Knowing." (QS. Al-Hujurat [49]:13).

If viewed from the cause of the descent (asbabun Nuzul), this verse came down when Fathul Makkah which occurred in the VII century H. Abu Mulaikah explained, at that time the Prophet Muhammad SAW sent Bilal bin Rabah to sound the call to prayer. Bilal climbed the Kaaba and cried out. Muslims praying in congregation Ahab bin Usaid when he saw Bilal ascending to the Kaaba said, "Praise be to Allah for passing my father away, so that he did not witness the events of today.

In another narration as explained by Harist bin Hisham, that "Muhammad found no one else except this black crow", these words were meant to ridicule Bilal, because of the black color of Bilal's skin. Angel Gabriel came to tell the Prophet PBUH about what they were doing. This verse comes down, which essentially forbids man to boast because of his position, rank, wealth, and descent so that one then scoffs at another. In the Qur'an, it is also explained that glory is also associated with piety, because what distinguishes man from the side of Allah is the level of piety (Q.S. al Hujurat: 13).

The above verse emphasizes that identity is something primordial for every human being. However, the identity intended is not in the individual, but also in the

identity of the group. Quraish Shihab (1996), elaborates that human beings were created consisting of men and women, tribes and nations so that they know each other. It can be said that according to the Qur'an, human beings are naturally social creatures and living in society is a necessity for them. He further quoted Q.S. al-An'am {6}: 108, thus we make it beautiful in the eyes of every society in their deeds. According to him, every society has its own characteristics and outlook on life. They step based on awareness about it. This is what gave birth to his distinctive character and personality. It is for this reason that man cannot be reduced in totality and totality.

Indentence in an individual identity is something that cannot be avoided and reduced in plurality. The identity of "me" is known only to myself, while the "me" that others know is not like "me" itself. The existence of this self-nature engenders the existence of an identity that is different from the "other". This distinction continues continuously throughout his life in the world. This historicity is marked by self-identity, which is a characteristic of a person from his time. If we look at the occurrence of personality at a certain time or the history of self-identity, then it is clear how a person has his own "uniqueness" that distinguishes him not only from other species, but also from every other human being (Hadi, 2010). According to Dotyevsky (in Sabari, 2012), a Russian failsuf and novelist, that;

"Existentially, human beings in their worldly realm are faced with various possibilities to manifest themselves. It can be "this or that", depending on what it decides or chooses to live. Existence is then understood as a way of existing human beings with various possibilities that they face".

The discovery of each uniqueness is in principle based on the individual's efforts to reflect on himself and his history. Every event experienced by an individual is data for his or her improvement in the future. The experience is not outside of oneself but "sma" oneself. It is attached to the person who does it. A person who has done one particular act cannot be revoked again, or a person who utters a word or sentence from his mouth cannot be denied and deleted. It should be evaluated periodically at all times. Therefore, the path that is often offered and taken is through self-purification by looking at the mistakes of the past with reflection, meditation, contemplation, and reversing our orientation (Hadi, 2010). Every evaluation and reflection leads the individual to discovery to find his uniqueness.

Not only that, the interaction between other individuals in a context of the times, both culturally and geographically, makes there sociality. Sociality is formed based on similarities and equations, meaning mutual agreement both for the present and the future. Of course, core sociality does not reduce the "individuality of each of them," but rather the formation of a new, broader identity. This awareness forms an awareness of the possibility of other people having different identities. Identity in others is similar to the identity of "me" and "us". Between "I" and "you" or "we" and "them" as something different is an undeniable part of sunnatullah.

In Q.S. al-Ahzab {33}: 62 Allah SWT said, "You will not get a change to Sunnatullah." This law is a certainty that is no different from Islamic law (Shihab, 1996). In another verse, Q.S. Ar-Rum verse 22 also confirms Q.S. al-Hujurat above that diversity has become a provision of Allah SWT Himself. Allah SWT said:

وَمِنْ ءَايَـٰتِهِۦ خَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَـٰتٍ لِّلْعَـٰلِمِينَ

> It translates: "And among the signs of His power is the longing of the heavens and the earth and the different languages and the color of your skin. Indeed, in such things there are indeed signs for those who know." (Q.S. Ar Rum [30]: 22).

In principle, this verse emphasizes that uniformity that is often complained about by some people is something utopian. Because, Allah SWT Himself emphasises in His words that differences, both ethnic, racial, linguistic, and even religious are part of sunnatullah.

The reason that underlies this effort to standardize differences is the motivation to make Islam a religion that is unparalleled on earth (Syam, 2009). In them, an assyria and Islamic fanaticism arose. Of course, this kind of asabia and fanatic attitude is not wrong if placed in the right position. However, it becomes wrong if it is placed in the wrong position. Islam, if it is believed and personalized until it grows and eventually becomes a good attitude, of course it will be positive. However, explotion by looking down on others, because they are not Islam, in a more extreme context, seeing them as not humans, but the devil, will have implications for evil and violence because they set not on the standard of values as a measure of truth, but equality and diversity. Islam on this face then becomes gloomy and even negates itself as a religion that is rahmatan lil alamiin.

Faisal Ismail (2022) writes that Islamic teachings on ethics and morals are absolute, permanent, eternal, and universal. He is not subject to space and time. Moral

values in Islam certainly apply to all people and all places regardless of their background, ethnicity, tribal, nationality and sociocultural circumstances, as well as their geographical environment. However, the absoluteness meant is the acceptance of the other. Apparently, Faisal Ismail also wants Islam to be the main reason for relational relations between people. However, this is not wrong, it's just that if Islamic ethics are legalized in the form of formalization of hujum so that others have to follow the rules of the game (Islamic ethics), then it will be wrong. Because it means returning to uniformity, namely the Islamization of public space. The insinuation of Allah SWT is the implication of social totality described by Q.S. Yunus verse 99;

وَلَوْ شَآءَ رَبُّكَ لَآمَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ

It translates: "...and if your Lord wills, believe in all that is on the earth. So your apanila (should) force people so that they become believers, all." (Q.S. Yunus [10]:99).

Regarding this, Qurasy Shihab (1996) explained that each individual, consciously or not, cooperates. Therefore, there are those who become "sacrifices" for the happiness of beings as a whole. The sacrifice is a condition for the perfection of all kinds of creatures, including humans. Victims (who experience "evil" must exist, in order to realize goodness and beauty. How can man know the meaning of courage, if there is no danger? How do they know the blessings of being healthy, if they don't feel pain. What does patience mean if there is no catastrophe? Who has to go through all of that?

2. Multiculturalism Education and Its Implications

From the above explanation, it can be stated that the Qur'an is very accommodating to differences. In other words, the Qur'an advocates multiculturalism. Therefore, it is important to design multiculturalism education based on the instructions of the Qur'an. Basically, multiculturalism education can be used as a new paradigm in the midst of cultural pluralism in Indonesia. Multiculturalism education can provide students with a clear understanding of cultural pluralism in Indonesia. This education also seeks to build a sense of plurality, that in addition to the culture they have, there are other people's cultures that have the same values but different forms. The differences that exist are only caused by different social contexts. Through the model, students can appreciate and appreciate other forms of culture (other people).

Although it is relatively new, multiculturalism education is very suitable for the Indonesian context which has a very complex cultural, ethnic, and religious diversity. Andersen and Cusher (in Mahfud, 2009) propose that multiculturalism education is education about cultural diversity. James Banks called it Education for people of color. Banks further explained (in Mahfud, 2009) that multicultural education has several dimensions that are related to each other, First, content integration, which is integrating various cultures and groups to illustrate basic concepts, generalizations and theories in subjects/disciplines. Second, the knowledge construction process, which is to bring students to understand the cultural implications of a subject (discipline). Third, an equity pedagogy, which is to adjust teaching methods with student learning methods in order to facilitate the academic achievement of diverse students both in terms of race, culture or social. Fourth, prejudice reduction, which is identifying the racial characteristics of students and determining teaching methods for them. Then train the group to participate in sports activities, interact with staff and students of different ethnicities and races in an effort to create a tolerant and inclusive academic culture.

Multiculturalism education allows the formation of a perspective that recognizes the political, social, and economic realities experienced by each individual in a complex and culturally diverse human encounter, and reflects the importance of culture, race, sexuality, and gender, ethnicity, religion, social status, economy, and exceptions in the educational process (Mahfud, 2009. That is, it does not presuppose the existence of open public spaces where everyone can have dialogue.

According to Haryatmoko (2010), public space has 2 dimensions. First, the space for political freedom and equality, these two elements can be realized if every citizen acts together in coordination through speech and persuasion. Second, the public space is a common world, meaning that all forms of institutions provide permanent contributions to citizens' activities. If this assumption can be realized, then the public space becomes an arena for the encounter of various cultural identities. Everyone can interact with each other, thus allowing the birth of a new culture through consensus. However, what needs to be underlined here is that multiculturalism rejects the domination and hegemony of one group, ethnicity, and religion to be used as the norm for everyone. The dominant group is not the sole ruler of economic and political power. In this context, society becomes plural, because it consists of two or more elements or social orders that coexist, but without blending into a political unit (Furnivall in Wefner, 2007).

In addition, multiculturalism education is also not intended to assimilate minority cultural groups through economic, political, and social engineering that seems to only prioritize the full citizenship rights of the dominant group (Haryatmoko, 2010). This is because in a multicultural society, collective social demands are built, namely as tastes, values, and shared identities that are lived by individuals as members of society and can be fulfilled (only) as a member of society (Welfer, 2007).

The implications of multiculturalism education can be formulated in three forms. First, the active participation of every citizen. Multiculturalism fights for each individual to have the same rights on the basis of their respective abilities and to help direct the future of their nation. In the process of political education, there is no need for differences between the majority group or between Islam_hanya because in Indonesia the majority of Islam_dengan are not Muslims, or even those that are often heard between Javanese and non-Javanese ethnicities, and so on. If so, in the end there will be the formation of cultural capital and certain ethnic hegemony.

Active participation is intended so that every citizen has the same potential and opportunity to formulate the future (of his nation). If this is really done, then the country or elite does not only appreciate a certain area or because of its dense population, so that other areas that may have potential in other sectors are ignored. In fact, the term minority itself is no longer used, as it has a connotation as an unimportant group.

Second, identity encounters. Each individual brings a predictable self-identity with his or her cultural identity to the public space. From here, each individual witnesses another identity, even his own existence is determined by the other identity because they come to know themselves through encounters. You can imagine how one cultural identity can claim to be different and even feel that it exists, if it does not have a comparison or distinction with other cultural identities. Regarding this, Charles Taulor (1994) explained that multiculturalism is in principle a politics of recognition, In this context speech activities are important and dialogue is inevitable. The dialoq process is an affirmation of the existence of a description of each personal identity.

Third, the demand for justice. Multiculturalism education allows for an equal distribution of justice. Justice is not only about minorities and majority groups, but also about how everyone gets the same rights and obligations. They are individuals who must be respected and valued according to their dignity. Its uniqueness and difference must be upheld. Regardless of his ethnicity, race, religion, social status, and background, he has a

noble dignity because he is the imprint of the Infinite (Tjaya, 2012). Justice is a matter of responsibility to others. Related to this, Emmanuel Levinas stated that concrete meetings with others cannot give birth to responsibility. If so, then the ideals of Pancasila, social justice for all Indonesian people can be realized.

D. Conclusion

The pluralistic Indonesian context makes multiculturalism education a right choice to be applied. Indonesia, with its diverse population, has a strength that can at least be maximized in maintaining the integrity of the nation. Respecting differences, does not mean wanting to standardize, but wanting to realize a common understanding above differences. Listening to the description above, there are two main things that are emphasized.

First, Multiculturalism based on the Qur'an is the acceptance of cosmological differences in cultural intelligence as sunnatullah which cannot be avoided and reduced. Allah SWT himself has set this diversity as a form of power and piety. The uniqueness that exists in each individual is the basis of the difference itself. Allah SWT wants to show His power to humans who are not the same. The difference between an individual before Allah SWT is only determined by his deeds of righteousness/piety.

Second, it is important to design multiculturalism education in the midst of the plurality of Indonesians that are prone to conflict. Through this model of education, each individual is aware of these differences. Otherwise, diversity becomes unconscious, and will eventually lead to conflict. The implication of multiculturalism education is that it assumes an inclusive dialogue and active participation of every member of society regardless of race, ethnicity, religion, and other differences. Through dialogue, any individual can claim his or her rights without being seen or differentiated as part of a minority or majority. Thus, the distribution of justice is increasingly possible.

The integrity of the nation that has been given by Allah SWT must be maintained by prioritizing understanding, not sharpening differences. The Qur'an has shown various potentials in building understanding, which can be translated into Education as a form of more grounded application of teachings. Therefore, in the future, multiculturalism education can be further developed so that an understanding is born among students about the importance of differences that are not only the uniqueness of the nation, but also an invaluable gift from Allah SWT.

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