



Implementation of Multicultural Education in Building Harmonization and Tolerance in the Midst of the Diversity of Indonesian Society

Abd. Amri Siregar

Universitas Islam Negeri Raden Fatah Palembang

lenovosiro226@gmail.com

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Abstract: Multicultural education plays a crucial role in building harmony and tolerance, ensuring a peaceful and respectful life in a multicultural society. This study aims to describe and analyze the implementation of multicultural education in building harmony and tolerance amidst the diversity of Indonesian society. Using a descriptive qualitative approach and content analysis to collect data from various sources, the research findings indicate that harmonization involves recognizing and respecting cultural, religious, and value diversity within society. Meanwhile, tolerance involves an open attitude and appreciation for differences, without compromising individual human rights. The importance of multicultural education and a better understanding of each individual's culture and religion are recognized as key factors in creating harmony and tolerance. Thus, it can be concluded that the implementation of multicultural education can build harmony and tolerance amidst the diversity of Indonesian society. Therefore, it is recommended that to build harmony and tolerance amidst the diversity of Indonesian society, the implementation of multicultural education in Indonesian schools should be increased.

Keywords: Implementation of Multicultural Education, Harmonization, Tolerance, and Community Diversity.

Abstrak: Pendidikan multikultural memiliki peran penting dalam membangun harmonisasi dan toleransi dalam memastikan kehidupan yang damai dan saling menghormati di dalam masyarakat multikultural. Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis tentang implementasi pendidikan multikultural dalam membangun harmonisasi dan toleransi di tengah keberagaman masyarakat Indonesia. Menggunakan pendekatan kualitatif deskriptif dan analisis konten untuk mengumpulkan data dari berbagai sumber. Temuan penelitian menunjukkan bahwa harmonisasi melibatkan pengakuan dan penghargaan terhadap keragaman budaya, agama, dan nilai-nilai di dalam masyarakat. Sementara itu, toleransi melibatkan sikap terbuka dan penghargaan terhadap perbedaan, tanpa mengorbankan hak asasi individu. Pentingnya pendidikan multikultural dan pemahaman yang lebih baik tentang budaya dan agama masing-masing individu diakui sebagai faktor kunci dalam menciptakan harmoni dan toleransi. Dengan demikian dapat disimpulkan bahwa implementasi pendidikan multikultural dapat membangun harmonisasi dan toleransi di tengah keberagaman masyarakat Indonesia. Sehingga dapat disarankan untuk dapat membangun harmonisasi dan toleransi di tengah keberagaman masyarakat Indonesia, maka tingkatkan implementasi pendidikan multikultural di sekolah Indonesia.

Kata Kunci: Implementasi Pendidikan Multikultural, Harmonisasi, Toleransi, Keberagaman Masyarakat.

Introduction

Multiculturalism is a very interesting study to discuss because multiculturalism is a concept that recognizes and respects the diversity of cultures, ethnicities, races, religions and customs in society. As Khairiah explained, multiculturalism is a condition of a society with various ethnicities, religions, tastes, and customs that coexist, respect each

other and recognize equality without anyone dominating or feeling superior, with the aim of



maintaining unity and peace.¹ Multiculturalism is also a description of the diversity of ethnic, religious, racial, and customary cultures in society.² Multiculturalism aims to create a peaceful, harmonious, and equal life where every cultural group has equal rights and opportunities in society. Multiculturalism is concerned with a number of different cultures, especially the traditions of people of different religions, races, ethnicities, and customs, so schools strongly support a curriculum that reflects multicultural education.³

Multicultural education is an educational approach that recognizes, respects, and celebrates the diversity of cultural, ethnic, religious, racial, and social backgrounds. Multicultural education aims to create an inclusive, tolerant and harmonious society by providing equal opportunities for all students to learn and develop, as well as equipping them with critical thinking skills and being positive towards differences.⁴ Multicultural education is a response to the development of the diversity of the school population, as well as the demand for equal rights for each group. To implement this, the role of educators is very necessary because it

can help instill life values, so that it can form a character that reflects the nation's identity. This can be implemented in schools through; (1) building an inclusive diversity paradigm in the school environment; (2) respect the diversity of languages in schools; (3) building a gender-sensitive attitude in schools; (4) build critical understanding and empathy for injustice and social differences; (5) building an anti-discrimination attitude; (6) respect differences in ability; and (7) respect age differences. Therefore, it is necessary to continue to develop multicultural education as a field of study so that when there is a global revolution, this multicultural approach will remain relevant.⁵ Multicultural education is also something that must be studied, understood and implemented in Indonesia, because multicultural education has the concept of "Rahmatan Lil Aalamin" which responds to differences in the midst of the diversity of multicultural society. So that the output produced by educational institutions is not only competent with the disciplines they are engaged in, but also able to apply the values of rahmatan lil aalamiin, which carries the mission of peace, compassion for both others and the universe in understanding and

¹K Khairiah, 'Conflict in Society: Multicultural Education Management Can Shape Islam Wasathiyah in Indonesia', *At-Ta'lim: Educational Information Media ...*, 20.1 (2021), 13–23 <<https://doi.org/10.29300/atmipi.v20.i1.4277>>.

² Abd. Amri Siregar, 'Teachers' Strategies in the Development of Islamic Religious Education Learning Patterns with a Multicultural Education Perspective at IT Harapan Mulia Elementary School Palembang Abd . Amri Siregar State Islamic University Raden Fatah Palembang Received : 06-03-2025 Revised : 06-', *Al Khair; Journal Management Education*, 2025, 124–35.

³Khairiah Khairiah, 'Multicultural Management in Politics', *Al Ijarah : Journal of*

Islamic Government and Politics, 5.2 (2020), 169 <<https://doi.org/10.29300/imr.v5i2.3488>>.

⁴Khairiah, 'Multiculturalism in Islamic Education', *Book: Multiculturalism in Islamic Education*, 6.1 (2020), 51–66 <<http://repositorio.unan.edu.ni/2986/1/5624.pdf%0Ahttp://fiskal.kemenkeu.go.id/ejournal%0Ahttp://dx.doi.org/10.1016/j.cirp.2016.06.001%0Ahttp://dx.doi.org/10.1016/j.powtec.2016.12.055%0Ahttps://doi.org/10.1016/j.ijfatigue.2019.02.006%0Ahttps://doi.org/10.1>>.

⁵Sipuan Sipuan and others, 'Multicultural Education Approach', *Title: Journal of Non-Formal Education*, 8.2 (2022), 815 <<https://doi.org/10.37905/aksara.8.2.815-830.2022>>.



appreciating in the midst of a multicultural society.⁶ Thus, the implementation of multicultural education can also build harmonization and tolerance in the midst of diversity in society.

Harmonization is the cooperation between various factors or elements in a way that produces a noble or harmonious unity. It reflects the effort to achieve harmony, balance, and harmony among the various elements or aspects that interact in a given system or context. This concept of harmonization is often used in various fields, including philosophy, art, music, and the social sciences, to refer to the creation of harmony or balance that is considered valuable.⁷ Tolerance is an attitude that allows individuals or groups to respect, understand, and allow for the diversity of other people's views, beliefs, habits, views, and opinions, even though there may be differences between their views and their own stances. This is an important principle in maintaining peace and social harmony in diverse societies. These terms in various languages reflect the principles of tolerance that underlie their culture and society.⁸

However, the reality on the ground shows that the diversity of cultures, ethnicities, races, religions and customs often

leads to conflicts, social frictions, and hostilities between citizens. For example, brawls between football supporters, brawls between citizens, student brawls, terrorism, and differences in political choices, and various conflicts are caused by one of them due to a lack of understanding of the concept of multiculturalism.⁹ Conflicts motivated by ethnic, religious, and racial backgrounds between groups (SARA) still occur frequently. The SARA conflict occurs due to the limited equitable distribution of multicultural education services and its approach is more channeled and involves many parties.¹⁰

Ethnic, religious, racial, and inter-group (SARA) conflicts are very complex and difficult to overcome, especially religious conflicts. However, this does not mean that the conflict cannot be managed properly. George Weige put forward a balanced view of the role of religion in conflict. For him, religion can be a cause of conflict, but at the same time it has creative potential that can help promote tolerance, pluralism, democracy, and be a non-violent solution to conflict. However, to achieve this, it requires the willingness of religious believers to reflect and apply their religious teachings in a deep, mature, tolerant, and inclusive manner.¹¹ The issue of intolerance also occurs in Indonesia is not only

⁶Imam Ghozali, Moh Riswandha Imawan, and Moh Rifqi Zamzami, 'MULTICULTURALISM EDUCATION IN ISLAM', *JURSI*, 2.1 (2024), 103–12.

⁷ Risyad Arhamullah Nadialista Kurniawan, 'ISLAMIC EDUCATION BASED ON MULTICULTURALISM FOR SOCIAL HARMONIZATION', *Industry and Higher Education*, 3.1 (2021), 1689–99.

⁸ Khoirul Anam Siddeh and Maskuri - Bakri, 'MULTICULTURAL EDUCATION IN ISLAM "Religious Tolerance in People's Life"', *El-Buhuth: Borneo Journal of Islamic Studies*, 2021, 93–109 <<https://doi.org/10.21093/el-buhuth.v4i1.3585>>.

⁹ Ghozali, Imawan, and Zamzami.

¹⁰Novia Iffatul Izzah, 'The Urgency of Multicultural Education in Indonesia in Islamic Religious Education', *Al Hikmah: Journal of Education*, 1.1 (2020), 35–46 <<https://doi.org/10.54168/ahje.v1i1.5>>.

¹¹Yunus Yunus and Mukhlisin, 'Socio-Cultural: Religious and Cultural Harmonization in Tolerance Education', *Title: Journal of Religious and Social Humanities*, 8.2 (2020), 1–26 <<https://doi.org/10.47574/kalam.v8i2.78>>.



an isolated problem, but is still a widespread issue and continues to occur. The community asked the government to take firm action in dealing with these cases of intolerance. According to the National Human Rights Commission of the Republic of Indonesia (Komnas HAM RI), issues related to intolerant behavior and violations of freedom of belief were included in the top ten complaints from the public as of January 2021. This intolerant behavior can include actions such as the destruction of houses of worship, the closure of mosques, administrative obstacles in the construction of places of worship, and the rejection of certain religions or ethnicities around them.¹² Based on the social facts mentioned above, the author is interested in studying more deeply about multicultural education in building harmonization and tolerance in the midst of the diversity of society, with the title; "The Implementation of Multicultural Education in Building Harmonization and Tolerance in the Midst of the Diversity of Indonesian Society."

The purpose of this study is to describe and analyze the The Implementation of Multicultural Education in Building Harmonization and Tolerance in the Midst of the Diversity of Indonesian Society. To facilitate the achievement of these goals, the author formulates three questions as follows; (1) How is multicultural education in the midst of the diversity of Indonesian society; (2) How to harmonize and tolerate in the midst of the diversity of Indonesian society; and (3) How to implement multicultural education in building harmonization and tolerance in the midst of the diversity of Indonesian society. These

three questions are answered in the following discussion section.

Methodology

In scientific writing, it is important to have a clear and firm study and approach. Based on the formulation of the problem given, this research is included in the category of qualitative descriptive research of the literature approach or "library research," where data and data sources are obtained through literature studies. This approach involves the process of reading, comparing, and deducing from various opinions found in the works of figures and relevant sources. Thus, this research is based on the analysis and synthesis of the existing literature to answer the formulation of the problems that have been proposed. This reflects a research approach that focuses on collecting and interpreting information from existing written sources.

The content analysis method is a research approach that focuses on the actual content and internal characteristics of a particular medium or document. This technique allows researchers to examine human behavior indirectly by analyzing the communications they produce. The data sources used for content analysis in this study include various types of documents such as textbooks, newspapers, essays, novels, articles, and magazines. Through content analysis, this study aims to understand and interpret the meanings contained in these texts in the context of the research being conducted. Data analysis is carried out in several steps: (1) Data Reduction. Summarize

¹²Triana Rosalina Noor and others, 'FKUB and the Implementation of Multicultural Islamic Religious Education in Developing Religious Harmony in the Tengger Community', *Khazanah:*

Journal of Islamic Studies and Humanities, 19.1 (2021), 83
<<https://doi.org/10.18592/khazanah.v19i1.4498>>.



and select relevant information from interviews, observations, and documents to focus on important matters; (2) Display Data. The reduced data is presented in the form of narratives, charts, and inter-category relationships to facilitate further understanding and analysis; and (3) Conclusion and Verification. The researcher draws conclusions based on data analysis, as well as verifies by connecting theories and practices in the field similar to Michael Huberman's theory.¹³

Discussion

Multicultural Education in Diverse Societies

Multicultural education is a series of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in the form of lifestyles, social experiences, personal identities, educational opportunities from individuals, groups and countries. Multicultural education is an idea, movement, and educational reform whose main goal is to change the structure of educational institutions so that students both male and female, students with special needs, and students who are members of various racial, ethnic, and cultural groups have the

same opportunity to achieve academic achievement in school.¹⁴ Multicultural education is also an education about cultural diversity.¹⁵ Multicultural education is also a perspective that recognizes the social, political, 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, economics and exceptions in the educational process.¹⁶ Multicultural education can be used both at the descriptive and normative levels, describing educational issues and problems related to multicultural societies.¹⁷ This includes the understanding of consideration of educational policies and strategies in a multicultural society.

Multicultural education as a progressive approach to educational transformation that holistically provides criticism and shows the weaknesses, failures and discrimination that occur in the world of education.¹⁸ Multicultural education is also an educational strategy that is applied to all types of subjects by using the cultural differences that exist in students such as differences in ethnicity, religion, language, gender, social

¹³Michael Huberman, 'Linkage Between Researchers and Practitioners: A Qualitative Study', *American Educational Research Journal*, 27.2 (1990), 363–91 <<https://doi.org/10.3102/00028312027002363>>.

¹⁴Gusnia Fatimah Azzahra, Masduki Asbari, and Annisa Shintya Ariani, 'Multicultural Education: Towards Unity Through Diversity', *Journal of Information Systems and Management*, 02.06 (2023), 1–7 <<https://jisma.org>>.

¹⁵Rahmad Hidayat, Bunyamin, and Elly Malihah, 'Conflict Resolution Education Through Multicultural Learning in Formal Education', *Knowledge*, 5.1 (2020), 24–35 <<https://doi.org/10.36805/bi.v5i1.1212>>.

¹⁶Ahmad Asrin, 'STRATEGY FOR THE IMPLEMENTATION OF PAI EDUCATION WITH A MULTICULTURAL PERSPECTIVE IN SCHOOLS', *Journal of Humanities History and Social Research*, 2 (2019), 68–77.

¹⁷Nana Najmina, 'Multicultural Education in Shaping the Character of the Indonesian Nation', *Jupiis: Journal of Social Sciences Education*, 10.1 (2018), 52 <<https://doi.org/10.24114/jupiis.v10i1.8389>>.

¹⁸Khairiah Khairiah and Syarifuddin Syarifuddin, 'The Role of Education Management in a Multicultural Society', *Nuances : Journal of Islamic and Social Studies*, 13.1 (2020), 63–75 <<https://doi.org/10.29300/nuansa.v13i1.3491>>.



class, race, ability and age so that the learning process becomes effective and easy.¹⁹ Multicultural education also trains and builds students' character to be able to be democratic, harmonious and pluralist in their environment.²⁰ Multicultural education is a response to the development of populist diversity in schools, as well as the demand for equal rights for each group.²¹ Multicultural education is the development of a curriculum in educational activities to enter into various views, history, achievements and concern for people of different ethnicities.²² Thus, multicultural education covers all students without distinguishing groups such as ethnicity, race, culture, social strata, religion and gender, so as to be able to lead students to become tolerant human beings and respect differences.

Multicultural education in Indonesia celebrates the cultural richness and diversity of its people, while promoting tolerance, respect, and dialogue between different groups. This is important to create an inclusive and peaceful society in the midst of existing differences. The multiculturalism approach also supports the understanding that diversity is not a source of conflict, but on the contrary,

can be a force for development and progress together. This makes Indonesia an important example in maintaining unity and harmony in the midst of the plurality of its society.²³ Indonesia is indeed a country that is very rich in cultural, ethnic, linguistic, and religious diversity. With about two hundred and fifty tribes, two hundred and fifty local languages, thirteen thousand islands, and five major religions adhered, Indonesia meets the criteria as a multicultural nation.²⁴ This diversity has become an integral part of Indonesia's national identity. The slogan "Bhineka Tunggal Ika," which translates as "although different but still one," reflects the importance of maintaining unity and harmony in the midst of diversity. This is the principle that underlies Indonesia's national spirit to uphold inter-ethnic, inter-religious, and inter-social harmony.

A multicultural society is simply defined as a society in which there is cultural diversity in response to demographic and cultural changes in the environment of a particular community or even the world as a whole. According to the term, multi-cultural is defined as cultural diversity within a society, within a country, but can coexist peacefully. So

¹⁹Alfonsus Krismiyo and Rosalia Ina Kii, 'Building Harmony and Interreligious Dialogue in a Multicultural Society', *Journal of Education and Teaching Review (JRPP)*, 6.3 (2023), 238–44 <<http://journal.universitaspahlawan.ac.id/index.php/jrpp/article/view/18822>>.

²⁰Lina Agustina, 'The Implementation of Tolerance as a Value of Multicultural Islamic Education (Ethnomethodology Study of Khatmil Quran Mushala Ar Rahmat Nglarang Activities, Kanor, Bojonegoro)', *Attanwir*, 11.2 (2019), 1–11.

²¹Harisan Boni Firmando, 'Local Wisdom of the Dalihan na Tolu Kinship System in Knitting Social Harmony in the Lake Toba Area', *Aceh Anthropological Journal*, 5.1 (2021), 16 <<https://doi.org/10.29103/aaj.v5i1.4613>>.

²²Hasan Baharun and Robiatul Awwaliyah, 'Multicultural Education in Overcoming the Narrative of Islamism in Indonesia', *Journal of Islamic Education Studies*, 5.2 (2017), 224 <<https://doi.org/10.15642/jpai.2017.5.2.224-243>>.

²³Athoillah Islamy, 'Multicultural Islamic Education in Indicators of Religious Moderation in Indonesia', *Journal of Thought Analysis of Human Scholars*, 5.1 (2022), 48–61 <<https://doi.org/10.54583/apic.vol5.no1.87>>.

²⁴Agus Pahrudin, *Development of a Multicultural Islamic Religious Education Curriculum Model* (Yogyakarta: Samudra Biru (Member of IKAPI), 2021).



what is diverse is its culture, including its beliefs and religions, customs, customs, and the various forms of social behavior that accompany it with its respective supporters; ethnicity, race, nation and various other forms of community.²⁵ Thus, multicultural education is very important in the midst of social turmoil in Indonesia.

Harmonization and Tolerance in the Midst of Community Diversity

Harmonization is a continuation of love, peace, justice, humanism and other values. This means that a harmonization is well realized if all values complement each other. So as to produce a concept of social harmonization whose implementation can be seen in people's lives. Meanwhile, tolerance is harmony or harmony between fellow citizens by always relaxing, respecting and appreciating some of the differences that occur in it. Referring to the opinion mentioned above, the purpose of this tolerance is to respect, uphold or respect the various uniqueness and identity of each various religion, not to eliminate or discredit other groups, be it mixing up religious rituals or existing religious conversions.²⁶

In the context of realizing harmonization and tolerance through multiculturalism Islamic education, referring to the concept of multiculturalism that has been explained earlier, the strategies that can be carried out are: *First*, Understanding Religious Diversity. The clashes and conflicts between religions that have recently arisen are caused by religious exclusivism. This exclusivism believes that only certain religions

are true, while considering other religions as false and heretical. Usually, the approach to religious teachings with an exclusive paradigm is more textual and normative. *Second*, It is important to build an inclusive religious paradigm in Islamic education institutions or schools. Schools play an important role in shaping inclusive diversity, because the educational process shapes students' identities and outlooks on life. Some of the steps to create a pluralistic and tolerant school environment for all religions are: (1) Creating and implementing local rules that prohibit all forms of religious discrimination in schools. This rule must respect religious differences, and the goal is for all school members to be able to respect others of different religions; (2) Encourage active interfaith dialogue. This dialogue can build mutual understanding early on between students who have different beliefs, which ultimately results in better dialogue and communication between them; and (3) Provide and implement books that educate about diverse religions and beliefs, and promote a better understanding of religious differences.²⁷ *Third*, Understanding the diversity of languages. By taking these steps, schools can become places that support inclusive diversity and reduce the potential for interfaith conflict. *Fourth*, Understand the diversity of social status. The diversity of social status in society often results in unfair behavior. On the one hand, people with high social positions or status often get more respect, while on the other hand, individuals who belong to lower social groups are often treated discriminatorily. This behavior can also be reflected in school settings, where teachers

²⁵Kamil Falahi Mukhoyyaroh, 'Proceedings of the National Seminar, Harmonization of Diversity and Nationality for the Millennial Generation, Institute of Religious Studies',

Humanism Values in Maintaining the Harmonization of Community Diversity, 14 (2019), 53–61.

²⁶ Siddeh and Bakri.

²⁷ Nadialista Kurniawan.



sometimes treat learners based on their parents' social status. This is a form of injustice in education.

Tolerance is harmony or harmony between fellow citizens by always relaxing, respecting and appreciating some of the differences that occur in it. Referring to Hamka's opinion, as quoted by Mukhlis, he revealed that the purpose of this tolerance is to respect, uphold or respect the various uniqueness and identity of each various religion, not to eliminate or discredit other groups, be it mixing religious rituals or existing religious conversions.²⁸

Implementation of Multicultural Education in Building Harmonization and Tolerance

The implementation of multicultural education, like all forms of education, should have a strong vision of justice. This vision should include the following principles: (1) Justice in Education. Education should provide fair and equal opportunities for all learners, regardless of their social, economic, or ethnic background. Teachers must base their treatment on the principle of fairness, so that all students have an equal opportunity to learn and grow; (2) Eliminating Discrimination: Islamic education must be committed to eliminating all forms of discrimination in the school environment. Teachers and education staff must work hard to prevent discriminatory behavior and promote inclusion; (3) Awareness and Training: Islamic education can provide training and awareness for teachers and staff about the importance of fairness and respect for all learners. This can help change unfair behavior; (4) Cooperation with Parents: Schools can collaborate with the parents of students to ensure that the social status of the parents does not affect the

treatment of the students. This collaboration can also strengthen family support in their children's education; and (5) Education on Islamic Values: Islamic education can integrate Islamic teachings on justice, equality, and compassion in its curriculum. This can help form a positive attitude towards all individuals. Therefore, the vision of justice in Islamic education must reflect the values upheld in Islam itself, which views all human beings as equal beings in the eyes of God. By committing to these values, Islamic education can play an important role in shaping a more just and inclusive society.

An important concept of multicultural education in Islamic teachings is about peace and the importance of safeguarding human life. In its teachings, Islam strongly emphasizes the prohibition of doing damage on earth, especially in the context of taking life or shedding blood without a valid reason. The Qur'an states that killing one soul is the same as killing the entire human race, which underlines the majesty of the value of life in the Islamic view.²⁹ It is important to open up and communicate this concept as the basis of Islamic teachings, so as to prevent misunderstandings that can lead to mistaken radical or liberal understandings. True and comprehensive Islamic education must prioritize the values of peace, tolerance, and respect for human life as the main foothold in the educational approach. In this way, it is hoped that a correct understanding of the teachings of Islam can prevent conflict and violence and promote harmony among mankind.

Implementing multicultural educational values such as integrating local wisdom values is an important step in efforts to create social solidarity, preserve, and inherit

²⁸ Siddeh and Bakri.

²⁹ Lina Agustina.



culture, so as to reduce social conflicts, as expressed by Wasisto. With this approach, the social environment plays a key role in determining whether religion functions as a driver of society. For example, in the Bugis society, religion plays a role as a tool to maintain environmental sustainability. This awareness was passed on from previous generations with an emphasis on religious ethics in maintaining and preserving the environment. Intolerant behavior in Indonesia can be attributed to the characteristics of the plurality of this nation, both horizontally and vertically. Horizontal pluralism includes diversity in religion, ethnicity, language, region, and culture. On the other hand, vertical pluralism includes diversity in education, socioeconomic status, livelihoods, and other factors. This plurality is one of the aspects that makes Indonesia so unique, but it can also be a potential source of conflict if not managed properly. Therefore, it is important to encourage multicultural education, interfaith dialogue, and diversity awareness as measures that can help overcome intolerant behavior and promote tolerance and harmony in the midst of this pluralistic society.³⁰

Conclusion

The implementation of Multicultural Education through the cultivation and understanding of equality, that every human being in this world has an equal position. Unlimited age, social, economic, religious, ethnic, racial or cultural circumstances. Multiculturalism can occur anywhere, anytime and under any circumstances, because multiculturalism can occur in religious circumstances. Therefore, the existence of tolerance is not only seen from the perspective of religion but all aspects

of life. In being tolerant, it is very necessary to have an attitude of openness, communication, freedom of reason, honesty, conscience and belief. Tolerance is not only limited to moral obligations, but also concerns political and constitutional obligations. Tolerance is a symbol of the superiority of attitudes that facilitate, uphold peace and place a culture of peace instead of a culture of conflict.

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³⁰ Noor and others.



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