MULTICULTURAL HARMONY IN ISLAMIC EDUCATION: UNCOVERING THE ESSENCE OF IMPLEMENTATION IN EDUCATION

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Abstract

The increasingly complex diversity of cultures, religions and social backgrounds in modern society emphasises the importance of creating an inclusive and tolerant educational environment. In an effort to understand the essence of multicultural harmony in Islamic education, this research aims to identify and analyse this concept and present the results of an analysis of the essence and practice of multicultural education in the field of education, especially Islamic religious education. Through exploratory descriptive qualitative methods used in writing, reviewing several library literature (library search). This research also examines the positive impact produced by an inclusive approach on student character development, religious understanding, and social well-being, by delving deeper into the essence and best practices of multicultural harmony in Islamic education, this research contributes to the academic literature on Islamic education and multiculturalism, as well as leading to efforts to create a more inclusive and tolerant society.

Keywords: *Education; Multicultural; Essence; Diversit;, Culture.*

Abstrak

Semakin kompleksnya keragaman budaya, agama, dan latar belakang sosial dalam masyarakat modern menekankan pentingnya menciptakan lingkungan pendidikan yang inklusif dan toleran. Dalam upaya memahami esensi harmoni multikultural dalam pendidikan Islam, penelitian ini bertujuan untuk mengidentifikasi dan menganalisis konsep tersebut dan menyajikan hasil analisis tentang bagaimana esensi dan praktik pendidikan multikultural di bidang pendidikan khususnya pendidikan agama Islam. Melalui metode kualitatif deskriptif eskploratif digunakan dalam penulisan dan meninjau dari bebrapa literatur pustaka (library search). Penelitian ini juga memeriksa dampak positif yang dihasilkan oleh pendekatan inklusif terhadap perkembangan karakter siswa, pemahaman agama, dan kesejahteraan sosial, dengan menggali lebih dalam esensi dan praktik terbaik harmoni multikultural dalam pendidikan Islam, penelitian ini berkontribusi pada literatur akademis tentang pendidikan Islam

dan multikulturalisme, serta mengarah pada upaya untuk menciptakan masyarakat yang lebih inklusif dan toleran.

Kata kunci: *Pendidikan; Multikultural; Esensi; Keberagaaman; Budaya.*

INTRODUCTION

Educators must have a personality, understand what to teach and master the skills in teaching. Without this, an educator will fail in carrying out his duties. Because educators must have teaching skills which are skills in managing educational activities. By exploring these concepts, an educator can provide knowledge about multicultural education in carrying out the learning process on diversity in the educational environment in society, especially the educational environment of students such as ethnicity, customs, race, and religion. As an educator will be able to create and practice a learning atmosphere that illustrates the value of humanity without getting rid of the culture that is the identity and wealth of the nation, while consistently maintaining Islamic values**.** (Ali, N. D. (2015).

Multicultural education is a guarantor of equality for all students. According to Bhanks in Karta Jayadi et al, multicultural education is an approach to school education reform designed to achieve educational equality for students across racial, ethnic, and cultural lines, social classes and different environments. (Jayadi et al., 2022).

According to Aras, I. N. (2018) Multicultural education is a combination of beliefs and depictions of the recognition and assessment of how important cultural and ethnic diversity is in a person's lifestyle, social experience, identity, educational opportunities, groups or a nation. The strategy is to develop intercultural and multicultural learning. In its development, multicultural education has become a pioneer in maintaining democracy, humanity and pluralism that is implemented in all schools, foundations and educational institutions.

Problems and challenges exist as a result of diversity, which shows that diversity is not only a wealth and valuable treasure, but also a threat to unity and integrity for a country. However, diversity is inevitable in a social group. Therefore, the purpose of this paper is to uncover the essence and best practices may include several aspects such as analysing the concept of harmony, uncovering best practices: identifying best practices in achieving multicultural harmony, as well as challenges and obstacles including the implementation of effective teaching strategies, curriculum, and school management approaches. (Ali, N., & Noor, S. (2019).

METHODS

In this research, the author uses a qualitative approach and uses data collection techniques in the form of literature studies. The qualitative approach itself can be done in many ways or various data collection tools (Amane et al., t.t., p. 49).. Meanwhile, the literature study data collection technique is a technique in collecting data by conducting research on archives, books, journals or other sources in the form of documents (CLA, 2021, p. 49). (CLA, 2021, pp. 204-205).. This study explains multicultural Islamic education along with its essence and implementation in education with the title "Multicultural Harmony in Islamic Education: Revealing the Essence and Best Practices". The data in this research is data with relevant references in the form of books and journals. The analysis of this data uses critical analysis in accordance with the sources that have been researched, researchers present the thought of modernisation of Islamic education in a critical review. (Mahmudah et al., 2023, p. 33). The purpose of this research is to explore in depth about multicultural Islamic education, the values contained in it, the role of Islamic education in understanding multiculturalism, implementation, benefits and obstacles that are passed in the implementatio.

DISCUSSION

A. Definition of Multiculturalism Islamic Education

Multicultural education is a learning approach based on a diversity of values and beliefs and emphasises respect for other cultural diversity. According to Rustam Ibrahim, multicultural education is an effort to develop human potential, appreciate diversity and heterogeneity due to diversity of ethnicity, customs, race, and religion. Multicultural education is more inclined to cultural diversity in the educational environment based on equality, mutual respect and acceptance as well as understanding and ethical commitment to social justice. Multicultural education began with the development of ideas and awareness about interculturalism after World War II.

According to Andika Aprilianto (2019), multicultural education can be said to be a response to the problems of culture, society, and ethnicity that arise. Multiculturalism understands the existence of social diversity so as to avoid problems in social life. Multicultural education instils rules of life such as respect, mutual love, sincerity, and tolerance for the diversity of customs that grow in social diversity. According to some experts, multicultural Islamic education is an approach that promotes a deeper understanding of Islam through the recognition of diverse perspectives and different religious experiences. It supports learners to appreciate and respect religious and

cultural diversity, and promotes tolerance, cooperation and intercultural dialogue. It also emphasises the importance of incorporating multicultural elements in the curriculum and practice of Islamic education to produce comprehensive and enjoyable learning areas for all learners, regardless of their differences. Thus, multicultural Islamic education aims to prepare a generation that is more open, knowledgeable and tolerant in the context of Islam.

Multicultural education views human beings broadly, even though it is not only limited to the racial side but multicultural education also concerns intolerance, poverty, crime, underdevelopment of various minority groups; cultural, social, economic, educational and others. In principle, multicultural education is education that respects differences. Multicultural education always creates a process where every culture can express itself. From this definition, it can be concluded that multicultural education is education that respects differences and teaches tolerance among people to create unity in social relations. (Miftah, 2016)

In conclusion, multicultural Islamic education is an approach in Islamic education that aims to produce a learning environment that is comprehensive, respectful, and understanding of the diverse cultures, beliefs, and social backgrounds that exist in Islamic society. This approach supports students to have an in-depth understanding of the various traditions, values and perspectives that exist in Islam, while opening the door for intercultural dialogue and tolerance. Multicultural Islamic education promotes the principles of equality, justice and respect for differences, and teaches learners to respect human rights, as well as the right to freedom of religion. Thus, multicultural Islamic education plays an important role in shaping a generation that is more inclusive, tolerant and able to contribute positively in an increasingly culturally and religiously diverse society.

The urgency of multicultural Islamic education is important in a global and diverse scope. Multicultural Islamic education plays a central role in building a better understanding of Islam, which is often misinterpreted or misunderstood. In an era where intercultural conflict and interfaith misunderstanding can threaten peace and social harmony, multicultural Islamic education promotes intercultural dialogue and tolerance. This helps overcome stereotypes and prejudices that may arise against Islam, while strengthening Muslim identity and faith in a diverse environment. In addition, multicultural Islamic education provides a strong foundation for understanding universal values such as justice, equality and respect for differences, in accordance with Islamic teachings. Thus, multicultural Islamic education is not only about understanding Islam, but also about building an

attitude of tolerance, comprehensiveness and harmony for all human beings, regardless of their cultural or religious background.

B. Multicultural Values in Islam

Multicultural values in Islam are concepts that encourage diversity, tolerance, and respect for diverse cultures, religions, and traditions in Muslim societies. (Mahmud, A & Ilyas H, 2023) These values become especially relevant in a globalised field, where different groups of people with different backgrounds meet and interact on a daily basis. (Ulya I, 2016) Below are the multicultural values in Islam, which are as follows:

1. Tolerance and Respect for Differences

   One of the most fundamental multicultural values in Islam is tolerance of difference. Islam teaches that every individual is a unique creation of God and deserves to be respected. The Quran, the holy book of Islam, explains in QS. Al-Hujurat verse 13, "O mankind, indeed We have created you from male and female and made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing and All-Knowing."

2. Social Justice and Equality

   Multicultural values in Islam also include the concept of social justice and equality. The Quran clearly states in QS. An-Nahl verse 90, "Allah commands fair behaviour, kindness, and assistance to relatives. And Allah forbids wrongdoing, evil, and enmity. Allah teaches you so that you may always remember".

3. Interfaith Dialogue and Intercultural Interaction

   Islam encourages interfaith dialogue and intercultural interaction as a way to understand and respect differences. The Quran speaks of the importance of dialogue in QS. Al-Imran verse 64, "Say, 'O People of the Book, come to a word of agreement between us and you, that we will worship none but Allah, and associate nothing with Him, and take none of our neighbours for a god besides Allah.' If they turn away, then say, 'Behold, we are those who surrender'".

4. Solidarity and Social Care

   One important aspect of multicultural values in Islam is solidarity and social concern for those in need. The Quran emphasises the importance of giving to the less fortunate in QS. Al-Baqarah verse 267, "O you who believe, spend of the good of your labour and of that which We bring forth from the earth for you. And do not choose that which is bad (from that) and spend of it, even though you do not receive it except by closing your eyes to it. And know that verily Allah is All-Rich and All-Praised". Values such as solidarity and social care encourage Muslims to help those in need, regardless of their

background. This creates an inclusive and supportive social environment, which respects differences and prioritises shared prosperity.

5. Education and Knowledge

Education and knowledge are among the important multicultural values in Islam. Islam encourages its followers to seek knowledge and understand the world better. The Quran invites people to contemplate Allah's creation in QS. Ar-Rum verse 22, "And among the signs of His power is that He created for you wives of your own kind, that you may tend to them and feel secure in them, and that He may establish between you love and affection. Indeed, in such things there are signs for those who think". This shows the importance of understanding and appreciating the diversity in Allah's creation. In the context of multiculturalism, education and knowledge can make it easier to break down judgements and assumptions about other cultural or religious groups, replacing ignorance with better understanding.

6. Respect for Law and Authority

Respect for law and authority is an important value in Islam that is also relevant in the context of multiculturalism. The Quran emphasises the importance of obedience to authority in QS. An-Nisa verse 59, "O you who believe, obey Allah and His Messenger and the authority among you. Then if you differ in opinion about anything, then refer it back to Allah (the Quran) and the Messenger (his Sunnah), if you truly believe in Allah and the Last Day. That is better (for you) and more beneficial".

7. Brotherhood and Unity

The value of brotherhood and unity is an important aspect of Islam that supports multiculturalism. The Quran talks about brotherhood in QS. Al-Hujurat verse 10, "Believers are brothers, so reconcile between your brothers and fear Allah that you may find mercy".

C. The Role of Islamic Education in Multiculturalism

Education in Indonesia plays a very important role in understanding multiculturalism. Indonesia is the largest multicultural country in the world with various ethnic groups, customs, races and religions. The birth of multicultural education is very useful to erase gaps in everything, especially in the field of education.(Nilawati et al., 2021).

Islamic Religious Education has a crucial task in understanding multiculturalism, considering that in Islam, precisely in QS. Al-Hujurat (49:13):

> *"O mankind, indeed, we have created you from a male and a female, then we 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 pious. Indeed, Allah is all-knowing, all-conscientious"* (QS. Al Hujurat: 13).

It is said that as human beings who live side by side, we are encouraged to get to know each other, respect each other's diversity, because we are all the same before Allah SWT. (Suparman, 2017)

However, in reality, this multicultural application has not been fully implemented. Given the fact of learning Islamic religious education in the field, students only receive learning that is transfer of knowledge. Learners are taught to prioritise their religious beliefs, and are not taught to respect other diversity. For example, the rise of radicalism and terrorism issues lately is evidence of the failure of PAI in implementing this multiculturalism. Although it is not the main responsibility, PAI has a very significant role in this regard.(Handoko et al., 2022)

D. Implementation of Multicultural Islamic Education

Multicultural education itself generally means education about cultural diversity. (Supriatin & Nasution, 2017). According to Bunnet presented by Azyumardi Azra, multicultural education has three programmes that can be used for educational institutions and the wider community.
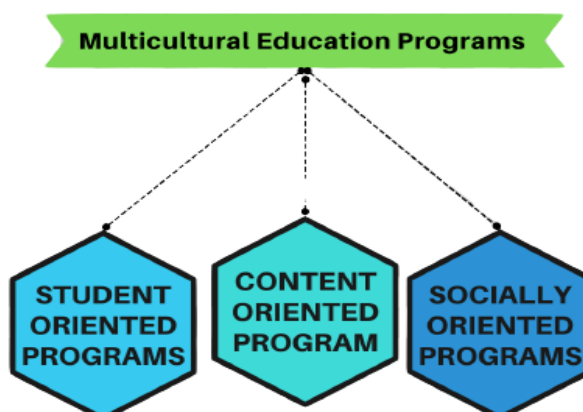

Figure 1. Multicultural Education Programs
Source: Azyumardi Azra (2001)

The following is an explanation of the multicultural education programme chart above;

1. Content-oriented programmes are a form of multicultural education that is very easy to understand in general. Where the goal is to include materials related to multiculturalism in the curriculum as well as in teaching materials to improve students' skills about differences or diversity of ethnicity, race, and culture in Indonesia.

2. Student-oriented programmes are programmes that aim to improve the achievement of different learners. Examples include programmes that research or observe culturally based learning styles, bilingual or bi-cultural programmes, and language programmes that use the language and culture of learners who are considered to be the least numerous in the group.
3. Socially oriented programmes do not aim to improve academic achievement but to increase cultural tolerance to reduce racism. It is used to improve all forms of relationships that exist in the learning process with tolerance. (Azyumardi Azra, 2001)

The implementation of multicultural education in Indonesia did not come out of nowhere and required trial and error, but rather required hard work and a long struggle. This is because Indonesia has just started multicultural education. Therefore, Indonesia still needs references from many countries that have long implemented multicultural education in their countries. (*IMPLEMENTATION OF MULTICULTURAL EDUCATION IN LEARNING | Lentera Pendidikan :* , n.d.)

E. Benefits of Multicultural Islamic Education

Multicultural Islamic education is a way for a person to change skills in some standard systems to believe and apply them according to Islamic views. The benefits of multicultural Islamic education will be explained below:
1. As a preventive effort to reduce conflict in an area.
2. As an effort to increase interest in learning for students.
3. As an effort to foster solidarity, tolerance, empathy among students.
4. As an effort to help learners to recognise differences and be proud of the nation's culture.
5. As an effort for students to be able to respect and not belittle other cultures.

F. Challenges and Barriers to Implementation (Multicultural Islamic Education)

The capacity of teachers or teaching staff in providing teaching materials occupies an important place in the context of multicultural education. They must have a vision broad enough to clearly understand diversity and difference. Although the current education model is student-based and orientated, the role of educators is very important to educate multicultural values. If teachers' multicultural skills and insights are minimal, then it is certain that it will cause obstacles to the successful development of these values. (Faoziah, N. 2016).

The concept of the relationship between Islamic education and multicultural education can be seen by comparing the conceptions, as well as

the contents of the minds of the two concepts. By examining the nature, foundation, principles, forms, an understanding of multiculturalism can be obtained or related to Islamic education. Therefore, the discussion of the relationship between multicultural Islamic education begins with a discussion of the nature of Islamic education and the nature of multicultural education.(Rif'an, A. 2022).

The character of Islamic education and multicultural education can be seen from the table below:

Table 1. The character of Islamic education and multicultural education

Characteristics	Multicultural Values	The Value of Islamic Education
Foundation	Philosophy	Quran, Hadith, Ijtihad
Pedagogical Reference	Equality of Degree, Equality	Equal Nature, Universal
Principle	Democracy, Pluralism and Justice	Al-Musyawarah, Al-Musawah, Al-'Adl
Orientation	Humanity, Togetherness and Peace	Hablun Minan-Nas, Al-Ta'aruf, Al-Ta'awun, Al-Salam
Attitude Development	Tolerance, Empathy, Sympathy and Social Solidarity	Al-Ta'abbudiyat, Al-Tanawwu', Al-Tasamuh, Al-Rahmah, Al-'Afw, Al-Ihsan

Source: Nuraliah Ali, Syamhudian Noor (2019)

The challenges and obstacles to implementation (multicultural Islamic education) include:
1. Differences on the boundaries of multiculturalism as an Ideology
   Some may view multiculturalism as an ideology that should be embraced, respected and fully supported in all aspects of diversity without exception. Others may impose stricter restrictions, arguing that there are certain limits to diversity that should be maintained or that not all aspects of diversity should be accepted.
   In this context, "Differences in the Boundaries of Multiculturalism as an

Ideology" illustrates the diversity of perspectives and approaches that exist towards multiculturalism as an ideology. This means that people have different views on the extent and manner of implementing multiculturalism in society.

2. Exclusivity tendencies in homogeneous groups

What is meant by "exclusive tendencies in homogeneous groups" is the tendency or habit of a group to be exclusive or exclude other people or groups that are different from them. The term "homogeneous group" refers to a group whose members are similar or identical in some way, such as cultural origin, religion, race or beliefs. In the context of this phrase, it could be that the group tends to limit access to or interaction with individuals or groups that do not share similarities.

In fact, there are educational units at primary, junior secondary, senior secondary and university levels whose social, economic, ethnic and religious backgrounds tend to be homogeneous. Children only interact and mingle with friends in their group on a daily basis. If this continues, children's ability to understand and appreciate differences will be disrupted. This homogenisation phenomenon is certainly an obstacle to the implementation of multicultural Islamic education.

3. Ambiguous boundaries of tolerance have the potential for ego-centricism

What this means is that people may not have a clear understanding of the extent to which they should be tolerant of others' views, beliefs or behaviours. When the boundaries of tolerance become blurred, individuals or groups may tend to see things from an ego-centric point of view, i.e. they only notice or understand what suits their own personal views or interests.

Islamic education aims to guide individuals to live a tolerant life, promote human values and love peace. The values of tolerance are important in creating a universal society, upholding the rule of law, valuing differences, compassion and respect for all people, as well as realising common good and upholding honour and dignity. However, other problems arise due to unclear tolerance limits. Excessive tolerance will actually cause people to be inconsistent in carrying out their religious teachings and lead to selfish attitudes, tolerant attitudes towards others for their own interests, or indifferent attitudes (Ali, N., & Noor, S. 2019).

The multicultural education programme to be developed is one that provides a learning environment that meets basic academic and social needs. The educational programme aims to access and acquire the desired skills to create a civilised society. (HummelstedtA, Ida P., 2021).

G. Multiculturalism Policies in Some Democracies

1. Australia's Multiculturalism Policy.

   Australia is considered the centre of multiculturalism among countries. Based on the results of the Multiculturalism Policy Index (MPI) in 2010, Australia is the first country out of 21 countries included. The Immigration Restriction Act was implemented by Australia in 1901. This law became known as the White Australia Policy, which restricted the immigration of non-Europeans to Australia until 1973. However, true multiculturalism began in Australia in 1973 during the Gough Whitlam-led Labour Party. It was an unstable country that was constantly under attack from various government agencies, including the military, depending on the situation.

2. Canada's Multiculturalism Policy

   Comparable to Australia, Canada is a multicultural developing country. In fact, Canada was the first country to adopt multiculturalism as a national policy in 1971 under the leadership of Prime Minister Pierre Trudeau. On 8 October 1971, Prime Minister Trudeau declared that Canada would adopt legislation that reflected the country's multicultural makeup and was a world first. In terms of policy, advocates of multiculturalism often cite the 1963 Royal Commission on Bilingualism and Biculturalism as the cornerstone of contemporary multiculturalism in Canada. Canada's multiculturalism policy was incorporated into the Canadian Constitution in 1983. Then, in 1988, the first guidelines for multiculturalism in Canada were discussed in a meeting chaired by Prime Minister Brian Mulroney.

   Multiculturalism is based on an approach of corporate pluralism. One example of the corporate pluralism model is the recognition of Canada's multicultural heritage and ethnic diversity as well as race, religion, sexual orientation, and physical and mental abilities within the boundaries of the 1982 Charter of Rights and Freedoms and the UN Convention on Human Rights. Status of Women in 1988. Other examples are the implementation of the Canadian Foundation for Interracial Relations in 1996 and the passing of the Employment Equity Act in 1986. Further examples are the establishment of Canadian Multiculturalism Day (June 27) in 2002, Asian Heritage Month (May), the Canada Action Plan Against Racism in 2005, and the new Canadian Multiculturalism Programme goals implemented in 2010. The Justin Trudeau government, in power since 2015, has gradually eroded Canada's consistency in promoting multiculturalism. He uses multiculturalism as a shield against nationalism and the dominance of two lonely groups (British and French) in Canada.

1. Sweden's Multiculturalism Policy.

   In all seriousness, Sweden began to challenge multi-capitalism in 1974, not

long after Australia. The development of multicultural law in Switzerland cannot be separated from the spirit of Olof Palme and his role as a gatekeeper activist. Before that, however, a multicultural society had emerged in Sweden during the 1960s in the context of the immigration crisis. By this time, Sweden had received a large influx of immigrants from the Philippines. The end of World War II highlighted significant changes in the Swedish economy with respect to immigration. The previous immigration laws introduced in the 1930s were liberalised. In 1967, a labour organisation that supported religious diversity was founded. They introduced the "minority programme" and demanded that the Social Democratic government provide a consistent policy on the programme and recognise the religious belief aspirations of minority groups. Although there is still debate about this, this research helps explain why the Social Democratic government acted the way it did. Despite scepticism towards religious diversity, the Immigration Act of 1968 emphasised the need for special efforts to cater to immigrants' desire to strengthen their ties with their native language and culture.

In 1975, Swedish multiculturalism began to accept new ideas. At this time, the Swiss Parliament actively sought to strengthen laws protecting new immigrants and minority groups. The 1975 Immigration and Minorities Act was an attempt to harmonise assimilationist principles with the "Swedish" laws that were being implemented, such as in the case of the Sami minority in the eastern region of the country. Since 1990, however, Swedish multiculturalism has increasingly aligned with the integrative paradigm. This is characterised by an increase in their multiculturalism policy index score, which has ranked the country third behind Australia and Canada. The success of Sweden's multiculturalism policy combines the approaches of cultural pluralism, integration and volunteerism.

2. UK Multiculturalism Policy

In 2017, the percentage of British citizens born abroad was 14.4% of the country's total population born abroad. According to 2017 data, about 50% of English-speaking people identify as Christian, while about 41% say they do not, and the majority are Muslim, Hindu, Sikh, Buddhist and Jewish. The UK is one of the few multicultural countries in the liberal democratic world that practices multiculturalism in the spirit of the "light touch". This is because not many foreigners in the UK are interested in studying abroad, such as in Australia, Canada and Switzerland. Since the 1980s, Britain's "light touch" policy towards multiculturalism has favoured a more separatist form. This first multiculturalism has enabled the 'parallel life' or fraternity of Britons in general to think about some minority groups,

especially Muslims, as equal parts of an imagined community with common experiences and interests.

3. France's Multiculturalism Policy

   The first article of the 1958 Constitution states that "France will be a republic not subject to tyranny, secular, democratic and social." "The nation will guarantee all its citizens the observance of the law without distinction of origin, race or religion, and will uphold all human rights." France does not recognise minority groups, whether ethnic, religious, linguistic or otherwise. Under French law, every citizen has equal rights, and the law does not require the granting of special rights or affirmative action to "existing groups" supported by ethnicity, religion, belief or language. In France, every individual is treated as a citizen, not as a member of a particular racial or religious group. Therefore, there is currently no statistical calculation that can be used as a guide regarding the number of French who are descendants of immigrant families, the percentage of Muslims who convert to Islam in the country, and other related topics. Under French law, every citizen has equal status and rights, and its laws do not require them to grant certain rights to certain groups, be it ethnicity, religion, race, language, or culture. In this way, France also fails to recognise the existence of minority groups, such as indigenous peoples or migrants.

4. Germany's Multiculturalism Policy

   Germany is one of the few liberal-democratic countries that has also suffered greatly from the implementation of multiculturalism. Chancellor Angela Merkel, moreover, is a member of the "chorus" of European leaders who challenge that multiculturalism has utterly failed..." Four years after declaring that German multiculturalism is doomed to fail, Angela Merkel has again made a statement denying German multiculturalism. Nevertheless, there is still much disagreement about the multicultural laws in Germany, especially what Germany's rulers did several decades ago.Germany is now far more advanced than it was before the war.The greatest setback in the history of multiculturalism was when, during the Nazi regime, racial prejudice became so severe that it led to the Holocaust. About seventy thousand ethnic Jews were involved in this incident, and it became the most significant event in the history of multiculturalism. history of anti-racist alliances in the world. (Dr. Umar Suryadi Bakri, 2020, pp. 125-150)

   This article examines the importance of multicultural harmony in the context of Islamic education, reveals its essence, and analyses the best practices in achieving multicultural harmony in various Islamic educational institutions. The study shows that multicultural harmony in Islamic education

is not just an accepted cultural diversity, but also an active process of building understanding and positive engagement between different groups. Best practices for achieving multicultural harmony involve the integration of multicultural values in the curriculum, open learning approaches, and social engagement in support of multicultural education.

The findings of the study have significant implications in the context of Islamic education. Firstly, understanding and applying the concept of multicultural harmony can strengthen individual Islamic identity while respecting cultural diversity. Secondly, it is a best practice to improve the quality of Islamic education by creating a welcoming and supportive environment for students. Third, achieving multicultural harmony in Islamic education can contribute to peace and social stability in a multicultural society.

This study provides a conceptual and practical foundation for integrating multicultural harmony in Islamic education. The results can be used by educational institutions, policy makers and practitioners to design more inclusive curricula and effective learning approaches. In addition, a better understanding of the essence and best practices in multicultural Islamic education can alleviate the divisions or problems and disparities of multicultural societies.

This study reinforces previous research that has paid more attention to the importance of multicultural harmony in education. However, we add insight by delving deeper into the essence of this concept and by providing practical guidance on best practices in achieving it. Other results, reflecting changes in the dynamics of an increasingly diverse society, highlight that Islamic education must continually adapt to meet emerging challenges and opportunities.

CONCLUSIONS

This research has been analysed with a critical review in accordance with the main evidence or findings of the problem that has been researched. The main evidence is in the form of journals and books as mentioned in the bibliography. The problems in the research on multicultural harmony in Islamic education: revealing the essence and implementation in education, in accordance with the objectives of the research which can find out in depth about multicultural Islamic education, the values contained in it, the role of Islamic education in understanding multiculturalism, implementation, benefits and obstacles that are passed in the implementation.

In this study, there are findings revealed that multiculturalism education is not only important for the life of society or the state, but also

important for Islamic education, especially for students. In addition, the implementation of multiculturalism education in Indonesia does not necessarily run independently, but uses references from democratic countries that implement multiculturalism education. Based on this research, multiculturalism education is very appropriate to be applied in Islamic education, because in practice students also differ in ethnicity, customs, race and religion. Therefore, with this multiculturalism education can increase solidarity, tolerance and mutual respect with others.

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