



**ADVANCING MULTICULTURAL EDUCATION IN INDONESIA:
INSIGHTS FROM AMIN ABDULLAH'S PERSPECTIVE**

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ABSTRACT

This article examines multicultural education through the lens of Amin Abdullah, a notable Indonesian Muslim scholar. Using a descriptive-qualitative approach, it reviews his works to elucidate his perspective. Abdullah's ideas address Indonesia's diverse social and cultural landscape, emphasizing intercultural understanding and tolerance, particularly in the post-Suharto era, marked by the resurgence of ethnic and religious identities. The article defines multicultural education and its goals, explores the influence of organizations like Muhammadiyah and Nahdlatul Ulama on Abdullah's thought, and discusses the implications for Indonesian education. It advocates for inclusive curricula, tolerance promotion, teacher training, and multicultural materials, while addressing challenges such as resistance from conservative groups. Integrating perspectives from other scholars, it offers a comparative analysis within the broader discourse on multicultural education, enhancing understanding of integrating cultural and religious diversity into Indonesian education, while noting potential limitations and practical application difficulties.

Keywords: Education; Multicultural; Amin Abdullah

ABSTRAK

Artikel ini mengkaji pendidikan multikultural melalui perspektif Amin Abdullah, seorang cendekiawan Muslim Indonesia yang terkemuka. Dengan menggunakan pendekatan deskriptif-kualitatif, artikel ini menelaah karya-karyanya untuk menjelaskan pandangannya. Ide-ide Abdullah menyoroti keberagaman sosial dan budaya di Indonesia, dengan penekanan pada pemahaman dan toleransi antarbudaya, terutama di era pasca-Suharto yang ditandai dengan kebangkitan identitas etnis dan agama. Artikel ini mendefinisikan pendidikan multikultural dan tujuannya, mengeksplorasi pengaruh organisasi seperti Muhammadiyah dan Nahdlatul Ulama terhadap pemikiran Abdullah, serta membahas implikasinya bagi pendidikan di Indonesia. Artikel ini menganjurkan kurikulum yang inklusif, promosi toleransi, pelatihan guru, dan materi multikultural, sambil mengatasi tantangan seperti resistensi dari kelompok konservatif. Dengan mengintegrasikan perspektif dari cendekiawan lain, artikel ini menawarkan analisis komparatif dalam wacana yang lebih luas tentang pendidikan multikultural, meningkatkan pemahaman tentang integrasi keberagaman budaya dan agama dalam pendidikan di Indonesia, sambil mencatat potensi keterbatasan dan kesulitan dalam penerapan praktis.

Kata Kunci: Pendidikan; Multikultural; Amin Abdullah



INTRODUCTION

In the contemporary global landscape, education stands as a fundamental cornerstone in nation-building endeavors, particularly amidst the currents of globalization. The imperative of fostering an inclusive educational environment becomes increasingly salient, necessitating a deep understanding and acknowledgment of the multifaceted diversities inherent within society (Alim, 2011). At the heart of this discourse lies the pivotal concept of multicultural education, conceived as a response to the rich tapestry of cultural, ethnic, and religious pluralism. Multicultural education underscores the importance of recognizing and embracing diversities as integral components of the educational journey, facilitating the cultivation of mutual respect, empathy, and intercultural understanding.

A prominent figure in shaping and advancing the discourse of multicultural education in Indonesia is Amin Abdullah, a renowned scholar esteemed for his expertise in Islamic education (Haryati, 2020). Abdullah's seminal contributions offer a unique perspective through which to examine multicultural education, particularly within the context of Indonesian Islamic educational frameworks (Muhammad Farid, 2015). His insights provide valuable insights into the integration of multicultural principles within Islamic educational paradigms, thereby enriching the discourse on educational inclusivity and diversity.

This paper endeavors to delve into Abdullah's conceptualizations of multicultural education, aiming to elucidate

the theoretical foundations, advocated values, and their implications for educational development in Indonesia. By dissecting Abdullah's ideas, we aspire to provide a more nuanced understanding of how multicultural education can be effectively integrated, particularly within Islamic educational contexts. Through rigorous analysis and critical examination, we seek to shed light on the potential synergies and tensions between multicultural principles and Islamic educational traditions.

However, it is imperative to acknowledge certain lacunae within the current discourse surrounding multicultural education and Abdullah's contributions. Firstly, the absence of critical scrutiny hinders a comprehensive assessment of multicultural education and Abdullah's scholarly contributions. Engaging with alternative viewpoints and potential criticisms would enrich the analytical depth and scholarly rigor of the discourse. Moreover, while the text alludes to exploring theoretical frameworks, a more explicit delineation of these theories and their intersections with Abdullah's work is warranted. Broadening the scope to include comparative analyses or international perspectives would enhance the depth and breadth of the discourse.

Furthermore, the paper lacks empirical substantiation for its assertions regarding the impact of multicultural education on Indonesian educational development. Incorporating empirical studies or case analyses would fortify the argument and furnish tangible evidence of multicultural education's efficacy in fostering inclusive educational environments. Lastly, enhancing

language clarity and coherence is essential to augment the readability and persuasiveness of the paper. Ensuring that arguments are conveyed with precision and lucidity is paramount to effectively communicate complex ideas to a scholarly audience.

Comparatively, previous studies have explored various dimensions of multicultural education in Indonesia but often without a specific focus on Abdullah's contributions. For instance, research by Susanti (2018) examines the challenges and opportunities of implementing multicultural education in Indonesian schools, emphasizing the need for inclusive curricula and teacher training programs. While Susanti's study provides valuable insights into the broader landscape of multicultural education, it lacks the depth of analysis regarding Abdullah's perspectives and their implications for educational development.

Furthermore, the article by Wulandari and Mulyana (2019) investigates the role of teacher beliefs and attitudes in promoting multicultural education in Indonesian classrooms. Their research highlights the significance of teacher perceptions in shaping instructional practices and fostering intercultural understanding among students. However, Wulandari and Mulyana's study does not specifically address Abdullah's contributions or examine how Islamic educational frameworks intersect with multicultural pedagogies.

In contrast, this article rectifies this omission by conducting a thorough and focused examination of Abdullah's ideas and their implications for educational development in Indonesia. By synthesizing

Abdullah's theoretical frameworks with empirical evidence and contextual analyses, the article sheds light on the potential synergies between multiculturalism and Islamic education. In doing so, it enriches the discourse on educational inclusivity and diversity, offering valuable insights for scholars, educators, and policymakers alike.

RESEARCH METHOD

The methodological approach employed in this study is rooted in the descriptive-qualitative paradigm, aligning with the research aim to comprehensively explore Amin Abdullah's perspectives on multicultural education within the Indonesian Islamic context. The rationale behind choosing this method stems from its capacity to delve into nuanced textual analyses and conceptual mappings, which are essential for unraveling the intricacies of Abdullah's writings. Furthermore, the decision to utilize the descriptive-qualitative method was informed by its flexibility in accommodating the diverse range of sources prevalent in the domain of multicultural education discourse.

Building upon the foundational work of Soehadha (2012), who elucidates the applicability of qualitative methodologies in educational research, this study adopts a rigorous approach to data collection and analysis. Through meticulous observation, encompassing a thorough review of Abdullah's published works spanning various formats, including books, articles, and speeches, the research aims to construct a comprehensive repository of his views on multicultural education. This methodological choice is underpinned by Moleong's (2006)

assertion regarding the significance of observational techniques in synthesizing diverse data sources to derive meaningful insights.

In tandem with the data collection process, the study employs a content analysis framework to systematically dissect Abdullah's discourse on multicultural education. This analytical technique facilitates the identification of recurring themes, shifts in ideological stances, and the evolution of concepts over time. Moreover, it enables the researcher to navigate the complex interplay between Indonesian Islamic values and cultural dynamics, thereby enriching the understanding of multicultural education within this socio-cultural milieu.

By adopting this methodological framework, the research endeavors to offer a nuanced portrayal of Abdullah's conceptualization of multicultural education, elucidating its historical trajectory, contemporary relevance, and contextual nuances. Moreover, by critically engaging with Abdullah's writings, the study seeks to contribute to ongoing discourses on multicultural education theory and practice, particularly within the Indonesian educational landscape.

RESULT AND DISCUSSION

Brief Biography of M. Amin Abdullah

Amin Abdullah, born on July 28, 1953, in Margomulyo, Tayu, Pati, Central Java, is a distinguished scholar whose academic journey has significantly contributed to the field of Islamic philosophy and education. Graduating from Kulliyat al-Mu'allimin al-Islamiyyah (KMI), Pesantren Gontor,

Ponorogo, in 1972, Abdullah continued his scholarly pursuits at Institut Pendidikan Darussalam (IPD) before obtaining his Bachelor's degree in 1981 from the Faculty of Ushuludin, Department of Comparative Religion, IAIN Sunan Kalijaga, Yogyakarta.

Abdullah's academic trajectory reached its pinnacle with his Ph.D. program in Islamic Philosophy at the Middle East Technical University (METU), Ankara, Turkey, sponsored by the Department of Religion and the Government of the Republic of Turkey, from 1985 to 1990. His post-doctoral stint at McGill University, Montreal, Canada, further enriched his scholarly repertoire.

However, the text falls short in providing a comprehensive overview of Abdullah's research endeavors. While his engagements in research, particularly in Islamic education, multiculturalism, and contemporary Islamic thought, are highlighted, specific details regarding his seminal contributions and research findings remain elusive. Furthermore, although references to scholarly works acknowledging Abdullah's influence are mentioned, the text fails to elucidate the direct correlation between these publications and Abdullah's scholarly output.

Amin Abdullah's significance extends beyond his academic credentials; his profound impact on multicultural education and Islamic discourse in Indonesia establishes him as a prominent intellectual figure. His scholarly endeavors continue to shape contemporary discussions, particularly within the multicultural context of Indonesia.

The Conceptual Dimensions of Multicultural Education

In the perspective of education experts in general, multicultural education is an educational approach that recognizes and appreciates the cultural, ethnic, religious, and social diversity existing within a society. This definition emphasizes the importance of creating an inclusive learning environment where each individual is valued for their differences. Multicultural education aims to promote intercultural understanding, tolerance, and cooperation among diverse groups in society (Badrudin 2017).

Amin Abdullah, as an Islamic scholar who also contributes to the field of education, offers a unique contribution to the concept of multicultural education. According to his view, multicultural education is not only about acknowledging cultural diversity but also recognizing and respecting religious diversity. For him, multicultural education in the context of Indonesia, which has complex social and cultural backgrounds, must include a strong Islamic dimension (Mu'min 2016). Amin Abdullah sees multicultural education as a means to foster interreligious tolerance and strengthen unity within the framework of Indonesian diversity. His definition encompasses efforts to shape the character of students who not only respect cultural differences but also internalize Islamic values that promote justice, peace, and diversity.

In the convergence of the definition of multicultural education by education experts in general and Amin Abdullah in particular, it can be seen that there is a similarity in emphasis on the appreciation of diversity and sustainability in the educational process. Both

on a global scale and in the context of Indonesia, multicultural education is interpreted as a foundation for addressing differences, building cross-cultural understanding, and shaping individuals who can positively contribute to diverse societies (Wahdiah, Ismail, and Mahmud 2023).

Education experts generally agree that the primary goal of multicultural education is to create an inclusive learning environment that respects cultural, ethnic, and religious diversity. Some of the main objectives involve (Ibrahim 2015): first, fostering intercultural understanding. In the context of multicultural education, it is crucial to cultivate a profound understanding of intercultural dynamics. The primary aim of multicultural education is to instill broader awareness and deeper comprehension of the various cultures present within society. This enables individuals, particularly students, to appreciate both the differences and similarities among them. The development of intercultural understanding entails a complex and ongoing process. Firstly, individuals need to acknowledge the existence of cultural diversity surrounding them. This involves an awareness of the diverse cultural backgrounds, values, beliefs, and practices found within multicultural societies.

Furthermore, individuals need to recognize that these cultural differences are not barriers but rather sources of richness and valuable learning opportunities. By understanding and appreciating these differences, individuals can open themselves to learning from the experiences and perspectives of others, thereby enriching their understanding of the wider world. The

importance of developing intercultural understanding also lies in efforts to alleviate conflicts and enhance cooperation among individuals from different cultural backgrounds. By gaining a deeper understanding of each other's cultures, individuals can foster better relationships, mutual respect, and collaborate in achieving common goals. Therefore, multicultural education plays a crucial role in shaping individuals who can live harmoniously in an increasingly diverse society. By cultivating a profound intercultural understanding, we can create an inclusive, fair environment that values the cultural diversity characteristic of today's global society.

Secondly, fostering tolerance and respect. This objective encompasses efforts to cultivate attitudes of tolerance, appreciation, and openness towards diversity within society. Multicultural education strives to mitigate prejudices and stereotypes that may arise. Thirdly, community empowerment. Through multicultural education, experts aim to empower individuals and communities, enabling them to make positive contributions in a multicultural society. Fourthly, the development of intercultural skills. This objective involves the cultivation of communication, collaboration, and problem-solving skills across cultures, which are crucial skills in today's global environment. Fifthly, understanding of value systems. Multicultural education aims to assist students in understanding and respecting different value systems, particularly in the context of religious and spiritual values.

In Amin Abdullah's perspective, the aim of multicultural education encompasses not only social and cultural dimensions but also has distinct Islamic dimensions. According to his thinking, these objectives can be detailed as follows (Rois 2013): Firstly, the integration of Islamic values. Amin Abdullah emphasizes the importance of integrating Islamic values within the context of multicultural education. The goal is to create individuals who have a profound understanding of Islam and can apply these values in their daily lives. Secondly, the formation of Islamic character. This objective includes efforts to shape the character of students in accordance with Islamic teachings, including aspects such as honesty, integrity, and piety towards God. Thirdly, the strengthening of Islamic identity. According to Amin Abdullah, multicultural education also aims to strengthen the Islamic identity of students, enabling them to live confidently and responsibly in a multicultural society. Fourthly, the development of understanding of Islamic diversity. In addition to cultural diversity, this objective includes a deep understanding of diversity within Islamic traditions and interpretations, enriching students' insights into the Islamic heritage.

Through this perspective, Amin Abdullah provides a specific dimension that reflects the Indonesian Islamic context in the effort to achieve the goals of multicultural education. Thus, these goals are not only about fostering intercultural harmony but also enriching Islamic understanding and strengthening Islamic identity within a multicultural society.

Amin Abdullah's Thought on Cultural and Religious Diversity

Amin Abdullah's thoughts on cultural and religious diversity are reflected as an integral part of his philosophical and educational views. Within this context, Amin Abdullah offers an inclusive perspective, recognizing diversity as an asset and wealth to a society. The following are key points in Amin Abdullah's thinking on cultural and religious diversity: firstly, the Positive Values of Diversity. Amin Abdullah views cultural diversity as an opportunity for mutual understanding and enriching human experiences. He believes that diversity creates a framework for constructive intercultural dialogue.

Secondly, Tolerance and Brotherhood Amongst Religious Communities. In Amin Abdullah's view, religious diversity should not be a source of conflict but a stage for tolerance and brotherhood among religious communities. He advocates for a deep understanding of other religious teachings as the foundation for social harmony. Thirdly, Education as a Medium for Understanding Diversity. Amin Abdullah believes that education plays a key role in shaping a correct understanding of cultural and religious diversity. He advocates for education that encourages students to appreciate differences, foster openness, and engage in intercultural dialogue. Fourthly, Integration of Islamic Values in the Context of Diversity. In the Islamic context, Amin Abdullah emphasizes the integration of Islamic values as a cohesive force in multicultural societies. He advocates for the development of an inclusive understanding of Islam, recognizing diversity

as part of God's destiny. Fifthly, the Importance of Justice and Equality. Amin Abdullah highlights that diversity must be accompanied by principles of justice and equality. He opposes discrimination based on culture or religion, viewing every individual as an integral part of the larger social mosaic. Sixthly, Empowering Communities Through Diversity. Amin Abdullah's thinking emphasizes that diversity benefits not only individuals but also society as a whole. Empowering communities through diversity is seen as a step towards a more just and harmonious society.

Through his thoughts on cultural and religious diversity, Amin Abdullah aims to guide society to view differences as assets rather than threats. This concept reflects Islamic values that embrace tolerance, brotherhood, and respect for differences, making it a relevant perspective in the context of today's multicultural society.

Social and Cultural Context of Indonesia in Amin Abdullah's Thought

When discussing the social and cultural context of Indonesia in Amin Abdullah's thoughts regarding the concept of multicultural education, several dimensions need to be considered. Amin Abdullah's ideas cannot be separated from the reality of Indonesian society, which is rich in cultural, ethnic, and religious diversity (Setyowati 2022). The following is a discussion on the social and cultural context of Indonesia in Amin Abdullah's thinking: **Firstly**, Indonesian Cultural Diversity, including: (Jainul Arifin 2017). (1) Recognition of Diversity. Amin Abdullah consistently acknowledges and appreciates the cultural

diversity in Indonesia. His thoughts reflect a deep understanding of the various ethnicities, languages, and customs that shape the framework of Indonesian society. (2) The Concept of Bhinneka Tunggal Ika. Amin Abdullah's thinking embodies the concept of Bhinneka Tunggal Ika (unity in diversity), which is the national motto of Indonesia. He embraces the values of diversity as the nation's asset and wealth.

In Amin Abdullah's perspective, the diversity of Indonesian culture is not seen as a source of division, but rather as a unifying factor that enriches the nation's identity. He emphasizes the importance of embracing and celebrating this diversity as it contributes to the strength and resilience of Indonesian society. Furthermore, Amin Abdullah's approach to multicultural education emphasizes the need to foster mutual respect, understanding, and tolerance among different cultural, ethnic, and religious groups. He advocates for an inclusive educational system that promotes cultural sensitivity and social cohesion.

Secondly, the Influence of Muhammadiyah. The influence of Muhammadiyah on Amin Abdullah's multiculturalism thinking is profoundly significant, particularly considering his close affiliation with this organization (Andhim and Ali, 2019). Muhammadiyah, as an Islamic organization with a long history in Indonesia, has made significant contributions to Amin Abdullah's thinking regarding the concept of multiculturalism (Sani and Ilham, 2021). Here are several aspects of Muhammadiyah's influence on Amin Abdullah's

multiculturalism thinking (M. A. Abdullah, 2000b).

Muhammadiyah has a distinguished tradition in the realm of education, rooted in its commitment to fostering inclusivity and accessibility within educational frameworks. This emphasis on inclusivity aligns closely with Amin Abdullah's conceptualization of multicultural education, which advocates for the integration of cultural, ethnic, and religious diversity within Islamic educational paradigms (M. A. Abdullah, 2020). Abdullah's perspective underscores the notion that Islamic education should not only accommodate but actively embrace the multifaceted dimensions of diversity present within Indonesian society. Muhammadiyah's historical influence in advancing inclusive education serves as a foundational cornerstone for Abdullah's scholarly framework. The organization's longstanding dedication to promoting educational equity and social justice resonates with Abdullah's vision of education as a transformative force that empowers individuals from diverse backgrounds. Therefore, Muhammadiyah's pivotal role in shaping inclusive education can be viewed as the bedrock upon which Abdullah's thinking is built, highlighting the symbiotic relationship between Muhammadiyah's educational ethos and Abdullah's conceptualization of multicultural education.

In the realm of Indonesian Islamic thought, Muhammadiyah stands as a prominent advocate of moderate Islamic principles, emphasizing values of tolerance and interreligious dialogue as essential components of societal harmony. Amin

Abdullah, a distinguished scholar renowned for his expertise in Islamic education, draws heavily from Muhammadiyah's approach in shaping his conceptualization of multiculturalism. Abdullah's perspective underscores the pivotal role of tolerance and dialogue in fostering interfaith understanding and coexistence within Indonesian society. In alignment with Muhammadiyah's ethos, Abdullah perceives these values as foundational pillars for building bridges of understanding and cooperation among religious communities. By integrating Muhammadiyah's principles into the framework of multicultural education, Abdullah advocates for an inclusive educational environment that celebrates religious diversity while promoting mutual respect and harmony. Thus, Abdullah's scholarly contributions not only reflect the ethos of Muhammadiyah but also offer practical insights into how Islamic values can be harnessed to advance multiculturalism and interfaith relations in Indonesia. This alignment with Muhammadiyah's principles strengthens the relevance and applicability of Abdullah's ideas within the broader context of Indonesian Islamic education and societal development.

Muhammadiyah, renowned as an Islamic organization championing a moderate Islamic approach, serves as a cornerstone in shaping Amin Abdullah's perspectives on multiculturalism. Abdullah's stance underscores a profound appreciation for Muhammadiyah's ethos, advocating for Islam to be articulated in a moderate and inclusive manner within the multicultural context of Indonesia. Central to Abdullah's thinking is

the notion that Islam should embrace diversity as a divine blessing, to be cherished and celebrated rather than shunned or marginalized (Nakamura, Siddique, & Bajunid, 2001). This alignment with Muhammadiyah's moderate principles not only underscores Abdullah's commitment to fostering harmony and inclusivity but also reflects his recognition of the intrinsic value of diversity in Indonesian society. By emphasizing the compatibility between Islam and multiculturalism, Abdullah's perspective contributes to a broader discourse on religious pluralism and social cohesion, offering valuable insights for educators, policymakers, and religious leaders navigating the complexities of contemporary multicultural societies.

In addition to its contributions to Islamic education and multiculturalism, Muhammadiyah has been actively engaged in advocating for women's rights and promoting women's education (M. A. Abdullah, 2013). Amin Abdullah's conceptualization of multiculturalism encompasses a holistic and inclusive perspective on women's roles in education, aligning with the gender equality values that have long been espoused by Muhammadiyah (M. A. Abdullah, 2001). This inclusive stance underscores Abdullah's commitment to fostering educational environments that empower women and promote gender equity. By integrating gender perspectives into his framework of multicultural education, Abdullah not only enriches the discourse on educational inclusivity but also underscores the interconnectedness of gender equality and cultural diversity. This nuanced

understanding of multiculturalism, which acknowledges the multifaceted identities and experiences of individuals within educational contexts, is paramount for fostering inclusive societies and advancing educational development. Therefore, Abdullah's advocacy for gender-inclusive multicultural education holds significant implications for promoting social justice, equity, and human rights within educational systems, particularly within the Indonesian context.

Amin Abdullah's multifaceted engagement with Islamic organizations, particularly Muhammadiyah and Nahdlatul Ulama (NU), underscores his nuanced approach to multiculturalism within the Indonesian context. While Abdullah is closely associated with Muhammadiyah, his career trajectory reveals a positive relationship with NU as well. This dynamic interaction between Islamic organizations not only enriches Abdullah's perspective on multiculturalism but also fosters a space for dialogue and collaboration among diverse Islamic traditions in Indonesia (M. A. Abdullah, 2000c). By drawing from the principles and values espoused by both Muhammadiyah and NU, Abdullah's conceptualization of multiculturalism transcends sectarian boundaries, offering a holistic and inclusive Islamic dimension to his ideas. This demonstrates the potential for Islamic organizations to play a pivotal role in fostering multicultural and tolerant societies. The influence of Muhammadiyah on Abdullah's thinking serves as a solid theoretical foundation, while his positive relationship with NU underscores the importance of inter-organizational dialogue

and cooperation in advancing a unified vision of multiculturalism within the Islamic framework. Such collaboration not only enriches academic discourse but also contributes to the broader societal goal of promoting inclusivity and diversity in Indonesia.

Thirdly, Multicultural Challenges in Indonesia. Amin Abdullah's scholarly contributions reflect a profound understanding of the complex challenges inherent in managing Indonesia's diverse cultural, ethnic, and religious landscape. Central to Abdullah's perspective is the recognition of multicultural education as a potent tool for addressing social tensions and promoting intergroup understanding. Abdullah's work underscores the crucial role of education in cultivating values of tolerance and dialogue, essential for fostering social harmony amidst cultural diversity (M. A. Abdullah, 2000c). By emphasizing the importance of these values, Abdullah advocates for an educational approach that not only celebrates diversity but also actively engages in mitigating conflicts and promoting mutual respect among different ethnic and religious communities. Abdullah's insights offer valuable guidance for educational policymakers and practitioners seeking to navigate the complexities of Indonesia's multicultural society, providing a framework for fostering inclusive educational environments that promote social cohesion and understanding.

Fourthly, Education as a Means of Social Transformation. Amin Abdullah's perspective underscores the pivotal role of education as a catalyst for social

transformation within the Indonesian context. He posits that multicultural education extends beyond the mere transmission of knowledge; it serves as a vehicle for cultivating individuals who possess a profound appreciation for diversity. Central to Abdullah's ideas is the notion that multicultural education plays a crucial role in shaping a cohesive and inclusive Indonesian national identity. Rather than viewing differences as sources of conflict, Abdullah advocates for celebrating diversity as a collective strength that enriches the fabric of society (M. A. Abdullah, 2010).

Abdullah's conceptualizations of multicultural education are deeply rooted in the socio-cultural landscape of Indonesia, yet they transcend mere reactionary responses. Instead, his ideas represent a proactive endeavor to devise solutions capable of addressing the multifaceted challenges inherent in Indonesia's diverse society. By harnessing the potential of the nation's rich cultural tapestry, Abdullah envisions a future where diversity serves as a catalyst for progress rather than division. His approach emphasizes the importance of fostering inclusive educational environments that not only accommodate but also embrace the diverse backgrounds and perspectives of Indonesian learners.

Furthermore, Abdullah's thoughts on multicultural education resonate with broader discourses on social cohesion and nation-building. By promoting intercultural dialogue and understanding, Abdullah's framework seeks to foster a sense of unity amidst diversity, thereby contributing to the development of a more harmonious and

resilient Indonesian society. Through his visionary approach to multicultural education, Abdullah offers valuable insights into how education can serve as a transformative force in navigating the complexities of contemporary Indonesian society while simultaneously capitalizing on its rich cultural heritage.

The Evolution of Amin Abdullah's Thought in Multicultural Education

Amin Abdullah's ideas on multicultural education have undergone significant evolution throughout his career. Through his intellectual journey, Amin Abdullah has developed his concepts over time, responding to the ever-changing social, cultural, and political dynamics in Indonesia. The following is a discussion on the evolution of Amin Abdullah's thoughts in the field of multicultural education:

First, Initial Approach. Early in his career, Amin Abdullah highlighted the importance of tolerance and appreciation of diversity, though he may not have explicitly formulated the concept of multicultural education. Amin Abdullah demonstrated concern for social and cultural issues, but had not fully detailed the role of education in addressing such diversity (M. A. Abdullah 2000a). Second, Strengthening of Multiculturalism Concept. Over time, particularly in the context of globalization's influence and the increasing complexity of Indonesian society, Amin Abdullah may have begun to reinforce the concept of multiculturalism in his thinking. At this stage, Amin Abdullah began explaining the concept in the educational context, emphasizing the role of educational institutions in creating

inclusive environments that value differences (M. A. Abdullah 2005). Third, Relevance to Social-Political Context. Responding to changes and social-political challenges in Indonesia, Amin Abdullah began highlighting the relevance of the concept of multicultural education in addressing social conflicts and strengthening national cohesion. Fourth, Connection with Moderate Islamic Movement. Given his background in Islamic contexts and influence from Muhammadiyah and interactions with NU, Amin Abdullah may have started to link the concept of multicultural education with moderate Islamic movements. At this level, Amin Abdullah provided deeper insights into how Islamic values can be integrated into multicultural education to create a more inclusive and tolerant society (M. A. Abdullah 2016). Fifth, Support for the Democratization Process. In the context of democratization processes in Indonesia, Amin Abdullah may have begun to recognize the role of multicultural education in shaping critical, democratic, and responsible citizens. At this level, Amin Abdullah emphasized the formation of character that not only understands diversity but also contributes positively to societal development (M. A. Abdullah 1995).

Through the evolution of his thinking, Amin Abdullah not only created a strong conceptual framework for multicultural education but also demonstrated his flexibility in responding to the dynamics of social and cultural change. His thinking became more contextual and relevant to the development of Indonesian society, and his contributions

to multicultural education continue to evolve over time.

Implications of Amin Abdullah's Thought on Education in Indonesia

The implications of Amin Abdullah's thinking on multicultural education have had a significant impact on the education system in Indonesia. Through his inclusive perspective and appreciation for diversity, Abdullah has contributed concepts that can respond to and advance education in Indonesia. The following discussion delves deeper into the implications of Abdullah's multicultural education thinking on the education system in Indonesia: Firstly, Inclusivity in the Curriculum. Abdullah advocates for inclusivity in educational curricula. This implies the need for adjustments in learning materials to reflect the cultural, ethnic, and religious diversity present in Indonesia. Integrating multicultural stories and figures into the curriculum can provide students with a deeper understanding of the nation's diversity (M. A. Abdullah, 2004).

Secondly, Education on Tolerance Values. Abdullah emphasizes the importance of tolerance values in the context of multicultural education. This can be realized through programs supporting interfaith dialogue, cross-cultural activities, and the promotion of mutual respect. Schools can serve as spaces to facilitate the development of tolerant characters and appreciation for differences as positive social assets (Sukirman and Abdullah, 2021).

Thirdly, Teacher and Educator Training. An important implication is the necessity for training teachers and educators to have a

profound understanding of multicultural education concepts. Well-trained teachers can facilitate learning environments that support diversity and respect differences. This training can involve innovative approaches, inclusive teaching strategies, and the development of classroom management skills that support student diversity.

Fourthly, Development of Multicultural Learning Materials. There is a need for the development of learning materials that reflect cultural and Islamic diversity in Indonesia. This involves the preparation of textbooks, presentation materials, and other educational resources that enrich students' learning experiences. This material development must be done continuously to reflect changes and developments in societal diversity (A. Abdullah, 2010).

Fifthly, Empowerment of Schools as Centers of Multiculturalism. Abdullah views schools as primary agents for developing multicultural education. Therefore, empowering schools as centers of multiculturalism is essential. This involves full support from the government, provision of resources, and the formulation of education policies that support the implementation of multicultural education concepts.

Sixthly, Character Education and Multicultural Entrepreneurship. The implications of Abdullah's thinking can be directed towards the development of character education encompassing multicultural values. This includes strengthening attitudes of cooperation, collaboration, and social concern. Multicultural entrepreneurship approaches can also be integrated to stimulate creative

thinking and entrepreneurship that appreciates differences and shared opportunities.

Through the application of these concepts, Amin Abdullah's thinking on multicultural education has the potential to enrich and expand educational perspectives in Indonesia, creating an inclusive learning environment that reflects the nation's spirit of diversity.

CONCLUSION

The text presents an insightful examination of Amin Abdullah's contributions to multicultural education in Indonesia, yet it can be refined to enhance scholarly rigor and precision. Firstly, while the text extensively discusses Abdullah's ideas, it lacks specific citations or references to support these assertions. To bolster credibility and facilitate verification, it is imperative to incorporate citations from Abdullah's works or relevant scholarly sources. For example, referencing Abdullah's seminal work "Multicultural Education in Indonesia" would lend credence to the analysis. Secondly, the text tends to make broad statements without providing nuanced evidence or examples. To avoid overgeneralization, it should offer specific instances or case studies to illustrate key points, thereby enriching the analysis. Additionally, some sentences could benefit from clarity and precision in expression. For instance, revising the statement about Abdullah's approach to align more closely with the moderate and tolerant interpretations of Islam advocated by Muhammadiyah and NU would enhance

clarity. Furthermore, integrating discussions on potential counterarguments or alternative perspectives would contribute to a more balanced analysis. Engaging with critiques or limitations of Abdullah's ideas would demonstrate a comprehensive understanding of the topic. Lastly, the language used in the text occasionally veers towards colloquialism, which may undermine its academic sophistication. Employing more formal language alternatives would elevate the scholarly tone of the analysis. By addressing these areas for improvement, the text can achieve a higher level of scholarly rigor and sophistication in its exploration of Amin Abdullah's ideas on multicultural education.

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