

# Correlation Between Multiculturalism and Religious Moderation for Education for Sustainable Development in the 21st Century

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**Abstract:** Education is one of the weapons to change the world. Through education one's fate can change. Rising from poverty and distress is one of the goals of education. Given the importance of education for everyone, it is necessary to hold an equal distribution of education. The goal is that everyone from any circle has the same right to education. This is supported by the holding of article 28C paragraph 1 to support the right to education for all Indonesian citizens. However, the problem is, in Indonesia, currently equal distribution of education is still being pursued. It's not just a matter of access, or facilities but how to form a mindset to continue to grow. From here, the concept of *Education for Sustainable Development* (ESD) was born. The definition of ESD itself is education that fully supports changes in knowledge, skills, values, and attitudes to increase the possibilities for the Indonesian people in a sustainable and fair life for all. When in reality Indonesia is full of diversity in differences, or often known as multicultural. Not only about culture, but also about religion. This is because the two cannot be separated and continue to blend in society. Therefore, the concept of religious moderation is needed to maintain the integrity of Indonesia. This research is a qualitative type using *the library research method*. Meanwhile, the approach used is a social approach. The results will be shown how the relationship between multiculturalism and religious moderation can support *Education for Sustainable Development* (ESD), especially in the 21st century.

**Keywords:** Education for Sustainable Development, Multicultural, Religious Moderation.

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## Introduction

Education is the right of all people without discriminating against their caste, race, or religion. This is reinforced by the Jomtien Declaration on reaffirmation that education is the right of all people. By acknowledging that there are still many people who are excluded, as well as those who feel the need to make an active commitment to eliminate inequality and discrimination in access to education. This commitment to equality in education is one of the Millennium Development Goals (MDGs). It was declared at a Summit attended by 189 member states of the United Nations (Latif, 2020, p. 247). This right is also supported in the preamble to the Constitution which states that independence is the right of all nations, not viewed in terms of age, gender, or

social status. Education is one of the means to achieve this independence. Education is an opportunity to continue to fill the brain with things that will improve the quality of oneself both in material and non-material terms. This is because feeding the brain is better than feeding the body (Kulsum, 2021, p. 10).

All Indonesian citizens have the right to be given equal access to education. Regardless of their economic level, no matter where they live, or their social background. HDI is used to find out how to equalize the welfare of the population. Indonesia's HDI reached 72.91% in 2022. This figure is an increase of 0.62% from the previous year. In addition, Indonesia's HDI status illustrates the high level of human development achievement. Nevertheless, Indonesia is currently ranked 130th

out of 199 countries. The stunting rate in our country is still 24.4%. This indicates that Indonesia is still low in the quality of its human resources. According to the direction of the President of Indonesia, ideally the stunting rate should be reduced to 14% in order to have quality human resources. Not only the stunting rate is concerning, but our EQ score is also still ranked 6th in ASEAN (Home et al., 2022).

The inequality that occurs above should be a solution. One of the vehicles that can improve human development is through education. For example, through the compulsory education policy launched by the government. The goal is for everyone in Indonesia to be able to develop their abilities in the process of national development and adaptive in the absorption of science and technology. This is also in line with one of the precepts in Pancasila, namely the realization of a just and prosperous society. So what currently needs to be done is to expand access to equitable education (Rusdiana, 2021, p. 209). Democracy in education is also necessary to build a complete human figure. Because nowadays there are so many smart humans but they don't humanize humans. This was emphasized by al-Qabisi on how important education is. He stated that education should not underestimate everything. For example, the difference between women and men in accessing education should be abolished immediately (Arifin, 2018, p. 84).

There are still many around us who think education for women is not important. This is because discrimination for women has still occurred a lot long ago. In the Arabic jahiliyah tradition, it is well known that women or women are treated with zalim, as we know in the Pre-Islamic period in the Arab region women were considered a burden and a disgrace to the family. among Hindus, in the Hindu world the position of women also experiences sad dark times. In Indian history slavery was seen as a major principle, and women day and night became highly dependent beings in the context of such slavery. Likewise, it was in the hydratorical reality of the Romans in Europe that a woman did not have the right to hold a civil office, to be a witness, to be an answerer, to be a teacher, not to be able to pick up

a child or to be picked up as a child, could not make a will, and so on (Abidin, 2017, p. 4). This is only a small part of the many factors hindering the equitable distribution of education. Therefore, a solution that includes religion and culture is needed at the same time so that it goes hand in hand. Education for Sustainable Development is a bridge between the two. The relationship between the three becomes interesting to research.

## Methods

This research uses a descriptive qualitative approach, namely processing existing data by narrating it using words. This type of research is library *research* conducted to obtain data from newspapers, books, documents, journals, and scientific papers from both electronic and physical forms. Strictly speaking, this research is only related to literature both electronic and printed (A. M. Yusuf, 2016, p. 24). In library research, it utilizes library sources that limit its activities to only library materials without the need for field research. The stages needed in literature research are *first*, the collection of research data both physical and electronic. *Second*, read the data that has been actively collected to find the core point needed. *Third*, make research notes by using *sticky notes* to remember important things in the data. *Fourth*, the processing of collected data with appropriate analytical techniques (Zed, 2004, p. 80). The analysis technique carried out is content analysis. This technique analyzes the data that is the content of the study. *Sample* data is collected from various sources related to theory only. As for the time period regarding the data, it is not limited. It aims to determine the dynamics of content that develops based on the theories studied (Holloway, 2007, p. 63).

## Results and Discussion

### The Concept of Multiculturalism in Education

Experts and researchers who assess that multiculturalism is an ideal concept for peaceful

coexistence in diversity. Here is the definition of multiculturalism according to some experts,

1. Azyumardi Azra, argues that multiculturalism is a view of life that promotes togetherness on the principle of difference. Both religious, political, and ethnic differences.
2. Parekh, argues that multiculturalism is an agreement built on differences both in terms of cultural community, history, customs, and customs.
3. Lawrence Blum, argues that multiculturalism is an understanding of an ideology that accepts differences on the basis of consciousness, both individually and in groups.

Rifai Harahap, argues that multiculturalism is an idea built on the basis of a perspective on differences and prioritizing togetherness (Hidayat, 2018, p. 10). For example, the race between western and eastern civilizations in the supremacy of cultural struggles, is wrong if it is interpreted as a competition. This is because both cultures have their own values that are unfair when combined *apple to apple*. From this multiculturalism contains the fact that human beings are obliged to respect the rights to be different from others (*the right culture diversity*). This value is relevant to the motto of our country which is "Bhineka Tunggal Ika". Therefore, multiculturalism will be studied by fusing it in the concept of education in order to obtain its essence (Supriyoko, 2005, p. 69). As instructed by the United Nations (UN) on the advice of UNESCO, each member of the country is advised to implement multiculturalism education. It is intended to bring about changing the world into a better place for everyone even with the differences that exist. Actually, differences existed in the world long before humans were placed on earth. This is said by Allah Swt., through Q.S. an-Nahl verse 93,

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلِئَسَّأَنَّ  
عَمَّا كُنْتُمْ تَعْمَلُونَ

"And if Allah wills He will make you one people, but He misleads whom He wills and guides whom He wills. But you will surely be asked about what you have done." (Surah An-Nahl - سُورَةُ النَّحْلِ | Qur'an Kemenag, n.d.)

From the above verse it can be understood that it was easy for God to create man into one people, without any dissension or contention. Allah Swt., however, has declared that the human mind is not the same. Some were given clues some were lost. It was created to test which of His servants were qualified. The servants in question are those who survive the friction between each other and those who are not lost in the times So how do you become qualified servants? Herein lies the importance of teaching multiculturalism. Therefore, educators at least know how multicultural education methods are.

Methods have a very important role in education. No matter how good the material has been compiled, it will not work without proper methods. In applying a method in Islamic Religious Education, there are four basics that must be considered, namely:

#### a. Religious Basis

The implementation of educational methods must pay attention to the values based on their main sources, namely the Qur'an and hadith. Any method used in the learning process should reflect Islamic values. In principle, multiculturalism goes hand in hand with the teachings of Islam. The principle of multiculturalism respects the differences that one has between each other. This has actually been exemplified by the Prophet Muhammad Saw., in regulating the people of Medina. As we know from history, Medina is a city with a variety of cultures. Although these differences sometimes create problems for Muslims, they can be solved by the Messenger of Allah Saw., through the Charter of Medina. Both Muslims and Jews can coexist. Even the civil wars that often occur can be minimized when the Prophet Saw., implemented multiculturalism. Therefore the people of Medina are known as a reflection of civil society (Fokky et al., 2019, p. 276).

#### b. Biological basis

The selection of methods should be based on the biological condition of the learner, physical needs, as well as the stage of maturity of the learner. For example, students who have normal physical conditions with special needs (Maragustam, 2018,

pp. 229–230). The reality is that students are individuals who differ from each other even though at first glance they look similar to some people. These individual differences consist of physical, social, economic, disposition, intelligence, basic abilities, and intelligence. The unique features in each individual result from the presence of variations. This is because it concerns differences in individuals that give rise to characteristics either derived from *heredity* or the environment (Grace, 2021, p. 26). From this it can be understood that differences are inherent and inseparable from each individual. Therefore, it is important for educators and the public to understand multiculturalism in order to be able to humanize humans.

c. Psychological Basis

Each human being has its own psychological state. Whether in terms of motivation, emotion, spirituality, intelligence, interest, or talent. This must be considered by educators when choosing a method to be appropriate to use (Constable, 2021, p. 24). There are several reasons why educators should understand the psychological aspects of learners in the selection of methods. First, man is unique and complex. For example, when a student laughs, not always because he is happy, there could be a problem that is covered. Second, learners' learning success varies even if they study subjects, teachers, even in the same class. This is due to factors such as IQ, creativity, talent, etc. Third, the measurement of learning outcomes must also consider psychological factors to be more objective and valid. Fourth, by understanding psychology we are able to understand the development of learners which is very important for the selection of learning methods (Talib, 2017, p. 73).

d. Social Basis


The development of learners is greatly influenced by social aspects. How she influences and is influenced depends largely on her social environment. Interaction between learners is a reciprocal relationship (Maragustam, 2007, p. 39). The development of learning is strongly influenced by the compound social environment. The development of students will be more appropriate

if it is studied in the scope of families, groups, organizations, and communities. The contexts in these variants are interconnected and all play a role in child development (Eliyasni et al., 2020, p. 24).

Multicultural educators think that differences are not an obstacle but rather deserve to be viewed as an important asset as a service that helps schools to achieve excellence as they aspire to. As for the methods required in multicultural education according to Francisco Rios requires 4 stages as follows,

a. Conversation

In a multicultural education likened to home by Francisco, conversation represents the living room. The living room is a place where we meet with neighbors to find out how we are doing. There is usually a heated conversation about an election, a football match, or the weather. For multicultural education the living room is a place that makes us curious about differences thus triggering new topics of conversation about innovative ways to advance education as a cultural response (Rios, 2011, p. 7). Here are some things that can be done to organize a learning environment to advance multicultural education.

Value	Examples of Learning Practices
Collaboration Assessment	<ul style="list-style-type: none"> <li>• Classroom layout supports for collaboration (example: <i>pod of desk</i>)</li> </ul>  <p>Source: <a href="https://pin.it/5ZLm1tK">https://pin.it/5ZLm1tK</a></p> <ul style="list-style-type: none"> <li>• Community member guide learning (example: <i>cooperative learning</i>)</li> </ul>
Multiculturalism can be seen	<ul style="list-style-type: none"> <li>• Students can see that their identity representatives are in the school (example: The school hall has murals of leaders from different regions, exhibitions of products made by many</li> </ul>

	<p>different students)</p> <ul style="list-style-type: none"> <li>• Students learn about cultural relationships (example: Cultural interest project)</li> <li>• <i>Structure Support Project Based Learning</i>. (example: multi-age field study, ability, and major)</li> </ul>
Differences can be absorbed	<ul style="list-style-type: none"> <li>• Movement and <i>body language</i> are respected in multicultural education (e.g. teachers follow the way one of their students hails from China)</li> <li>• Students share their knowledge that comes from where they came from</li> </ul>

b. Connection: Inviting the community into your living room

Although people if invited to the living room for the first time will become strangers, after returning home they often become friends. Societies and relationships within them are created to strengthen each other since they provide a connection between private and public life. So that in the implementation of multicultural education must be integrated with the community directly. The first step to develop relationships with the community is to increase educators' engagement with the community. This engagement can be enhanced through experience or community-based instruction. By providing incentives and support for educators, and every school employee to attend community events, volunteer outside the school environment, or expand KKN opportunities is a possible way to increase educator participation in the community. For students and educators learning in the midst of society in context can be very impactful because it validates cultural identity, instills a sense of pride in oneself and society and fosters relationships between school and community. Collaboration with the community should have an impact on the development of educator competencies. However, this effort must be supported by paying some outside experts to facilitate the development of competencies that have the potential to consume a lot of funds. To overcome this, it would be better if

the school developed cooperation with the community. From inviting county chiefs, and elders to school board meetings to creating programs where they help teachers in the classroom. Or attending the celebration of one of the parents is a traditional alternative to building a more intimate relationship. Again, the thing that needs to be emphasized is that always trying to seek input from leaders in the community is the best point. If the communities used as learning resources are not too diverse, schools can invite experts who can help accompany the contribution of multicultural education in schools (2011, pp. 74–75).

c. Collaboration: Leaving the couch

The positive impact of multicultural implementation is convenience in each individual. The problem that is commonly faced is that educators and education *stakeholders* experience laziness in updating the school system. They are very passionate about listening to ideas from the community, but lacking in action. In general collaboration should lead to practical outcomes developed jointly by educators and community members. It is necessary to be careful in taking the steps to be taken. Don't lean towards one of the community groups with their culture. But give a balanced portion to both the dominant culture and the minority culture. Things like this need to be supported by an increase in the professionalism of teachers and school employees. Professional development must also be structured by holding *Professional Learning Communities (PLCs)*, *Lesson Study Models*, or other collaborative approaches that can facilitate response growth without underestimating teachers and their teaching experience. Educational innovation is more than mere implementation. This should encourage a shift in teaching and learning attitudes. The collaboration promotes a sense of professional pride among teachers and community members, and provides a format for learning about education for social justice by recognizing individuals who are often silenced when it comes to education policy reform. To develop goals and practices to advance multicultural education, it is necessary to

pay attention to a guideline. Here is the model of the map in question,

Guidelines	Ineffective	Effective
Measurable	Libraries in schools will increase the selection of books and multicultural resources.	The school library will get 100 books with new titles on multiculturalism
Achievable	Students will gain second language proficiency	Students will deliver a presentation demonstrating conversation second language proficiency to a panel of community members who speak the language
Practice	Pupils will compare differences from several regions	Pupils will compare differences from multiple regions Pupils will compare differences from some regions
Specific	Students will become more aware of physical multiculturalism	All students will be able to identify the values of multiculturalism as defined by the tribal council of elders

d. Making the House of Multicultural Education Your Home

The most important consideration in efforts to advance multicultural education is to ensure that all participants and the community participate in the process in a sustainable effort. Making a home a comfortable place for everyone requires commitment and responsibility. This would not be adequate if it only displayed a foot mat with the words "Welcome" because a house would not live if it was just a closed event, just an individual, or just a gimmick. This requires a lot of connection between practice and habits, lots of people, and actual experience. This is similar to advancing multicultural education that requires engagement, collaborative participation from many people—teachers and administrators, support faculty, and community members, cultural leaders, and students. It is important that time is reserved to

enable faculty and staff to regularly revisit focus, find successes and challenges, and continue to develop practical ideas collaboratively. In addition to formal workshop sessions, effective collaboration requires consistent informal support. One of the best ways to increase teacher success is with a new, structured approach and time planning for collaboration. Schools that support interdisciplinary, thematic experiences that encourage students to investigate a topic will foster critical reasoning. As for community members, they should be able to take a role in the collaboration process. For example, traditional leaders fill classes to introduce the culture of their area. Organizing field learning like this will help educators, students, and community members a lot. Together we can build multicultural education as a home for all of us (2011, pp. 67–80).

**The Concept of Religious Moderation in Education**

Allah Swt., said in Q.S. al-Hujurat verse 13 which reads,

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*We created you from a man and a woman, and made you nations and tribes, so that you may know one another. Indeed, the noblest of you in the sight of Allah is the most God-fearing of you. Indeed, Allah is All-Knowing, All-Knowing.” (Surah Al-Hujurat - سورة الحجرات | Qur’an Kemenag, n.d.)*

From the above verse it can be understood that basically man has already been created from differences. This is intended so that humans know each other in these differences. As for asbabun nuzul from the derivation of this verse, it is a hadith narrated by Ibn Hatim. The hadith narrates that when there was a conquest of the city of Mecca, Bilal ibn Ra'bah went up to the Kaaba to proclaim the call to prayer, some people mocked him by saying "Does this black servant of sahaya dare to proclaim the call to prayer over the Kaaba?" Then some of them chimed in by saying "If God is wrathful, he will undoubtedly prevent it." Then Allah Swt., lowered his verse which reads "O man verily We created you from male and female..."—

Q.S. al-Hujurat verse 13. When viewed in terms of the munasabah of the previous verses in verses 11 and 12, it completes the meaning of the purpose of the creation of man. In this case, it is contextualized that God's purpose in making a difference in man is not to be mocked, labeled badly, or find fault with him. Apart from being a test as mentioned in Q.S. an-Nahl verse 93 there is the grace of Allah Swt., in it. For example there is a case mentioned in the film 1/4 no Kiseki which is quoted by Kazuo Murakami in his book. He explained that the fact is that the lives of healthy people are actually sustained by people who are sick. For example, in sickle cell disease, the sufferer has a deformity in red blood cells shaped like a crescent moon. This disease makes the sufferer experience intense pain due to the inhibited delivery of oxygen. Most people who contract this disease are Africans as a result of the malaria disease that has been plagued. In epidemiological studies found the existence of a certain percentage of probability to find people who did not contract, or recovered after being infected. It was discovered that ordinary people with hemoglobin in their bodies did not have any strangeness, but did not have resistance to malaria, then those who were carriers of sickle cell disease actually had a strong resistance to malaria (Murakami, 2016, p. 35). From this it can be understood that something different and at first looking like something detrimental turns out to hold a miracle. This kind of distinction seems like a condition that must be present. Just imagine that if God created man in the same form, perhaps human civilization would be wiped out by malaria. This is the important point why we must understand multiculturalism and fuse its values in education. This goal goes hand in hand with the purpose of education as an effort to humanize people. How do we achieve the essence of man of piety as described in Q.S. al-Hujurat verse 13 and an-Nahl verse 93. Multicultural education can be used as a solution to problems that occur between religious people. For example, cases of disputes between religious people such as those that occurred in Lampung. Some intolerant people took issue with the establishment of church buildings and banned congregations from conducting Christmas services at Tulang Bawang on December 25, 2021. This

kind of behavior falls under discrimination between religious people. It is also contrary to the view of multiculturalism that respects and values the identity of each individual. Therefore, a moderate attitude is needed in the face of differences. In Q.S. al-Baqarah verse 143 it is mentioned,

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ  
الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ  
الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا  
كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ

*"And We have made you (Muslims) a middle people so that you may be a witness to the (deeds) of men and for the Apostle (Muhammad) to be a witness to your (deeds). We do not make the qibla that (was) you prayed to him but that We might know who followed the Apostle and who turned back. Really (qibla transfer) is very hard, except for the one who has been instructed by God. And God will not waste your faith. Truly Allah is Most Merciful, Most Merciful to man." (Surah Al-Baqarah - سورة البقرة | Qur'an Kemenag, n.d.)*

In the above verse it can be understood that Allah Swt., has determined Muslims as *wasathan* (middle or moderate) people. In his interpretation, Hamka explained the intention of the middle people, namely the people who have the honor to be in the midst of the strict command of the Prophet Moses A.S., with the gentleness of the command of the Prophet Isa A.S. Meaning followers of a religion that is not as inclined to the world as the Jews, and is not so inclined to pursue the afterlife alone. It can be understood that *muslims* are desired by Allah Swt., as a just, middle, or best among the previous 2 religious extremities i.e. Jews who are too "grounded" and Christians who are too "high" (Hamka, 2020, p. 289). As for *asbabun nuzul* from this verse, it is about the event of moving the qibla from Baitul Maqdis towards Baitullah. This created divisions among the Muslims themselves. They split into several different groups. Some continue to follow the Prophet Muhammad Saw., turn backwards, denying about the transfer of the qibla, and there

are also those who continue to follow the Prophet Muhammad Saw. They—fools—will surely assume that the transfer of the qibla is a mistake or the Prophet Muhammad Saw., and the Muslims follow only lust. This has caused anxiety and doubt for Muslims, and some of them have even returned to their former religion. This has also been predicted by Allah Swt., in Q.S. al-Baqarah regarding how they responded to the qibla transfer event. In the midst of these divisions Allah Swt., made the People Islam as Ummatan Wasathan as a problem solver. The purpose of his use as Ummatan Wasathan was as a mediator and reference among the many struggles of views and the battle of various "isms" (Shihab, 2000, p. 592).

From the explanation above, it can be understood that the Islamic Ummah in religious moderation should be able to implement a moderate attitude in the midst of problems. Among the many problems, Muslims are expected to be able to be fair witnesses by assessing everything from many directions so that an inclusive understanding is achieved. Likewise when living in the midst of a multicultural environment. Muslims should be able to position themselves as just people. For example, when there are cultural differences regarding how religious views in carrying out worship as well as the intolerant case that occurred in Lampung. As Muslims, we should be able to respect the right of others to worship according to their respective religions and avoid acts of violence and even intimidation. Therefore, the expected result of religious moderation is an attitude of tolerance.

There are several principles of enactment in the concept of tolerance. First, man is a privileged and glorified being by Allah Swt., according to His words in Q.S. al-Isra verse 70 which reads "... truly We have glorified the children of Adam (man)...". Second, the belief that differences of belief are the will of Allah Swt., then His creatures are given the freedom to endeavor to choose to do or leave. This is in accordance with His words in Q.S. Hud verse 118 "If, Thy Lord wills Of course He to make men one people, but they are always at odds". Third, Muslims are not given the task of abusing infidels because of their paganism. This should be the prerogative of Allah Swt., as the best judge. This is

in accordance with Q.S. Al-Hajj verse 69 "... God will judge among you at the end of the day what you once disputed...". Fourth, Muslims are expected to be a just people and remain akhlaqul karimah to even the infidels. And vice versa, Muslims should also hate dzalim deeds and punish the perpetrators even if they are brothers and sisters. This is in accordance with Q.S. al-Maidah verse 8 "... never let your hatred of a people prompt you to be unjust...". Fifth, Allah Swt., does not want even proselytizing by coercion let alone violence. Even if a settlement must be by war, then in it has also been regulated ethics as exemplified by the Messenger of Allah Saw., in treating prisoners of war.

When we apply this attitude of tolerance, there will be a growing affection for our fellow human beings. Among them is the attitude of mutual cooperation or mutual help (ta'awun). The attitude of helping is a hallmark of Muslims themselves. As exemplified by the Prophet Muhammad Saw., at the time of the hijra from Mecca to Medina. He formed a cooperation between the Muhajirins and the Anshors. In practice, multicultural will propose concepts to complement each other's shortcomings. As previously hinted at in Q.S. al-Baqarah verse 143 Muslims should be moderate in their interpretation of the balance between the life of the world and the hereafter. This attitude is called Tawazun or can be interpreted as a solemn attitude of creating harmony between the lives of fellow human beings and Allah Swt. This is in accordance with the word of Allah Swt., in Q.S. al-Qasas verse 77 which reads "... Look to what is bestowed upon you (happiness) of the land of the hereafter, and do not forget your share of the worldly (enjoyment of life). And do good (to others) as God does good to you..."(A. Yusuf, 2021, pp. 67–69).

### **Konsep Education for Sustainable Development**

According to Shawn, the definition of Education for Sustainable Development (ESD) is Education for sustainability (ESD) is a lifelong learning process that aims to inform and involve residents so that creatives also have problem-solving, scientific, and social literacy skills, and then commit to being tied to personal and group responsibilities. This action will guarantee an

economically prosperous environment in the future. So ESD has the potential to connect the distance between business and classes in schools, as well as between classes in schools and the community. So that with a close relationship, the environment that is the place where humans live is expected to continue to be maintained and able to support human needs in the future. Companies that are business institutions will support ESD with CSR (corporate social responsibility) that can be utilized by schools and communities. The Australian Curriculum explains that: Education for Sustainable Development develops the knowledge, skills, values and worldview that people can contribute to sustainable living patterns. This allows the individual and society to think of ways of interpreting and being attached to his world. ESD is future-oriented, focused on protecting the environment and creating even more actions that preserve ecology together. Actions taken to support sustainability patterns by considering interrelated environmental, social, cultural and economic system conditions. The scope of ESD revolves around 3 issues, namely environmental, socioeconomic, and political issues. The issues that are the scope of ESD are related to global issues, as well as those related to the sustainability of human life. The problem that is the main issue of ESD is expected to be realized by humans and will eventually give rise to behaviors that focus on preserving the socio-cultural environment. ESD not only leads humans to be aware of recovery from the environmental damage that is happening today, but to think about how to make it survive and be able to fulfill life in the future. Education for Sustainable Development also includes social issues into its scope. When human social life is disrupted or destroyed, what is the meaning of sustainability and sustainability of the physical environment (Segara, 2015, p. 25). The Brazilian Agenda was published and produced several key focuses in the development of ESD. After a conference in Rio De Jaeniro in 2002, ESD emerged into several studies, namely 1) environmental education; 2) global education/education for global responsibility; 3) civic education/political education; 4) education against violence and racism; 5) health education. Education for

sustainability (ESD) is a lifelong learning process that aims to inform and engage the population so that creatives also have problem-solving, scientific, and social literacy skills, and then commit to being tied to personal and group responsibilities. Tindakan ini akan menjamin lingkungan makmur secara ekonomi di masa depan (Syakur, 2017, p. 26). Perlu digarisbawahi bahwa ESD mengandung memiliki karakteristik yakni adanya: Creation of awareness, Local and Global Vision, Learn to be Responsible, Learn to change, Participation, Lifelong Learning, Critical Thinking, Systemic Approach and Understanding Complexity, Decision Making, Interdisciplinarity, Problem Solving, Satisfying the needs of the present without compromising future generation. Education focuses on issues of human rights, human dignity, self-ability and social justice in herkemhang country and herkemhang country. This concept pays attention to the impact of building on the standard spirit and improves the understanding of what components are contained in the sehuah of the shaming, as well as the goal of achieving the path to an international social and economic order (Rohmah, 2014, p. 223).

### Conclusions

Multiculturalism views that truth is relative, and rejects the existence of universal truth. It is characterized by its character who seeks to appreciate any form of diversity that arises in differences. The multicultural reason rejects the existence of universal truths because of its nature that regulates relations between people. As mentioned in several verses of the Qur'an as a normative basis that it is true that God created man in difference. In addition, this is reinforced by its biological, psychological, and sociological foundations that do not contradict the Islamic concept or even the purpose of education itself. Therefore, it is important for us to incorporate multiculturalism into education so that later future generations can coexist peacefully.

Methodically, multicultural education leads to ket. opening up between each other in order to influence each other. One of them is by applying a

cooperative learning learning model or Structure Support Project Based Learning. Not only does it stop at the school environment, but multicultural education continues in real community life. For example, through the Real Work Lecture (KKN) program or opening discussions with community leaders as part of guest teachers. This is intended to create a bridge connection between the school and the community. This is in line with the purpose of creating a school, namely as a miniature community.

If multiculturalism is an understanding that addresses differences between people, then moderate is an attitude that grows as a result of its application. For example, when we are in the midst of a religious conflict that breaks out due to differences of opinion, then the attitude that needs to be done is to take a middle stance. With this attitude, it is hoped that we will be able to see the truth from all points of view so that we can be fair in giving judgments. In addition, another benefit that can be obtained from being moderate is the onset of tolerance (tasamuh). When tolerance is created among people, then all problems feel light because we are supposed to help each other (ta'awun). When Muslims moderate in religion, they should also have an open attitude towards any development. We are expected to be a wasathan ummatan whose life is balanced between the world and the hereafter. This is referred to as the Tawazun attitude. In one aspect of ESD, namely Socio-Cultural, religious moderation and multiculturalism play a role. Both builds play an indirect role in establishing the existence of ESD. So, education does not only stop at students in schools, but is sustainable to the community. So it is with religious and multicultural moderation. Both are not only a theory, but also manifested in the education of society itself

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