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Multicultural Society Development Dimensions of Diversity and Cultural Change

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Abstract

This article aims to analyze more deeply about multiculturalism in Indonesia. This country is a strong nation and has a variety of cultures, ethnicities, tribes, flavors, and even religions. All these differences have also become a necessity for the Indonesian people. This research uses the literature method. The results found that a multicultural society is a society that has various elements such as religion, education, language, race, tribe, and even economy, but lives in one group and one government. Multicultural societies are formed from an understanding of these understandings, not just acknowledging differences but also understanding diversity. Recognition of plurality minimizes conflict over primordial or sectarian issues. When viewed from a cultural perspective, multiculturalism views society as a cultural reality with a pattern like a mosaic.

Keywords: Culture, Development, Multiculturalism, Pluralism

INTRODUCTION

Constitutionally, Indonesia was established as a state to realize a nation that is religious, humanist, and united in diversity. In the process, this often experiences various challenges in its realization. The diversity that should be a necessity sparks the flames of discord among others. Therefore, diversity defined in multiculturalism becomes fundamental. Every society must understand the meaning of multiculturalism.

The way that is often echoed so that people understand the meaning of multiculturalism is to improve the patterns and processes of socio-cultural life to be more advanced and creative, instill cosmopolitan and pluralist cultural attitudes, and improve democratic and structured socio-political order, build economic conditions of a just and popular society. If the effort is successful, it is certain that the motto "Bhineka Tunggal Ika" will be realized properly.

Multicultural can simply be meant as a state's recognition of a pluralistic society. Conversely, no country has only a single culture. Therefore, multiculturalism is a 'destiny' that cannot be denied (Baidhaw 2005). At the heart of multiculturalism are signs of difference. If the management is correct, it will build positive forces among the community. Conversely, if multiculturalism is not well understood and managed, disintegration may be created. Disintegration can occur if a conflict occurs continuously.

Basically, multicultural cannot be equated with ethnic and cultural diversity, because multicultural emphasizes cultural diversity inequality (Suparman 2017). This concept is an ideology that recognizes and echoes differences but remains equal individually and culturally (Suparlan 2009). In addition, multicultural is wisdom to review cultural diversity in aspects of fundamental reality in life. This wisdom will certainly be realized if everyone is willing to open themselves to live life together and see plural reality as a necessity. There is no rejection, let alone the desire to exterminate.

The phenomenon of multiculturalism has also been mentioned and explained in the Qur'an. All the differences that arise have been noted in several suras of the Qur'an. One of them is Surah Al-Hujurat 49:13 which means:

"O man! Truly, we have created you from a man and a woman. Then, we made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the most pious person. Truly, Allah Almighty is all-knowing, all-conscientious."

Based on the meaning of the above verse, it substantially confirms the diversity of mankind from various sides. In the context of the Qur'an, it is explained that diversity is created in terms of geography, while today it can be said that diversity is seen in the geopolitical, cultural, and even national domains. What is written in the scriptures is certainly a guide for how humans should behave in the face of differences.

Based on the above background, this study seeks to dig deeper into what multicultural society means, how cultural society is formed, and how the development of multicultural society in the dimension of diversity and cultural change. In addition, the Qur'anic view of multicultural society is also complementary to understanding multicultural at large.

RESEARCH METHODS

This research uses a qualitative approach. A qualitative approach is researching whose data is expressed in verbal form without numbers. In addition, the analysis does so without using certain statistical methods. The analysis focused on literature research (*library research*) namely by reading, studying, and reviewing books and writing sources that are closely related to the formulation of the problem to be discussed. Literature study is a series of activities related to methods of collecting library data, reading, recording, and processing research materials (Muhyiddin 2017).

Data collection is carried out using documentation techniques, namely surveying literature materials to collect materials that are primary data sources as well as conducting literature studies. Literature study is the study of material related to the object of research. Data is obtained from books, journal articles, and other writings that are considered relevant and can help researchers answer research problems.

After the data is obtained, an in-depth analysis is carried out related to the formulation of the problem that has been posed. The results of the study will be narrated properly so that readers do not feel confused in understanding this research. The last step is to conclude from the results of the research obtained.

ANALYSIS AND DISCUSSION

Basic Conception of Multicultural Society

Multicultural comes from a combination of two words: "multi" and "cultural." Multi means something plural, while cultural comes from English "culture" which means culture in Indonesian. The word culture itself comes from Sanskrit which means mind or reason. Culture according to P.J. Zoetmulder in Koentjaraningrat (1982) means all the results of all creations, tastes, and charities.

According to Furnivall (2010), a multicultural society consists of two or more elements that live independently without any intermingling with each other in a political unity. Clifford Geertz (1976) explains that multicultural societies are divided into independent sub-systems, and each sub-system is related by primordial ties. Nurdin (2020) argues that a multicultural society consists of various elements, namely ethnicity, race, religion, education, politics, and language that live in a community group with one government but consists of certain segments that cannot be united.

Based on the opinion of Bhikhu Parekh (2012). A multicultural society is a society in which there is more than one kind of cultural community with slightly different conceptions of the world, values, history, and even customs. That is, a multicultural society has many tribes with different cultural structures. Multicultural societies are not homogeneous but have heterogeneous characteristics in which patterns of social relations are tolerant. Therefore, in cultural societies conflicts often occur.

There are eight other characteristics of a multicultural society according to Budiman (2007), namely (1) having more than one cultural structure, meaning that the community in it has quite a lot of diversity; (2) There is segmentation, meaning that society consists of various tribes, races, and cultures but has separations. Usually, the separator is known as primordial; (3) there is a structure in a non-complementary institution, meaning that in a plural society there is an institution that has difficulty organizing and running the society because of the lack of unity due to certain segments; (4) the consensus is low i.e. in institutions policies and decisions are needed, decisions are made based on mutual agreement; (5) the relative potential for conflict, because in a plural society consists of various tribes, cultures, customs, and different customs; (6) integration grows with coercion, because in a pluralistic society it is often difficult to integrate, the alternative is to force, even if it does not last long; (7) there is political dominance to other groups, because in a plural society there are segments that result in high "ingroup filling", so that if a race, tribe, or culture has a power, it will prioritize the interests of the tribe or race; (8) Religion became the forerunner of minority and majority groups.

Multiculturalism is the willingness to accept other groups simultaneously as a unit, without thinking about differences in culture, ethnicity, language, gender, or religion. In

addition, the focus of multiculturalism lies in understanding life full of differences both individually and in groups. Indonesia places multiculturalism as a strategy as well as social integration where cultural diversity is recognized and respected so that it can function effectively in preventing social disintegration. Multiculturalism teaches how *Bhineka Tunggal Ika* is represented.

Several factors make up a multicultural society. *First*, the historical factor. When viewed from the political framework of multiculturalism. Kymlica (2011) states that there are two aspects of the emergence of multiculturalism. The first aspect is incoming migration from one area. In this case, it is often experienced by immigrant destination countries such as the United States, Canada, and Australia. The second aspect is more of an element of identity that is owned and felt stronger than the sense of nationalism. For example, Indonesia.

Second, geographical location. For example, Indonesia has 17,000 islands spread from West, East, North to South. Each island has its tribe, ethnicity, race, and religion (Abidin 2016). The first race that came to Indonesia was the Australoids which then spread to various islands in Indonesia. After that, came the Negroid Melanesian race and finally the Mongoloid Malaysians. After living in Indonesia for a long time, some people from various races returned to their origins, and some settled in Indonesia. They then go through a process of isolation and amalgamation so that they are called the diverse Indonesian nation.

A country with its territory certainly has different characteristics and geographical conditions. They will be affected by natural phenomena either directly or indirectly so people's social life will also be affected. As a result, diverse patterns and ways of life will be created in society. For example, Indonesia as an archipelagic country has many mountains and seas. The way of life of coastal and mountain peoples is much different.

Third, the influence of foreign cultures. This correlates with the geographical location of a country. The impact is that various religious and cultural elements can enter through many channels, one of which is trade. For example, Indonesia is used as a passage route for traders from China, India, and so on. They came to Indonesia not only to trade but to spread their culture and even religion. The process is carried out unevenly, thereby triggering a multicultural process. For example, the influence of Hinduism and Buddhism in Indonesia initially developed in the West.

Fourth, climatic conditions. Indonesia, for example, has different rainfall. As a result, environmental conditions are different. This certainly triggers differences in various fields such as economic, social, and cultural. For example, agricultural systems with fertile soil tend to Java and Bali. In addition, climatic and weather conditions correlate with geographical conditions. As a result, it affects how humans must adjust.

Fifth, national integration is derived from tribal diversity. The integration of ethnic groups into a unity in Indonesia was influenced by four events, namely the Srivijaya and Majapahit Kingdoms; the existence of Dutch colonization; the youth oath; and the independence of the Republic of Indonesia. The existence of these four events made ethnic groups in Indonesia unite in the political, economic, and social fields. This is reflected in the motto of the Indonesian nation, namely *Bhineka Tunggal Ika*.

Sixth, religious and racial diversity. Religion is seen as a belief that connects humans to the order of life. Religion is a sacred symbol and history that explains the meaning of life. Religion also has ties to every human being because it contains rules, books, and significant influences for its adherents. Race is a classification system of grouping humans with physical characteristics, geographical origin, looks, and so on. The race paradigm places more emphasis on a person's biological traits or social constructs. Racial and religious differences can be one of the factors in the emergence of a multicultural society.

Multicultural Society in the View of the Qur'an

All Muslims agree that the Qur'an is an operational-functional book of Allah throughout the ages and certainly by the social, geographical, and demographic conditions of society. Unfortunately, several problems arise, one of which is that the Qur'an that was revealed is universal, so interpretation of the text is needed. So, the problem related to the most fundamental difference lies not in the teachings of the religion, but in the interpretation which then becomes the operational framework as a basis for behavior. The solution is to build a religious perspective that considers harmonization, humanity, and mutual respect (Naim, 2011). A buzzword that many manifests for this purpose is multiculturalism. Several verses of the Qur'an describe a multicultural society.

First, Q.S Al-Hujurat (49:13). It means, "O man, verily we created you from a man and a woman, and made you into nations and tribes, that you might know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing, All-Knowing."

According to Imam Suyuthi (1983), there are two stories of the descent of Surah al-Hujurat verse 13. The first story is when Rasulullah SAW entered the city of Makkah in the event of Fathu Makkah. Bilal ibn Rabbah went up to the Kaaba and called the call to prayer. Then, some residents of Makkah felt shocked. Some say "Is this black slave the call to prayer on the Kaaba?" Others say, "If God hates it, it will replace it. After that, Surah al-Hujurat verse 13 came down. The second story concerns Abu Hind's profession as a cupper. Rasulullah (peace be upon him) then asked Bani Bayadhah to marry his daughter to Abu Hind. However, they were reluctant to do so because Abu Hind was a former slave. Their attitude was condemned by God, so this verse came down. Glory in the sight of Allah Almighty is not due to descent or noble line, but only piety.

Second, Q.S Hud (11:118-119). It means: "If your Lord wills, He will make people one people, but they are always at odds, except those whom your Lord has given mercy. And that is what God created them for. The word of your Lord (His decree) has been decreed, that verily I will fill the hell of God with jinn's and all (ungodly) men."

The above verse explains how Allah Almighty willed to create humanity as one people. Based on the tafsir of Ibn Katsir (2006), it is explained that humans will always be different in several ways including religion, beliefs, ideology, way of life, and even thoughts. Differences are a necessity from Allah Almighty because He does want differences from each of his creations.

Third, Q.S Al Maidah (5:48). It means: "If God wills you, he will make you one people. But God wants to test you against his gift to you, so race to do good."

This verse explains that all are created heterogeneous to compete to do good. In the tafsir, Al-Naisaburi (1968) explained in detail about Asbabun Nuzul QS. Al-Maidah verse 48. There was a Jewish man committing adultery with a Jewish woman. Then, his relatives asked for a decision from Rasulullah (peace be upon him), because they realized that he had never given severe punishment. In addition, they were also aware that the punishment for adultery *muhsan* in the Torah had to be stoning. As it turned out, Rasulullah also punished them with stoning. The Jews wanted to "defect" from the content of the Torah because they considered that the punishment was too severe. As a result, Allah Almighty sent down surah Al-Maidah verses 45 to 48. Broadly speaking, the descent of the verse makes it clear that Rosullah will not change anything in the Jewish Book that they believe in. This verse came down because of the desire of the Jews to hide the truth in the Torah for their sake. In addition, it is also implied that each ummah has its own Shari'a, but it does not contradict the teachings of the Qur'an. Instead, the Qur'an became the worship of the previous book.

Based on the book by Aidh Al-Qarni(2008) entitled Tafsir Al-Muyassar explains that:

"And we have sent down the Qur'an to you (O Rosul), and all that is in it is the truth that testifies to the truth of the previous holy books, and indeed it comes from the side of Allah, who justifies what is in it, and replaces part of the Shari'a that is in it. Therefore, cut off those who come to punish you from the Jews with what Allah revealed to you in the Qur'an. And do not turn away from the truth which God commands you to carry out toward their lusts and what they are accustomed to doing. We have made the teachings of the Shari'a for each Ummah and the clear way in which they practice it. And if Allah had willed, He would have made the teachings of your Shari'a only one, but Allah discriminated between the teachings for you to test you, so that it would appear who obeyed and who violated. So, hurry up to find what is good for you in this world and the Hereafter by practicing the content of the Qur'an. Verily, then, your place of return is only to God, and He will tell you what you dispute, and reward each one according to his deeds."

Fourth, Q.S Al-Baqarah (2:256). That is, "There is no compulsion to (enter) religion (Islam) it is clear the right way rather than the false way. Therefore, whoever disobeys *Thaghut* and has faith in Allah, verily he has clung to a very strong cord that is not broken. And Allah is All-Hearing and All-Knowing."

In the tafsir of Al-Azhar according to the narrations of Abu Dawud An-Nasa'i and Ibn Mundhir, Ibn Djarir, Ibn Abi Hatim, Ibn Hibban, Ibn Mardawaihi, Al-Baihaqi of Ibn Abbas and several other narrations, that the inhabitants of Medina before embracing Islam, they felt that the life of the Jews was better than theirs because they were ignorant. Therefore, some of them gave their children to the Jews to be educated and when they grew up, they became Jews. Some Arab women die every time they give birth, so if they have another child they will immediately be handed over to Jews and then Judaized (Hamka 2015).

Later, the people of Medina converted to Islam welcoming Rosulullah and became Anshar. Thus, after he moved to Medina, a good neighborly agreement was made with the Jewish tribes living in Medina. However, month after month, year after year the agreement was denied both subtly and roughly. Finally, there was an expulsion of Banu Nadhir who had twice wanted to kill the Prophet. All the Qabilah Banu Nadhir were children of the Ansars who had come of

age and become Jews. The boy's father pleaded with Rasulullah that the boy be forced to convert to Islam. Because the father does not arrive if his son is Jewish. "My half will go to hell, O Rasulullah!" The Ansar said. Since then, this verse has come down (Ansari and Alzamzami 2002).

Fifth, Q.S Al-Mumtahanah (60:8-9). It means, "Allah does not forbid you to do good and to do justice to those who do not fight you because of religion and does not expel you from your country. Indeed, Allah Almighty loves those who do justice (8). Indeed, Allah only forbids you to make as your friends those who fight you for religion expel you from your country and help (others) to drive you out. And whoever makes them friends is unjust (9)."

Broadly speaking, the verse explains that Allah Almighty liberated the city of Makkah with the hand of his Rosul. Later, the inhabitants converted to Islam, except for those who refused to become Muslims. Indeed, love, royal and fraternal among them are a testament to the truth. Allah Almighty does not forbid Muslims to do good and to do justice to those who do not fight Islam.

Al-Bukhari narrated from Asma' bint Abu Bakr who said, "One day, my mother visited. At that time, he seemed to be in a state of leaning (towards Islam). Then, I asked Rasulullah if I could keep in touch with him. The Prophet replied, "Yes, it is permissible!" In this regard, Allah sent down the verse (Al-Suyuthi 2009).

Muhammad bin Ibrahim al-anmathi said: Harun bin Ma'ruf narrated: Mushab bin Thabit narrated from his Uncle Amir bin Abdullah bin Az-Zubayr from his father, he said. "This verse comes down to Asma bin Abu Bakr, he had a mother during the time of Jahiliyah named Qatilah bint Abdul 'Uzza. His mother came to Medina with various gifts of bread and Samin oil. Asma said 'I could not accept gifts from my mother and begged her not to come to see me until the Prophet (peace be upon him) would allow. This was conveyed through Aisha to Rasulullah, then came down Surah Al-Mumtahanah verse 8 (Ath-Thabari 2009).

After getting the answer with the descent of verse 8 from Surah Al-Mumtahanah, Asma' invited her biological mother who was not a Muslim into her house. He also accepted his gifts. This narration is obtained from al-Hakim Abu Abdillah who narrated in his sahih book, from Abu al-Abbas as-Sayyari from Abdullah al-Ghazali from Ibn Shaqiq, Ibn Al-Mubarak (Nisaburi 2014).

In the 9th verse of Surah Al-Mumtahanah, it is also explained that Allah SWT only forbids Muslims to help people who hinder or even hinder people from worshiping in the way of Allah SWT. Also, converting Muslims, resulted in conversion to other religions that combat, expel, and assist in expelling Muslims from their countries. Thus, Allah Almighty expressly forbids making friends with such people. Allah Almighty also reminds Muslims to make them friends and help each other. If they violate, they are included in the tyranny (RI 2007)

Sixth, Q.S Al-Hajj (22:40). It means: "(that is) those who have been expelled from their hometowns for no good reason unless they say: "Our Lord is only God." And if Allah had not rejected (the violence of) some people with others, it would have destroyed Christian monasteries, churches, Jewish houses of worship, and mosques in which the name of God is called much. Indeed, Allah certainly helps those who help His (religion). Verily, Allah is truly all-powerful, all-mighty."

Al-Aufi has narrated from Ibn Abbas, that this verse was revealed regarding the Prophet Muhammad (PBUH) and his companions when they were expelled from Makkah. Mujahid, Ad-Dahhak, and others from among Salaf scholars such as Ibn Abbas, Urwah Ibn Zubayr, Zaid ibn Aslam, Muqatil Ibn Hayyan, and Qatadah and others say that this verse came down about the command of jihad. Some scholars also conclude that this surah is Madaniyah.

Ibn Jarir said, has told me Yahya Ibn Daud Al-Wasiti, has told us Ishaw Ibn Yusuf, from Sufyan, from Al-A'masyu, from Muslim al-Batin, from Sa'id ibn Jubayr, from Ibn Abbas who said that when Prophet Muhammad (PBUH) came out of the city of Makkah. Abu Bakr said: "They drove out their prophet. *Innalillahi Wa Innailahi Raji'un*, surely they will perish." Ibn Abbas says that Allah Almighty sent down His word. Abu Bakr then said "Then I knew there would be war" (Nahrawi 1996).

The Formation of a Multicultural Society

Indonesian society is multicultural. The wide variety of differences that are considered inevitable is evidence of their plurality. If examined further, there are three reasons why Indonesia has a multicultural society. First, the concept of multiculturalism has spread widely and it has an important role in the Indonesian nation. In addition, there is a desire at all levels of society to make multiculturalism a guideline for life. Second, there is a common understanding among scholars about the meaning of multiculturalism and the concept building that supports it. Indeed, there will always be differences related to the definition and concept of multiculturalism. However, the meaning in it when reviewed more deeply will always have a red line as a link. Third, there are efforts to be realized to achieve the ideals of being a multicultural society.

Efforts to achieve the formation of a multicultural society today begin with a comprehensive understanding. Not just acknowledging the existence of a difference, but knowing very well the meaning of multiculturalism and the symmetrical placement of differences. This symmetrical difference means acknowledging the plurality of identities in society or acknowledging diversity in society. Through the recognition of plurality, society is no longer trapped in primordial and sectarian issues that pose a threat to the harmonization of society (S. Azehari 2020).

In addition, Nurdin (2020) stated that several attitudes must be applied to realize the efforts of multicultural life. First, humans grow and grow in social relations within a certain order. It is precisely where the value system and meaning are applied in various cultural symbols and expressions of the nation. Second, cultural diversity indicates the existence of different visions and systems of meaning. As a result, one culture needs another. Studying other cultures can broaden the horizons of understanding and meaning of multiculturalism. Third, every culture internally is plural, so continuous dialogue is necessary for unity. Fourth, the paradigm of dialogue relations or mutual understanding is needed to overcome the negative problem of national disintegration. The paradigm of reciprocal relations in a multicultural society requires three normative competencies, namely cultural, societal, and personality competencies. Fifth, social integration ensures that the coordination of political actions is maintained through the means of interpersonal relations and between officially regulated political components without

losing the identity of each cultural element. Fifth. Social integration ensures that the coordination of political action is maintained through the means of interpersonal relations and between officially regulated political components without losing the identity of each cultural element. Sixth, socialization ensures that the agreed political conception must be able to provide space for action for future generations and alignment of the context of individual and collective life that is maintained.

Multicultural Society Development Dimensions of Diversity and Cultural Change

Indonesia is a multicultural country that has a diversity of religions such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism as well as hundreds of other traditional beliefs. Therefore, the greater the diversity, the greater the challenge. Challenges in religious diversity have always existed in Indonesia. Religion exists for man in life, not vice versa man for religion. This means that religion is used to usher people into life in their world and to usher them in preparing for their life in the Hereafter. This understanding has the consequence that religious consciousness does not bind man in a narrow and seemingly extreme religious fanaticism, but leads to the liberation of man from his bondage both to his religious values and to the worldly material world. Efforts made to overcome the challenge of religious diversity differences are religious tolerance that must exist in society. Tolerance can avoid discrimination, even though there are many different groups or groups in a community. In living a social life in society, an individual will deal with groups that are different from him such as religion. Thus, religious tolerance is necessary to overcome differences. Religious tolerance is a trait and attitude of mutual respect between people of other religions. One example of tolerance between religious communities such as Muslims and Christians in the Javanese Christian Church (GKJ) Joyodiningratan and Al-Hikmah Mosque, Serengan, Solo, Central Java which was created long ago (S. dan W. P. Azehari 2020)

In addition to religious diversity, Indonesia also has ethnic and ethnic differences, which are prone to horizontal conflicts. Conflicts that often pose a threat to the Indonesian state come from the community, namely separatism and radicalism movements that disintegrate the nation. The phenomenon of separatism had occurred and threatened the integrity of the country such as the Free Aceh Movement, the Republic of South Maluku Movement, and the Free Papua Operation. These movements demanded separate sovereignty from the Indonesian state and wanted to establish a new state based on the beliefs or ideologies they followed. In addition to the threat of separatism which is an internal threat, there are also external threats originating from abroad. This threat is the impact of globalization flows into Indonesia. The current globalization that has a negative impact and becomes a threat can be in the form of the spread of new understandings, especially from the West (westernization), moral degradation, changing mindsets to materialism, and unlimited freedom (liberalism). Globalization causes clashes between countries in the world. Even Huntington predicted a clash between civilizations due to political, social, cultural, economic, racial, and religious factors. As a result, society has experienced a shift in values from those that were once centered on spiritual things to those that were centered on material things, all worldly consumptive (S. dan W. P. Azehari 2020).

In the context of a cultural perspective, multiculturalism is an ideology that can be a tool or vehicle to improve the status of humans and their humanity. Multiculturalism recognizes and glorifies differences in equality both individually and culturally. Multiculturalism views society as having a culture that is generally accepted in a society whose pattern is like a mosaic. Within the mosaic are all the cultures of the smaller societies that make up the creation of the larger society, which has a culture like the mosaic (Ibrahim 2013).

Pancasila is an open ideology and should not reduce the plurality of socio-political, ethnic, and cultural ideologies. Through Pancasila, there should be a harmonious synthesis between religious plurality, multiculturalism, ethnic cultural plurality, and socio-political ideology, to avoid all forms of conflict that will only degrade human dignity. There are five aspects to self-empowerment efforts for everyone in a culture.

First, Realizing and understanding the existence of diversity as something natural as well as a necessity in life. If diversity can be understood, it must also be enjoyed. That is, how diversity can make life more beautiful. Diversity can make life more enjoyable and happier. Do not let diversity interfere with people's lives. If people's lives are disrupted by diversity, it means that people have not fully accepted the reality of diversity.

Second, the emergence of personal commitment and involvement in community life. Every individual must be committed and involved in the life of a multicultural society. Indeed, commitment comes in two forms: commitment that has interest and commitment in the pure sense. Commitment is based on certain interests, if interest has been achieved, the commitment no longer appears. Therefore, what is needed for social life is a pure commitment. For the good of community life, whether it is the school community or the community in the general sense, commitment is a common need.

Third, calling and responsibility to do something or do something for the common good. Society has many activities social, economic, cultural, and political activities. Every citizen of society, according to his role and ability must take part. From here emerged the concept of community participation, the involvement of citizens in the concept of community activities, nation, and state. Community empowerment has a role to convince and make all citizens aware that every individual or citizen must actively do something for the good and progress of their community.

Fourth, improve cooperation skills and solve problems together. Social life is full of life dynamics, including various problems that will arise. From these problems, solutions must be found for a more harmonious and advanced community life. To solve problems that arise in community life, there needs to be cooperation among citizens and problem-solving skills. Among these skills include the skill of conveying ideas, the skill of listening to other people's ideas and responding politely, the skill to identify problems, and look for supporting evidence, decision-making skills, and the skill of executing decisions together.

Fifth, is the nature of openness and the skill to make changes. Citizens must be open to new ideas and ready to make changes and adjustments to new demands by developments, especially technological developments. For a society that is consistent and always unchanged, is change itself. That is, change in a society is inevitable. However, much effort is made to stem change, it will happen. The problem is how the changes that occur will bring blessings to the

lives of the community itself. Therefore, change needs to be anticipated and prepared, so that society controls change instead of change controlling society. This is the importance of society always being open and ready for the dynamics of change.

Conclusion

A multicultural society is a group of humans consisting of various elements it such as tribe, race, religion, education, economy, politics, language, and so on with one government, but still has certain segments that cannot be united. The Quran also discusses a multicultural society as in QS. Al Hujurat (49:13) concerning man being created diversely; QS Hud (11:118-119) regarding Allah's desire not to create humanity as one people; Al-Maidah (5:48) on heterogeneity and competing in doing good; QS. Al Baqarah (2:256) on religious freedom; QS Al-Mumtahanah (60:8) regarding the recommendation to be fair between people and QS. Al-Hajj (22:40) on the exhortation of peaceful coexistence. Moreover, a multicultural society can only be achieved through deep understanding rather than recognition, so that there are no more primordial and sectarian issues trapping. In the context of culture, multiculturalism becomes an ideology as well as a tool for humanizing humans.

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