

The Relationship between Multicultural Education and the Democratic Political System in Indonesia: PAI's Perspective

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Abstract. *This study discusses the material on the relationship between multicultural education and the democratic political system in Indonesia from the perspective of Islamic Religious Education. Multicultural education adheres to the principle of equality of rights and degrees in education, regardless of differences in ethnicity, race, religion and culture. Meanwhile, in the existing democratic political system in Indonesia, adhering to the Pancasila Democracy system which holds the principle of difference is the capital of unity, different but still one in the frame of freedom for each individual to choose the direction of democracy and politics, but does not cause division in one unit as a child of the nation. The results of this study show that there is a strong relationship between multicultural education and the democratic political system in Indonesia based on the perspective of Islamic Religious Education, the relationship is as follows: 1) Divine relationship, 2) Justice relationship, 3) Equal relationship of rights and degrees, and 4) Independence relationship.*

Keywords: *Democracy, Multicultural, PAI, Politics*

1. INTRODUCTION

Indonesia is a country that has a very high plurality. Indonesia is a country with the largest number of islands in the world, the longest coastline, very diverse ethnic groups, diverse regional languages, and a very large landmass. Based on this, the territorial base of Indonesia is a country with a broad agrarian and maritime pattern that stretches from Sabang to Marauke.

Indonesia, as the largest archipelagic country in the world, has extraordinary diversity and pluralism, both in terms of culture, ethnicity, religion, language, and customs. This diversity is one of the richness and uniqueness possessed by the Indonesian nation (Marbun, 2020).

Such conditions provide positive value for the Indonesian nation as a whole. Indonesia is a rich country with various cultures and social systems from various forms of interaction. Each region has its own culture and community governance that has different characteristics. So that the pattern of society in a certain place cannot be measured by the pattern of society in different places. This positive value is then called plurality or multicultural.

The value of pluralism also has an impact on the education implemented in Indonesia. Education implemented in Indonesia cannot be chosen based on one value with majority or minority values. The majority value, for example, where Muslims in Indonesia are very dominant, then not necessarily all forms of educational values in Indonesia are based on Islamic education. Likewise, the minority value used for reasons of respect and appreciation, it cannot be seen as a reference, because it will still cause a big problem in the future where the number of Muslims is larger in Indonesia.

If we deeply understand the relationships built in multicultural education in Indonesia, then it can be understood that multicultural education is important for students in order to: a) Respect and tolerate various cultures, b) Develop a holistic understanding of their own culture and other cultures, c) Participate in one or more cultures and be responsible for maintaining them, and d) Reduce and prevent conflicts in various contexts.

According to Hartono (2003), in principle, multicultural education is an education that respects differences. So that later these differences will not be a source of conflict and division. This attitude of mutual tolerance will later make dynamic diversity, cultural richness that is the identity of the nation that should be preserved (Muh. Amin, 2018).

This relationship is the root of the formation of education that provides insight and understanding to students so that they always become Indonesian people who have high values of tolerance for every difference that exists without having to cause internal and external conflicts in the life of the nation and state.

The plurality that exists in Indonesia not only has an impact on the concept of education that must be implemented, but also has an influence on the democratic political system implemented in Indonesia. A very visible influence is in the democratic process in Indonesia, where the democratic political system embraced by Indonesia is Pancasila democracy. This is based on Pancasila as a philosophy of life and the main source of law in the state in Indonesia.

The Pancasila democratic political system in Indonesia provides freedom in choosing and making political choices. This means that the Indonesian nation where the people and their people have freedom without any coercion or pressure from other parties in determining their choices. However, the freedom of choice is still framed in one ideology, namely Pancasila, which prioritizes religion but remains one in the goal of statehood and building the state.

Pancasila democracy includes democracy based on the principle of family, religious elements, the basis of truth, love and noble ethics, personality and sustainability. Individual freedom that is not absolute, and the unity of the ideals of democracy and the ideals of life of the Indonesian nation with a spirit of kinship without a majority or minority (Karsa and Rohani, 2022).

Political differences in Indonesia will not make the Indonesian people a people who are divided in one country, but remain in one unity and support each other. Political choices are different, but the opportunities to advance the country remain the same and should not be limited on the basis of political choices. The frame is united in differences. The Indonesian nation is united because of differences, so differences cannot be eliminated on the basis of unity.

If you look at the concept of multicultural education and the democratic political system in Indonesia, where most of the Indonesian people are people who have Islamic beliefs, these two things are certainly quite risky and will cause problems if not viewed in a broad frame and high wisdom. Because if viewed from a narrow perspective, a hard clash occurs that does not seem to be a meeting point between the Islamic perspective and the concept of pluralism and democracy in Indonesia.

This is a challenge for Muslims in Indonesia, but the connecting bridge can be seen as effective in looking at pluralism and democratic politics in Indonesia is the concept of rahmatan lil 'alaamin in Islam, as the concept of a civil society that lives in various differences but remains peaceful, prosperous and supports each other in common progress.

For this reason, it is necessary to have a broader perspective from the perspective of Islamic Religious Education in Indonesia, so that there is no clash in the nation and state. It is necessary to have the right analysis and viewpoint in making a relationship between multicultural education and the democratic political system in Indonesia from the perspective of Islamic Religious Education, so as to give birth to a harmonious relationship in differences, but still one in fighting for the interests of the nation and state..

2. LITERATURE REVIEW

Multicultural Education

The definition of multicultural education consists of two words, namely education and multiculturalism. Education is the process of developing a person's attitude and behavior in an effort to mature through the process of teaching, training, and the educational process. Meanwhile, multiculturalism is defined as cultural diversity. In the sense of multicultural education, it is the process of fostering the behavior of a person who values plurality as a consequence of ethnic, ethnic, cultural and religious diversity. Therefore, multicultural education can be interpreted as education that wants appreciation and respect for the dignity and dignity of fellow human beings (Muliadi, 2012).

The concept of multicultural education emerged because of the basic values of sympathy, tolerance, empathy, and social solidarity. The results of this education are expected to be able to create peace and prevent conflicts between religious communities. The concept of multicultural education does not intend to create diversity of perspectives but to build self-awareness of pluralism, to realize the shortcomings of oneself and others in a democratic life, so as to create a just life (Ma'arif, 2020).

There are three layers to know the basic concept of multicultural education:

- a. Cultural Problems, which are problems related to the cultural identity of a community group or tribe.
- b. Habits or traditions and patterns of behavior that live in a society. Certain activities of groups or identities attached to the group. Broadly speaking, the concept of multicultural education aims to understand the differences that exist and how those differences can be reasonably accepted and do not discriminate against behaviors that reflect envy, envy and prejudice (Naim and Sauqi, 2020).

In addition, there are basic issues related to efforts to develop the concept of multicultural education, namely:

- a. The concept of culture, for example, about national culture.
- b. The role of education in the process of forming cultural identity and national identity.
- c. The essence of pluralism or recognition of a minority group.
- d. The right of every parent to determine education for their children.
- e. Shared *values*.

The concept of multicultural education requires a process of formulation, reflection and action in the field in accordance with the development of the concept. Multicultural education is also a *multifaceted* concept, therefore it requires a border crossing approach involving experts and practitioners as an effort to mature and sharpen the concept (Truna, 2020).

The concept of multicultural education is based on the basic values of sympathy, tolerance, empathy, and social solidarity. The results of this multicultural education process are expected to be able to create peace and realize efforts to overcome and prevent conflicts between religious communities, religious radicalism, ethnic conflicts, and national divisions. This concept does not intend to create a uniform perspective but to build self-awareness of the inevitable pluralism, acknowledging the shortcomings of oneself and others in order to foster an attitude to synergize one's own potential with the potential of others in a democratic and humanist life. So that a just, peaceful, and prosperous life can be realized (Ma'arif, 2020).

Broadly speaking, the concept of multicultural education seeks to understand the differences that exist and how these differences can be accepted reasonably and do not cause discriminatory actions due to behavior patterns and attitudes of life that reflect envy, envy, and prejudice (Naim and Sauqi, 2020). The main goal of multicultural education is to change the approach to learning and learning by providing equal opportunities to every student so that no one is sacrificed in the name of unity. In addition, another goal of multicultural education is to

help students understand their own and group backgrounds in society, respect and appreciate the cultural and socio-historical diversity of ethnic history, resolve attitudes that are too ethnocentric, and understand the factors that cause ethnic polarization, inequality, and alienation.

Politics of Democracy

Democracy linguistically or etymologically, namely "democracy", consists of two words derived from the Greek "*demos*" which means the people or inhabitants of a place, and "*cratein*" or "*cratos*" which means power or sovereignty. So, in terms of democracy, it is the state of the state where in the government system sovereignty is in the hands of the people, the highest power is in the joint decisions of the people, the people are in power, the people's government and power by the people (Rosyada, et al., 2020).

Thus, explicitly democracy entrusts recognition and respect for the rights of the people through various events such as through the election of members of the House of Representatives of the Republic of Indonesia, the election of the President and Vice President, the election of the DPD and the DPRD and even the election of the Village Head, the more the people are involved in political decisions related to the interests of the people is a reflection of the improvement in the implementation of democracy in the country concerned (Sinamo, 2020).

Assihiddiqie (2020) stated that democracy is first of all an idea that solidifies that power is from, by, and for the people. In a participatory sense, democracy is a concept of power that is basically recognized as coming from the people, and it is the people who actually determine and give direction and who actually organize the life of the state. Such an understanding is included in the sense of the sovereignty of the people, that is, the supreme power is in the hands of the people, which is held by and for the people themselves, and which is constantly open to the widest possible participation of the people in the administration of the state. A country that can complete such a democratic idea is a good and ideal country.

The characteristics of a democratic government are as follows:

- a. There is the involvement of citizens (the people) in political decision-making, both directly and indirectly (representatives).
- b. There is equal rights for all citizens in all fields.
- c. There is freedom and independence for all citizens.
- d. There is a general election to elect representatives who sit in the people's representative body.

There are several important principles of democracy, namely:

- a. Citizen involvement in political decision-making.
- b. A certain level of equality among citizens.
- c. A certain level of freedom or independence that is recognized and used by citizens.
- d. A representative system.
- e. An electoral system – the power of the majority.
- f. Government power is limited by the constitution.
- g. Free, honest, and fair elections (in order to get people's representatives who are in accordance with the aspirations of the people).
- h. Human Rights Guarantee.
- i. Equality of position before the law.
- j. An honest and impartial justice to achieve justice.
- k. Freedom of association and expression.
- l. Press freedom

3. RESEARCH METHODS

Type of Research

The type of research used in this study is literature or literature studies where researchers rely on various literature to obtain research data and use a qualitative approach because the data produced is in the form of words or descriptions. Literature research or literature research is research whose place of study is literature or literature. In this study, the research was carried out by utilizing studies that are similar or related (Purwanto, 2020).

Data Source

Data sources are one of the things that can support a research. Operationally, this research is divided into two types of data sources, namely human data sources and non-human data sources (Manab, 2020). However, here the researcher will use non-human data sources, considering that the object of this research is the relationship between multicultural education and the democratic political system in Indonesia from the perspective of PAI which is then analyzed using literature studies.

Data Analysis Techniques

Data analysis or interpretation is the process of finding and systematically arranging research findings through observation and others which is useful for improving the researcher's understanding of the focus being studied and making it a finding for others, editing, clarifying, reducing, and presenting it (Tohirin, 2020).

The data generated through literature review will be managed using several techniques. The data analysis technique is carried out in several steps, namely reducing data where the researcher selects the data needed and which data is not needed. Then, the next step is to present data that has gone through the data reduction process. And after that, the data that has been presented earlier will then be interpreted through the data analysis process.

4. RESULTS

Multicultural Education in Indonesia

It has become a common understanding in Indonesia, that Indonesia was founded on the basis of pluralism since the beginning of the founding of this nation. Where the Indonesian nation is united by the foundation of very thick differences from various ethnicities, religions, races and cultures. Indonesia is independent and has become a sovereign country until now because of the differences that are united in one statehood principle, namely the Pancasila philosophy of life which carries "Bhineeka Tunggal Ika", which is different but still the same.

Based on this understanding, the principle instilled is that with differences, the Indonesian nation needs unity, not the other way around, under the pretext of unity, differences are not needed in Indonesia.

Pluralism that develops in Indonesia is not only in the social and cultural aspects, but also further touches the educational aspect. The education system and variety are developing in Indonesia, starting from education based on religion, nationalism and culture. Everything is given the freedom to develop as long as it does not interfere with the common concept, namely unity. Based on this, the concept of education was born which is currently being echoed in Indonesia, namely multicultural education.

Multicultural education is an educational concept that carries differences and tolerance. Where students are taught to accept various differences from all elements in Indonesia, both different ethnicities, nations, religions and cultures of each region. The way to view these differences is to strengthen the concept of tolerance among students.

Multicultural education must be given to the Indonesian people so that they better understand the importance of maintaining harmony. Multicultural understanding must remain intact so that the excellence of multicultural science can be taught to others more than just appreciating differences. It should teach others about the importance of maintaining harmony, respecting the opinions of others, defending the principles of humanity, and more (Rasyid, et al., 2024).

This is done to break the increasingly sharp and radical views against the differences that exist in Indonesia, thus disrupting various elements of the life of the nation and state.

The basic concept developed in multicultural education in Indonesia is to provide equal opportunities to all students, regardless of their different conditions. This concept aims to create equal opportunities for all students, so that the teaching and learning process becomes effective and easy to run, because of the birth of comfort in learning in each student.

The basic and main principles developed in multicultural education in Indonesia are; a) Equality, where every student has the same right to learn, regardless of their religious, ethnic, and cultural aspects, b) Equality, which is to view all the nation's children in the right to education, regardless of poverty, wealth, cultural and religious differences, c) Mutual respect in differences manifested in the form of tolerance, d) Recognition of human rights and dignity. All have the same right to education, there are no fundamental differences, so that they are treated differently and their rights in education.

Borrowing Mahfut's (2014) opinion, in his view, multicultural education is education about understanding the diversity of cultural differences, in addition to education for *people of color*. Of course, multicultural education provides an understanding that differences are a divine will that we must be grateful for and how we are able to live in differences with the spirit of tolerance between differences. The concept above provides awareness for all Indonesian people where as a diverse nation in terms of race, ethnicity, religion and social class differences certainly have a great influence on the survival of the nation's life which can at any time clash between others. Pluralism must be properly encouraged to build a good Indonesian nation (Abdin and Tuharea, 2023).

Democratic Political System in Indonesia

The democratic political system in Indonesia adheres to the Pancasila system. This is based on the essence of the Indonesian nation which is under the auspices of one philosophy, namely Pancasila as the basis of the state. Pancasila is still strong and intact as a philosophy of life and the source of state law in Indonesia.

The concept of Pancasila democracy is explored from the original values of Indonesia and is associated with the following values; democratic, collectivist deliberation, deliberation, consensus, mutual cooperation and other related terms. The goal is that the concept of democracy is based on sociological experiences that are in accordance with the way of life of the original Indonesian people, not aliens who come from the West and are imposed on the daily reality of Indonesian people (Amelia, et al., 2023).

Every precept in Pancasila adheres to values that reflect the identity of the Indonesian nation. Where the precept of the One God is the main foundation of all foundations in Pancasila. The One God is the embodiment of the freedom to practice their respective beliefs and religions without coercion and interference from other parties with different beliefs. In fact, this foundation is also the foundation of Pancasila democracy in Indonesia, where in the difference of choices, the value of divinity is still upheld, namely the shame of doing fraudulent things in influencing others in their choices.

The precept of Indonesian unity is a precept that strengthens Indonesian unity, including in the concept of politics and democracy. Although in politics the Indonesian nation adheres to the concept of democracy, the main foundation is unity. This means that the politics of democracy in Indonesia is actually not the same as the politics of democracy in other countries. Democracy in Indonesia remains free in individual choices, but must prioritize unity, not to be divided, so that differences in political choices do not make the Indonesian people hostile, in fact it becomes a reinforcement in it. This democratic political system is what is embraced in Indonesia, namely the democratic politics of Pancasila.

The political system adopted in Indonesia is technically a democratic system, but what is the soul of democracy is the philosophy of Pancasila. As stipulated in Article 1 paragraph 2 of the 1945 Constitution of the Republic of Indonesia which reads "Sovereignty is in the hands of the people and is carried out according to the Constitution". So it can be understood that the essence of democratic politics in Indonesia in principle does not contradict the principle of democracy in the world, namely power in the state in the hands of the people.

Pancasila democracy has several meanings such as:

- a. Pancasila democracy is a democracy based on kinship and mutual cooperation, with Indonesian personality, irrational, with elements of religious consciousness and based on truth, love and nobility.
- b. In Pancasila democracy, the state administration system is carried out by the people themselves or with the consent of the people.
- c. In Pancasila democracy, individual freedom is not absolute and must be balanced with social responsibility.
- d. Pancasila democracy integrates the universality of democratic ideals with the spirit of the aspirations of the Indonesian people imbued with the spirit of family, so that there is no dominance of the majority or minority (Amelia, et al., 2023).

It's just that in the spirit developed by democratic politics in Indonesia, the value of Pancasila is instilled as its soul, so that democracy does not deviate from the social, cultural, societal values and beliefs that exist in Indonesia. Because in fact, Pancasila democracy is a democracy that comes from the personality and philosophy of life of the Indonesian nation. Where Pancasila democracy requires a system of government that places the people as the holders of the highest power in the country.

The principles developed in the Pancasila democratic political system in Indonesia are as follows:

a. Based on the One Godhead

Pancasila democracy is a democracy that rejects liberalism and secularism, but adheres to the basis of religious consciousness or rejects atheism.

b. Upholding Human Rights (HAM)

This is in accordance with the Preamble to the 1945 Constitution and the Body of the Constitution Articles 26 to 34, Articles 28A to 28J as a result of the 2nd amendment by the MPR, and stated in MPR Decree No. XVII/MPR/1998 concerning Human Rights.

c. People's Sovereignty

The political system of Pancasila Democracy is a political system that adheres to the sovereignty of the people as stated in Article 1 paragraph (2) of the 1945 Constitution of the Republic of Indonesia that "Sovereignty is in the hands of the people and is carried out according to the Constitution."

d. Supported by Citizen Intelligence

In order to grow a healthy democratic system, it is necessary to play the role of intelligent citizens as a form of democratic life, including the products and results of state political decisions that have positive values if their citizens are poorly educated.

e. Adhering to the System of Separation or Power Sharing

Indonesia adheres to the theory of division of power which rests on legislative, executive, and judicial powers. Executive power is a government institution that functions to carry out the government order directly. In the Indonesian political system, this is carried out directly by the president who is assisted by ministers. In a lower order, it is carried out by the governor and finally by the regent.

Legislative power is an institution intended to make legislation or legislation. This includes drafting, discussing, and making laws. In addition, the legislature also functions for budget approval and supervision of the law and the use of the State Budget (State Revenue and

Expenditure Budget). At the central level, the legislative function is carried out by the DPR-RI, at the central level of the DPRD I, and at the district level of the DPRD II.

The judicial power functions to supervise the implementation of applicable laws and laws. The purpose of establishing a judicial institution is to be an important medium in law enforcement, testing legal materials, resolving legal problems, ratifying and canceling laws that are considered inconsistent with the state's basis.

The judiciary in Indonesia is divided into three parts, the Supreme Court, the Constitutional Court, and the Judicial Commission. The Supreme Court is a judicial institution including general courts, religious courts, and military courts.

The Constitutional Court moves in order to ensure the enforcement of the constitution, which is the highest law applicable in Indonesia. Meanwhile, the Judicial Commission is an independent institution that has independent authority. The judicial commission has the authority to appoint the supreme judge, establish the code of ethics, and the code of conduct for judges and maintain the honor and dignity of a judge.

f. *Applying the Rule of Law Principle*

This means that the law is the commander or sovereign in the Pancasila Democratic political system. This can be proven in Article 1 paragraph (3) of the 1945 Constitution which states that "The State of Indonesia is a state of law."

g. *Guaranteeing Regional Autonomy*

Regional autonomy in the Pancasila Democracy political system is a must. Therefore, during the reform government, Law No. 22 of 1999 concerning regional autonomy was issued which was later updated with Law No. 32 of 2004 concerning regional government.

With this law, it is hoped that there will be a delegation of authority from the central government to the regions (the principle of decentralization) so that local governments are given the widest opportunity to implement welfare.

h. *Social Justice*

The political system that is built should be able to create a modern and just civil society as mandated by the Preamble to the 1945 Constitution in the fourth paragraph.

i. *Striving for People's Welfare*

The political system is a tool and means to achieve the welfare of the people so that the democratic values that are built do not harm democracy itself or do not distance themselves from efforts to prosper the people.

j. An independent, free, and impartial judicial system

To ensure the running of the Pancasila democratic political system, an authoritative and honorable judicial power is built. Therefore, during the reform period, the arrangement of the judicial field was made with the successful amendment of Articles 24 and 25 of the 1945 Constitution, which originally had judicial power only in the Supreme Court, changed to judicial power held by the Supreme Court, the Constitutional Court, and the Judicial Commission in accordance with their respective functions and authorities.

The judicial power is an independent power. This can be proven in article 24 paragraph 1 of the 1945 Constitution which states that "The judicial power is an independent power to hold the judiciary to uphold law and justice."

The Relationship between Multicultural Education and the Democratic Political System in Indonesia Based on the Perspective of Islamic Religious Education

Multicultural education prioritizes equality of rights and degrees in obtaining education in Indonesia. Meanwhile, in the democratic political system in Indonesia, it adheres to the Pancasila Democracy system which has the principle of sovereignty in the hands of the people, where power completely belongs to the people who are represented to those who have constitutional rights in the legislature.

At first glance, if you look at the essence of the concepts of these two things, there is no meaningful relationship found, meaning that education and the political system are two things that are not interconnected. However, when understood fundamentally, these two things are interrelated, education and politics are the unity of the system in the nation and state. Where education policies are largely determined politically in the DPR-MPR, and vice versa, a healthy political life can only be formed from an enlightening and intelligent education system. A healthy political system can only be presented by those who are able to apply noble values in education.

Meanwhile, from the perspective of Islamic Religious Education, multicultural education with the existing democratic political system in Indonesia has a strong relationship in it. Where in the perspective of Islamic Religious Education, the relationship is as follows:

a. Divine Relations

The principle of divinity is the principle of belief and truth. Education must be able to instill this principle in students so that they become individuals who have adequate spiritual qualities so that they can become individuals who have *self-control* in living life, namely the belief that everything that is carried out will have accountability, especially to God and the beliefs that he embraces.

As well as one of the goals of national education, which is to create a complete human being who fears God Almighty and has high integrity and morals. Human beings who are dignified and have value before humans and their God.

Based on the view of Islamic Religious Education, that the divine relationship between multicultural education and the democratic political system in Indonesia is present as the soul of education and the democratic political system itself. This means that multicultural education teaches as producers of human beings who play a role in various fields of life, including those who play a role in democratic politics, will be colored by the relationships that are built.

The principle of divinity in multicultural education is considered very necessary, as in Islamic Religious Education, that the main purpose of human creation is to worship Allah SWT. It means that a servant's devotion is only to his Lord, that is, obeying all the rules given by Him so that people can live an orderly life and hold on to good and correct values.

As a servant, the main duty of man is to serve (worship) the Khaliq; obey His commands and stay away from all His prohibitions. The relationship between man and Allah SWT is like the relationship of a servant (slave) with his master. Servants must always obey, obey, and obey all the orders of their masters. Thus, because of his position as *'abid*, the obligation of humans on this earth is to worship Allah with all their hearts (Sofiyah, et al., 2023). As stated in the words of Allah in Q.S. al-Bayyinah [98] 5:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ۗ

They are not commanded, except to worship Allah by sincerely obeying Him and performing hanif (istikamah), performing prayers, and paying zakat. That is the right religion.

This divine value will also shape the democratic political system in Indonesia, where political actors become more organized in implementing democracy as it should, namely giving full rights to the people and siding with the interests of the people.

Through the principle of divinity, democratic politics in Indonesia will run cleanly starting from actors who make divine values in their lives the main basis in their attitudes and actions.

b. Justice Relations

The right to justice is the right of all human beings living in the world. This means that justice is part of human rights that have been brought since birth. Justice is a non-negotiable need, because only with justice for every human being, life will return to peace and prosperity.

The relationship of justice between multicultural education and the democratic political system in Indonesia in the view of Islamic Religious Education is to give every child of the nation the right to get the same education, so in the political area of democracy every people gets justice in politics and democracy.

The view according to Islamic Religious Education, that all human beings get their right to get justice. Providing fair treatment to every creature in the world, including fellow humans. Islam prohibits the forcible deprivation of rights and does not allow the taking of the rights of others in an improper way.

Regarding the justice of Allah SWT said in Q.S. an-Nahl [16]:90:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Indeed, Allah commands to be just, do charity, and provide assistance to relatives. He (also) forbids vileness, iniquity, and hostility. He teaches you a lesson so that you can always remember.

If categorized, there are several meanings related to justice in the Qur'an from the root word 'adl, namely something that is right, an impartial attitude, the protection of one's rights and the right way in making decisions should you judge or make decisions on the basis of justice. Overall, the above definitions are directly related to the side of justice, namely as an elaboration of forms of justice in life. From the relationship between some of the meanings of the word 'adl with the insight or side of justice directly, it is clear how the portion of the color of justice has a place in the Qur'an (Rangkuti, 2017).

The relationship of justice that exists between multicultural education will give all children the same right to learn, regardless of race, ethnicity, religion, skin color, culture and social environment. The education area is an area that is free from these components, so that all children of the nation have the right to get a proper education.

The application of this kind of justice principle will provide a separate perspective to the nation's children when they become individuals who will continue their role in the political system of democracy in Indonesia. As it is known that democratic politics applies the principle of "From the People to the People", justice to get the right to state and politics, especially the freedom to have political choices based on one's heart, will be given completely fairly. Not forced and not interfered with by other parties, free to choose for himself.

Multicultural education and the democratic political system both uphold the principle of justice. Multicultural education instills the value of justice in students, who in the future will become actors of justice enforcement in the democratic political system in Indonesia.

c. Equal Degree Relations

One of the principles in Islamic Religious Education is the existence of equality in the eyes of Allah SWT. Islam holds the principle that Allah SWT will never see good clothes, beautiful faces, abundant wealth and good positions in life, all of which will be in vain before Allah SWT. The highest for Allah SWT in individual value is his devotion. Piety will bring people to the world and the world.

Based on this, before Allah SWT, all human beings are the same, what distinguishes them is the degree of piety. The higher the value of a person's piety, the higher his value will be in front of Allah and humans. That's all that makes the difference.

Education in Indonesia through its multicultural education since the beginning has been committed to eliminating barriers of difference in the implementation of education for students. Education in Indonesia carries equality without distinguishing various cultural, religious, social and economic elements in society.

The same is the case with the democratic political system in Indonesia, which is to maintain and respect equality of degrees. The essence of democracy is from the people and for the people, therefore every people is considered equal in the democratic political system, namely as the owner of sovereignty over the state. So that anyone in Indonesia while carrying out their obligations as a citizen will have the same degree in the democratic political system, namely their rights and freedoms are respected and free to choose the desired political affiliation.

Based on the view of Islamic Religious Education, the equality of the nation's children has no limits in education and democracy, the only difference is the values of truth that exist in each individual. The value of kindness and the value of fame for others will be the difference in front of humans in daily life.

d. Independence Relations

Education actually degrades every individual as well as in a democratic political system. The goal of education and democratic politics is to liberate every individual. Freedom in choosing the education they want, freedom in carrying out their lives as citizens without any political intervention from any party. Because in a democracy, the people are the owners of power and sovereignty.

Islamic Religious Education views that independence is the right of every child of the nation. Allah SWT gives the right of freedom to every human being in the world, so that other humans do not have the right to oppress others and exploit them excessively for their own

interests. Islam prohibits taking advantage of others for their own benefit and harming others. Because every individual has actually been given independence since birth by Allah SWT.

The concept of multicultural education provides this independence, namely by not looking at the label, status and position of students in their role as children of the nation. All aspects and conditions have the freedom to get an education. So that students are independent in learning and choosing the talents and tendencies they want in improving their abilities and insights in life.

This diversity is closely related to the democratic political system applied in Indonesia, namely independence from any colonialism and any system that is detrimental to the nation. Democracy teaches independence and respects differences, because every individual is not the same in thought and choice.

From an Islamic point of view, this independence is part of a human right that cannot be violated by anyone. Even in Islam, it is strictly forbidden to impose anything on others, especially in terms of faith. There is no compulsion in Islam in choosing beliefs. This is the true principle of independence, not coercing, not interfering, not pressuring others to be inclined to the desires of certain individuals.

5. CONCLUSION

The conclusion of this study is that Islamic Religious Education has a view of the relationship between multicultural education and the democratic political system in Indonesia in the form of: a) Godship relations, b) Justice relations, c) Degree equality relations, and d) Independence relations. Where this sense is built to strengthen each other in forming a system that becomes one unit in forming a healthy and sustainable education and democratic political system.

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