

Multicultural Education In A Religious Life : Developing Harmony Among Religions In Southeast Asia

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Abstract

This research presents the pattern of multicultural education development and its implications in developing religious harmony in Southeast Asia. Multicultural education is a process of cultivating values and ways of living respecting, sincere, and tolerant of diversity living in the midst of plural society. With multicultural education, it is expected that the national and mental resilience of the nation in the face of conflict of religious social conflict. This study adopts a qualitative research approach and uses a case study design with multi site design. The research sites in Malaysia, Thailand and Indonesia. The study shows that the problems of multicultural education in Southeast Asia, should be given serious attention, in order to avoid negative attitudes that can destroy the stability of the state and lead to disintegration. Therefore, a multicultural education development pattern is needed through; self awareness, early age education, affirming education based on patriotism and nationalism and equity pedagogy. Through the pattern, will create harmony, harmonization and national resilience.

Keywords

Multicultural, Education, Religious life, Harmony

1. Introduction

Multiculturalism is not just a discourse, but an ideology that must be strived for as a foundation for the upholding of democracy, human rights and the welfare of its people. Multiculturalism is not an independent ideology apart from other ideologies. Multiculturalism requires a set of concepts which is the construction of the concept of multiculturalism to be used as a reference in order to understand and develop it in the life of the nation (Suparlan, 2002).

Multiculturalism can simply be understood as the recognition that a State or society is diverse and plural. Multiculturalism recognized the existence in one State of various cultural components, no culture being superior to another—what the Britannica calls 'cultural relativism'. Different groups have different sets of values and all are legitimate. Glazer has noted the shift in terminology in the eighties: what used to be called multi-ethnicism has become multiculturalism (Bauer, 2010). Conversely, no country carries only a single national culture. Thus, Multicultural is a *sunnatullah* that can not be denied to every nation-state in this world.

The values of multiculturalism in the context of religious life have the following characteristics, namely; learn to live in differences, build mutual trust, maintain mutual understanding, uphold mutual respect, openness in thinking, appreciation and interdependence, conflict resolution and reconciliation

nonviolence (Baidhawi, 2005). Multiculturalism is an ideology that can unite all the different societies of different religions, races, ethnicities and cultures that live together in one place.

Based on that fact, in a multicultural society, it is possible to have vertical and horizontal conflicts, which can destroy the society. For example, disputes involving ethnic, racial, religious, and ethnic sentiments occur in countries ranging from America, France, Myanmar to Europe, the Middle East, to Malaysia, not least in Thailand and Indonesia.

Malaysia as a multicultural country consisting of various ethnic, tribal and religious, even multi nation is a challenge in building harmony for the sake of upholding unity and national unity. Today, Malaysia is faced with sectoral ego conflicts, which appear in certain ethnic groups in the country. It appears the behavior of three major races in Malaysia namely; Malays, China and India in the practice of daily life. They each have their own way, lifestyle and education categorized by language. For Malay children, they go to Malay-speaking schools, China to Chinese and Indian schools to Indian schools. So also with the environment in which they live, there is an Indian residential neighborhood, a Chinese residential neighborhood as well as a Malay, each one using his or her own language.

Similarly, ethnic conflict in Southern Thailand, which led to religious conflict, between minority Muslims and Buddhists who become an international issue. The humanitarian tragedy that occurred with the massacre of minority Muslims in some areas, ranging from Narathiwat, Patani to Yala made the beauty of plurality tarnished.

Likewise in Indonesia, which has a plurality of tribes, races, languages and religions did not escape from the conflict. The conflict that develops today is radicalism. From the multiculturalism, it can be observed that in Indonesia lately there have been a lot of growing issues of radicalism (Parolin, 2010). The term "radical" in Indonesia is often associated with disagreement or terrorism that cornered Islam as universal religion (Jati, 2013). Understanding radicalisation is important to understanding and tackling this threat (Rahimullah, 2013).

Radicalism in Indonesia, that affects social instability and disintegration of national unity is caused by negative behaviour of the perpetrators, which then becomes a serious problem for most. The emergence of issues regarding Islamic radicalism is a new challenge for Muslims to respond (Madjid, 1995). Such as Majelis Mujahidin Indonesia and Hizbut Tahrir Indonesia (HTI) to military styles such as Laskar Jihad, and FPI (Sihbudi, 2005). They voice the religious issues which tend to be "hard" as part of the negotiating effort in formulating the new social order (Makruf, 2007).

The current phenomenon of religious radicalism is related to core experience, collective memory and religious interpretation. In manifest function, religion is perceived by its followers as an objective manifestation of a social system, like establishing religious harmony through *ukhuwah islamiyah*. The latent function deals with the unwittingly conscious function of the social system in generating radicalism, and religion can become a medium of spreading the idea radicalism (Zuhdi, 2017).

Therefore, the concept of multiculturalism can not be equated with the concept of ethnic diversity or ethnic culture that characterizes plural society, because multiculturalism emphasizes culture in equality. In relation to social conflict, multiculturalism is in fact a new paradigm in the effort to reestablish relationships between people who later always live in an atmosphere full of conflict. Simply put, multiculturalism can be understood as a concept of cultural diversity and complexity in society.

Through multiculturalism, people are encouraged to uphold tolerance, harmony and peace rather than conflict or violence in the flow of social change. Although it is within the different social systems of the thinking, the paradigm of multiculturalism. For this reason, the values of multiculturalism in the life of Malaysia, Thailand and Indonesia must be constantly transformed and instilled into behaviors in interacting with different societies in faith, ethnicity and ethnicity.

Departing from the above phenomenon, researchers are interested to focus their study on the development of multicultural education in three countries in Southeast Asia, namely; Indonesia, Malaysia and Thailand. As a pluralistic country consisting of various ethnic, ethnic, linguistic, religious and even multi-ethnic groups, it is of course unique in this research, so it will be found on the problems of multicultural education, developing harmony among religions in Southeast Asia and this impact.

2. Research Methodology

This study adopts a qualitative research approach and uses a case study design with multi site design. Collecting data technique use; Participant observation, Indepth interview, documentation and focus group discussion. Data analysis techniques are done in a planned and continuous, ranging from data reduction, display data, conclusion and verification.

3. Research Result

3.1 Multicultural Education Problematic In Southeast Asia

Multicultural education is a "trend" in shaping the harmony of religious communities in a community, in practice is not easy. Multicultural education as a concept that is considered "established", it turns out on the practical level has problems that require solutions to problems that must be resolved by all parties, so that the goals to be achieved in order to create harmonization in a society can be realized.

In accordance with the results of research in three countries in Southeast Asia, namely Malaysia, Thailand and Indonesia, there are some facts that indicate that the multicultural education that is taught by the teacher to the learners, either directly or indirectly has not reached the expected target, so instead of giving harmonization in social life of society, but on the contrary, multicultural education taught with "wrong" will be out of noble purpose. Such multicultural education, in fact, leads to conflicts that make Tribes, Religions, Races, and Inter-Groups a "sacrifice" to perpetuate an individual's interests and groups.

Malaysia as a pluralistic country, consisting of various religions, tribes and cultures, even multi nation is a country that has unique characteristics. Moreover, Malaysia is an alliance of 13 operating countries. The existence of such pluralism, in plain view, appears that Malaysia is a safe and peaceful country and never experienced conflict. However, when examined more deeply, it turns out that pluralism in the perspective of multiculturalism, it is possible to create a conflict of interest between religion, tribe, culture and multi-nation.

The existence of the conflict of interest is inevitable. For example; the occurrence of frequent disputes and tensions between the Muslim population and non-Muslims, the discriminatory nature of ethnicity, often leads to negativity.

The existing ethnic blend and the uniqueness of the country is a matter of pride and strength, but more ethnic groupings are more visible and are at the root of the real problem. Ethnic Malay with its cultural characteristics, ethnic Indians who are still strong with their culture, exclusive Chinese ethnicity and prefer to send their children to a special school of ethnic Chinese. In fact, there is a "priority" to a particular ethnic that is more dominant to get an opportunity when compared with other particular ethnicities. Differences of these different treatments, a phenomenon that is quite dangerous for the continuity of multiculturalism in Malaysia.

as well as the fact of multiculturalism in Thailand. There are surprising facts related to the existence of multi-religious international issues, namely between Muslims and Buddhists. The conflict is a conflict caused by the conflict between Malay Muslims and Buddhist Thai. This is due to the fact that most of the people in the area of Southern Thailand, especially in the Pattani area, are Muslim Malays, and their existence is considered "dangerous" by Thai Buddhists.

The existence of various conflicts, give a big enough impact on the pattern of interaction between a group with other groups. When examined carefully, there is a very strong link between ethnicity, religion and power. The cases in the white elephant country originally stemmed from ethnic cases, but ethnic issues were obscured by religious matters, and religious cases were obscured by the interests of the political elite, and so on.

As well as with multiculturalism problematics residing in Indonesia. Although multicultural education has become an "icon" in Indonesia, it has not been able to create the full stability of the Republic of Indonesia's security. The existence of various violence, conflict between groups and groups that occurred in some areas, and adorn various mass media so far, which are caused by Tribe, Religion, Race, and intergroup, is clear evidence, that multicultural education is still not understood by many people and still a figurative language only.

Moreover, today there are radicalism and separatism movements that are disturbing security and peace in Indonesia. In addition to endangering the stability of the nation, the movement by making religion as a "mask", can celebrate the unity of the Unitary State of the Republic of Indonesia. There is just a fight for the implementation of Islamic Shari'ah without the necessity of establishing an "Islamic state", but there is also a struggle for the establishment of the Islamic state of Indonesia, in addition to fighting for the establishment of "Islamic Caliphate", the pattern of the

organization also varied, ranging from ideological moral movement, such as Syi'ah, *Majelis Mujahidin Indonesia*, *Hizbut Tahrir Indonesia (HTI)*, *Laskar Jihad*, and *Front Pembela Islam (FPI)*.

Some of the events occurring in several countries in Southeast Asia, especially in Malaysia, Thailand and Indonesia, show that the multicultural education that became the icon of the country in order to create harmony between ethnic and religious people has a serious problem in building stability social in a country.

Cultural diversity is owned by a nation into a capital and potential conflict in the state order. Cultural diversity enriches the treasures of culture and becomes a valuable capital to build a civilized nation and able to form a new civilization. But cultural diversity is potentially divisive and a fertile ground for social conflict and jealousy.

With the emergence of "fanaticism" that occurs in certain ethnic, religious and nation, as happened in the three countries mentioned above. Fanaticism is a belief or a view of something, positive or negative, a view that has no theoretical backdrop or a foothold of reality, but professed deeply so difficult to straightened or changed. In plural and plural communities, fanaticism in this life simply needs to exist and must also be well-established and managed. On the other hand, fanaticism must be shunned because it can endanger the life of the nation and the state. Fanaticism to ethnicity, religion, the nation that happens to every individual, can erode the unity and unity of a nation and cause disintegration.

In this case, fanaticism in Southeast Asia provides two implications, namely integration and disintegration. The strength of a nation and state, because of the fanaticism or love of its citizens against the sovereignty of the State. However, on the other hand, the turbulence that occurred in some areas, indicates that excessive fanaticism can be dangerous, even lead to prolonged conflict, which allows the occurrence of disintegration.

3.2 Multicultural Education Development Patterns in Developing Religious Harmony in Southeast Asia

Based on the facts of the education problems of multiculturalism in Southeast Asia, as mentioned above, it is necessary to multicultural education development patterns in developing religious harmony in Southeast Asia. Multicultural education is a pedagogical demands in the framework of cultural studies that look at the educational process as a process of acculturation.

Facts on the ground requires a deliberate and systematic effort to overcome polemical religious harmony, whether in Malaysia, Thailand and Indonesia. This became the agreement of the intellectuals of the neighbour country stating that; it is time for multicultural education applied in everyday life, both within the family, community and country. Multicultural education is a strategy to create a well-established social order in the midst of differences and plurality that exists in this country.

Multicultural education is applied in the country is an idea born out of the fact of the variation in the local community, whether the difference tribe, race, religion, national origin even of a particular community. Differences in opinions, views, attitudes, often sparking a conflict that will impact on other aspects, because it sees itself more true, good, and growing. In the area of education their differences can lead to the existence of a friction which is problematic in the learning process.

According to the religious leaders of Indonesia, "multicultural education promoted by the government, both through education and learning, or through other government programs, emphasizing that all the problems that exist in a community will be improved through education, because they are homo socius and homo educandum that can be taught and developed.

Indonesia as a unitary state and republic shape, a country that has the diversity and richness of ethnic, tribal, cultural, and language to be proud. Multiculturalism in the country is reflected in the motto "Unity in Diversity" promoted by the founding fathers. The motto means "different but still one also". The amount multicultural found in Indonesia is not a bad omen or inhibiting the creation of a sense of unity and brotherhood. In matters of religion, the Indonesian government officially recognizes only six religions. Based on the data in the field, it can be seen that the pattern of development of multicultural education in building religious harmony in Southeast Asia is patterned as follows;

Furthermore, education analyst in Thailand explained that; "Multicultural may be formed through a process of education and learning is done in a planned and systematic in formal education institutions, using integrative approach. Multicultural education in this respect is taught to students in all subjects, that is geared to appreciate the differences between people, so as to materialize the security, comfort and tranquillity of social order.

Multiculturalism can be a pride for Malaysia, Thailand and Indonesia. In one side, multi-cultureless is considered to be able to close and strengthen relationships, and able to create a tolerance and harmony among people with each other. On the other side, multiculturalism that is misused, will lead to hostility and disintegration.

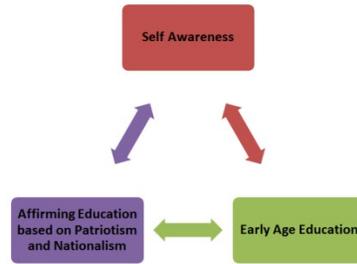


Figure 1 : Multicultural Education Development Patterns

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3.2.1 Self Awareness

Multicultural education held in Malaysia, Thailand and Indonesia, shows the pattern of self-awareness education. Self-awareness is a condition of a state in which a person can understand himself rigorously in order of life pluralistic system. That is the pattern that developed multicultural education should start from the strengthening of self-consciousness in fostering mutual respect, tolerance of differences, and avoid the attitude of bigotry, exclusivism, primordial, ethnocentrism, and discriminatory.

Through self-awareness, a person will become aware of his important role in this pluralistic life. It would be an internal motivation for human good and durable, unlike external motivation does not last long and sometimes faded because it is situational (Syakroni and Muali, 2019).

The pattern of self-awareness developed in Malaysia, Thailand and Indonesia in developing multicultural education in order to establish religious harmony in Southeast Asia, is an education that starts from oneself in the practice of multiculturalism, which will be followed by others, either within the family, society in a narrow sense and society in a broad sense in the order of life of the nation and the homeland.

Characteristics of self awareness as part of multicultural education development pattern in building religious harmony in Malaysia, Thailand and Indonesia consists of attention, wakefulness, architecture, recall of knowledge, and emotive. Attention, where concentration of mental resources to external and internal things. Wakeful or alertness is a mental condition experienced by a lifetime, in every day. Architecture an aspect of a physical structure, in which consciousness is not a single process performed by a single neuron, but is maintained through a number of neurological processes associated with the interpretation of sensory, semantics, cognitive, and emotional phenomena, both physically and imaginatively. Recall of knowledge is the process of taking information about the person concerned and the world around him. Emotive, a conscious condition, as a form of feeling or emotion (Solso, 2009).

3.2.2 Early Age Education

Multicultural education developed in Southeast Asia, such as Malaysia, Thailand and Indonesia in order to build religious harmony is done through education and learning to children from an early age, both in the family environment, where children get education and learning first and foremost, even in educational institutions, as a place where children get education about multiculturalism that must be practiced in everyday life.

In a family environmentt, multiculturalism is taught by the child's parents well. While at the level of education, multiculturalism is taught through early childhood education or preschool education as well as education at the level of basic education or low education.

Education and learning about differences, pluralism, and cultural pluralism for children from an early age is important, because they live and socialize with the surrounding environment that has different kinds and differences, to be addressed with a wise and wise attitude, so that will emerge harmonization in life daily.

Based on its, to realize the multicultural educational goals in building the harmony of religious communities in Malaysia, Thailand and Indonesia, multicultural education must be taught from an early age. This is done in order to build positive or negative feelings about the observed differences. These feelings form the basis of evaluative judgments about whether these differences are "good" or "bad". That way, students will be able to socialize with peers who have different backgrounds, ethnic or cultural and able to create harmonization and harmony amid differences.

Through education and learning about multiculturalism to children from an early age, children have been taught about the differences that exist around them, respect the differences, and be able to live in a difference. Surely this concept of co-founding is consistent with the four pillars of education according to UNESCO, namely Learning to know, Learning to do, Learning to be, and Learning to live together.

3.2.3 Affirming Education based on Patriotism and Nationalism

Affirming Education based on patriotism and nationalism is a pattern of multicultural education development in Southeast Asia, such as; Malaysia, Thailand and Indonesia in order to build religious harmony for the sake of the unity and unity of a country.

In implementing multicultural education in schools, schools should be viewed as a social system in which there are many interrelated and closely related variables. Affirming education based on patriotism and nationalism is done through the integration of multicultural education materials to all subjects taught in school, so that there will be a link between one material with the other material.

Multicultural serve as a soul in educational and learning activities in these three countries, and multicultural education is used as value added in their curriculum development system. How learners can live and survive in pluralism, socialize in the middle of differences and so forth.

Multicultural education implemented in Malaysia, Thailand and Indonesia, by making core curriculum / integrated curriculum strive to assist students in developing respect for people of different cultures, races, ethnicities and religions, as well as providing opportunities for students to work with people of different ethnicities or race directly, helping students develop pride in their cultural heritage, awakening students that value conflict is often the cause of conflict among community groups in their neighborhood.

In addition, educational observers from Indonesia says; multicultural education is not taught as a specific subject, but it is integrated and connected with other subjects, even a core value in the overall educational activities that exist. In it, there is a core competence that directly leads to the strengthening of spiritual and social values of society. Multiculturalism serve as the core curriculum in building and shaping the character of learners who are able to coexist with other communities of different tribes, nations and religions.

Students are directed to foster a spirit of nationality and responsible citizenship. Through religious education, students will be directed in strengthening the perspective of religion-nationality and oriented to strengthening intellectual attitudes about religious diversity and tolerance intra-religious and inter-religious and between religious communities with the state. Hence, they will have clear principles and views in this nation's life (Wahid, 2018)

3.3 The Impact of Multicultural Education in Developing Harmony among Religions in Southeast Asia

Multicultural education conducted by Malaysia, Thailand and Indonesia was quite effective in building religious harmony. Multicultural education, which is a concept and paradigm integrated into a curriculum, is able to create a high awareness of mutual respect and respect, tolerant and inclusive attitude, for learners.

The implementation of multicultural education in Malaysia, Thailand and Indonesia as a representation of the Southeast Asian region, according to one student in Malaysia said that; the multicultural education that is the basis of value in education activities in Malaysia emphasizes the moral planting compared with the patterns of bureaucratic education which is more oriented to the display of mind intelligence. This is seen in moral education as a habituation in building the order of community life.

One of the religious leaders in Indonesia conveyed; multicultural education in this case is seen as an alternative learning process that is more suited to the needs of learners and local wisdom. Multicultural education recognizes the reality of local culture as something that can color education activities in schools. In addition, multicultural education also does not deny the existence of a global culture as part of society, in order to strengthen the existing educational order. Multicultural education is expected to build inter-religious harmony in order to maintain the unity of the Unitary State of Indonesia.

In practice, according to religious leaders in Thailand, said; in order to shape one's moral behavior in life, the role of education is enormous. Therefore, the influence of the environment as a place where children learn and interact with other friends, is very influential on moral development, attitude and character of learners. The family, school, and community environments contributed to the worthy reckoning of creating religious harmony.

With the application of multicultural education in the education system, it will get an awareness of human values. Multicultural education taught and accepted by learners will provide an understanding that the existence of different tribes, religion, race and culture and others, does not become a barrier for learners to unite and cooperate. The

practice of multiculturalism, through the role of education here, at least provides awareness to learners that; understanding problem-solving through conflict is not a good way and does not need to be cultivated.

The next implication of the pattern of development of multicultural education in building religious harmony in Southeast Asia is national resilience. With the existence of national resilience, learners will be able to respond to all the impacts of the development of globalization and the phenomenon of ethnic, religious, social and cultural conflict, which emerged in Malaysia, Thailand and Indonesia. The conflicts occurring in Southeast Asia as part of the problem of national resilience may occasionally arise as a result of ethnic, ethnic, and cultural differences, which are then encapsulated in religious conflicts, heated socio-cultures, as part of a power politics.

4. Discussion of Results

4.1. Multicultural Education as Social Paradigm

Education has an important role in human life (Baharun et al. 2019). Given the importance of education for human life, Islam as a religion that is '*rahmatan lil alamin*' gives serious attention to the development of education for human survival (Fauzi, et al, 2018). In the social perspective, there is a relationship between the world of education with the social conditions of society. This relationship means that what goes on in the world of education is a picture of the real conditions in a complex society (Baharun, 2019). Likewise on the contrary, the condition of society, both in the aspect of progress, civilization, and the like, is reflected in the condition of the world of education (Sauqi, 2008).

Education and learning become a serious concern in line with the growth and development of the times (Islam et al., 2018). It is understood that education has a close relationship with every social change (Muali et al. 2018), both in terms of the dynamics of individual development and social processes on a wider scale. Therefore, education must be placed within the framework of developing common sense critically and creatively. From here, learners from the world of education will have the mentally readiness and theoretical ability to lead a life that is always dynamic in the complexity of the modern era (Mulkhan, 1993).

Multicultural education is interpreted as education for or about cultural diversity in responding to demographic and cultural changes in certain communities and even the world as a whole (Arifudin, 2007). Multicultural education is the process of developing all human potential, which values plurality and heterogeneity, as a consequence of cultural, ethnic, ethnic, and religious or cultural diversity. Multicultural education requires the highest respect and respect for human dignity and prestige, wherever it comes and be cultured no matter what it is. The hope is the creation of true peace, security that is not haunted by anxiety, and happiness without engineering (Dawam, 2003) .

As a conception, multicultural education becomes a fairly contextual idea with today's contemporary society realities. The purpose of multicultural education is; 1) eliminating educational discrimination, giving equal opportunity for every child to develop his potential (instrumental purpose); 2) make the child achieve academic achievement according to its potential (internal terminal destination); 3) making children socially aware and active as local, national, and global citizens (external terminal endpoints) (Amirin, 2012).

In this context, it can be said that the main purpose of multicultural education is to instill sympathy, respect, appreciation, and empathy towards different religions and cultures. and most importantly of this multicultural educational strategy is not only aimed at making it easier for learners to understand the participants in their training, but also to raise their awareness to always behave humanist, pluralist and democratic (Maulani, 2012).

Multicultural education is not only concerned with cultural issues in a narrow sense, but is concerned with political issues, namely equality of human beings, changes in social structures that do not recognize the distinction of human groups based on their ethnic origin, religious differences and gender differences.

Multicultural education is a response to the development of the diversity of the school population as a demand for equal rights for each group. In another dimension, multicultural education is the development of a curriculum in educational activities to enter various views, history, achievements, and attention to people of other ethnicities. This means that multicultural education is broadly encompassing all students regardless of groups, be it ethnicity, race, culture, social strata, religion, and gender so as to be able to deliver students to be tolerant human beings and respect differences (Arifudin, 2007).

James Banks, stated that the formulation of multicultural education has various main dimensions, namely content integration, knowledge construction, prejudice reduction, equitable pedagogy, and empowering school culture and social culture (Maulani, 2012).

With these four basic dimensions, one of the most appropriately applied methods is to use the communicative model by making the difference aspect as the point of stress. This dialogue method is very effective, especially in the teaching and learning process that is comparative study of religion and culture. Because, with dialogue allows any community who has a different background can argue argumentatively. In this process is expected to be formed lending and borrowing attitude and know each other between traditions of each religion that embraced each learner. From here onwards, various forms of truth claims and safety claims can be minimized even if it can be thrown away so as not to disintegrate socially later (Nata, 1999).

4.2. Harmony Among Religions

Society is an entity based on bonds that have been regular and can be said to be stable. In the community there is a group of individuals consisting of different backgrounds, sexes, religions, ethnicities, languages, cultures, traditions, social status, economic capacity, education, skills, occupations, interests, hobbies, etc.. This difference is a wealth and also something that can be used as materials to achieve various needs. However, not everyone is aware of it, so tend to be individualistic, less concerned about society, do not see that the continuity and order of society is very influential to the peace of his life (Nata, 2014).

In recent years, the harmony and harmony between religious believers have been tested or at least a test case. In recent national scale is the case of Shiite groups in Sampang, a separatist movement carried out by radical groups, such as *Hizbut Tahrir Indonesia* (HTI), violence and *takfiri* undertaken by *Laskar Jihad*, *Front Pembela Islam* (FPI), which resulted in the victim and harmed many people. On an international scale are the tragedies that struck Muslims in Myanmar, Thailand, Syria, Iran, Yemen and Palestine.

The phenomenon is essentially nothing to do with religion. those who are "hostile" have for many years coexisted peacefully and mutually respect for fellow believers, which occur are ordinary frictions that have nothing to do with religion. Religion in this case is used as a "sacrifice" to fight and repel and even kill his opponent (Hasan, 2013).

The role of religion in human life is like air. If without human air will die of his body, then without religion man will die his soul. Both body and soul are both very important elements in human beings (Purwanto, 2016). The role of religion is very important in sustaining a strong body, if both are strong then humans will arrive at the position of human beings, that's mean a complete and perfect human condition in his humanitarian position.

Plural society, doctrinal differences, the role of religious institutions, and knowledge in understanding religion have the potential to generate conflict, both internal and external, horizontal and vertical. The unavoidable diversity of doctrine will not be a potential conflict if religious people in a society are tolerant and respect religious doctrines and doctrines that are different from their religion. Early education of people through the planting of religious values should be done in a process that begins with the provision of religious knowledge base followed by the implementation of religion and the creation of religious functions. Formal religion is very important to reveal the existence of religion itself in social pluralism and to realize the role and function of religion in all dimensions of life. To realize the role and function of religion is required functional loyalty in religion, so that will create harmonization and harmony of religion (Mawardi, 2015).

Harmony is the "principle or foundation". Harmony of religious life, meaningful living harmoniously even between or between religious people. So the harmony of religious people is the creation of a harmonious and dynamic relationship and harmonious and peaceful among fellow religious people in Indonesia (Yustiani, 2008).

In essence, the plural and multicultural society forms a harmonious harmony in religion and social (Atabik, 2016). Harmony of religious people is a pillar of national and dynamic harmony must be maintained from time to time. Harmony of religious people can be interpreted a state of relationship among religious people based on tolerance, mutual understanding, mutual respect, respect for equality in the practice of religious teachings and cooperation in the life of society, nation and state.

It is based on the awareness that, in social life, there is what is called interdependence, mutual need and interdependence. If interdependence becomes a principle in social life, then religious clarity is how interfaith religions can protect one another, nourish and secure, even under certain conditions may increase something of a psychological, sociological, materialistic nature possessed by every people religious (Hasan, 2013).

To create religious harmonization, it requires a very strong attitude of tolerance in religion. Religious tolerance does not mean that today is free to follow a particular religion and tomorrow adheres to another religion or freely follows the worship and rituals of all religions without the existence of binding rules. However, religious tolerance should be understood as a form of recognition of the existence of religions other than our religion with all forms of system, and the manner of worship and giving freedom to practice their respective religious beliefs (Arisman, 2014).

Intercultural harmony can be demonstrated with; Mutual respect, mutual respect, tolerance among religious people, Not forcing a person to embrace a particular religion, Conducting worship according to his religion, and obeying religious rules in both his Religion and State or Government regulations (Hidayat, 2001).

5. Conclusions, Limitations and Future Research Direction

The discourse of multiculturalism in education is identity, openness, cultural diversity and social transformation. Identity as one of the elements in education presupposes that, learners and teachers are an individual or group that represents a particular culture in society. Identity is essentially inherent with personal or community attitudes, because with that identity they interact and interact with each other, as well as in different intercultural interactions. Thus in multicultural education, the identities are honed through interaction, both internal culture (self critic) and external culture.

Multicultural education as a social paradigm in building inter-faith harmony in Southeast Asia, especially in Malaysia, Thailand and Indonesia, will give meaning to the life of the umbrella, when based on equality of rights and obligations, inclusiveness, nationalism, egalitarian and tolerance. This should be a solid root in developing multiculturalism in the midst of a diversity of ethnic, racial, cultural, religious and even multi-ethnic identities.

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