Reeducation of Pancasila Values through Multicultural Islamic Education with Wasathiyah Insights to Build Community Social Harmony

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ABSTRACT

The relationship between Islam and Pancasila in a multicultural context that requires the implementation of moderation/ideology is still often debated in Indonesia. In basic principle there is no conflict between the teachings of Islam and Pancasila, Islam has never negated the content of Pancasila, but disharmony is often found in Indonesian educational and cultural practices which promote multicultural values for the sake of implementing moderation in the country. The problem in this article is based on two different societal responses which are based on the majority of Indonesia's population being Muslim, so the social order must be in accordance with Islamic law, while the second opinion says that Indonesia is a pluralistic country consisting of various groups with the desire for Pancasila as the basis of the state. Pancasila as basic standard (basic norms) is a national umbrella that covers all citizens of various tribes, nations, customs, cultures, languages, religions and ethnicities in Indonesia. By carrying out re-education of Pancasila values through an educational approach, namely multicultural Islamic education with a wasathiyah perspective, it is hoped that it can build social harmony, especially for students and society at large.
INTRODUCTION

Pancasila is the legitimate basis of the Indonesian state, but its essence does not firmly underlie national development policies. This condition then may have a fatal impact on the life of the nation and state. In social life, society loses control over itself, so that horizontal and vertical conflicts often occur which weaken the foundations of the unity and integrity of the nation state. In the field of culture, public awareness of the nobility of Indonesian culture is starting to fade, resulting in disorientation of the nation's personality which is followed by damage to public morals (Rukmana, 2020).

In the economic sector, there are inequalities in various sectors and this is made worse by the grip of foreign capital in the Indonesian economy. In the political field, there is disorientation in national politics, all political activities tend to exploit the interests of the State for the interests of groups and groups, while the desire for power has a strong influence, but unfortunately not for the welfare and prosperity of the people, but for personal and group interests (Eddy, 2018).

From this background, anxiety and concern emerged from many parties who were determined to bring Pancasila back into the spirit of people's lives. Intellectual Azyumardi Azra initiated the need to rejuvenate Pancasila as an integrative factor and one of the fundamentals of national identity. Apart from the above conditions, there is also Arabization, and there is even terrorism in the name of religion. The next dynamic was the emergence of symptoms of Sharia Regional Regulations in a number of areas. This series of symptoms seemed to complement public anxiety during reform which questioned the direction of the reform and democratization movement (Putri, 2021).

Azyumardi Azra responded and argued that a number of groups made the discourse regarding the rejuvenation of Pancasila widespread in various academic activities and decorated public discourse (February, 2024). This means that the discourse regarding the rejuvenation of Pancasila after reform only emerged after approximately a decade of the Indonesian nation's energy being focused on filling and implementing the reform agenda. This discourse emerged as various parties became increasingly concerned about the national situation which showed signs of division and conflict. Since then, various conceptual terms have been born, such as reactualization, rejuvenation and revitalization of Pancasila. Even though the terms are different, the spirit and goals are not much different, namely an effort to return to the values of Pancasila which are relevant in the context of Bhinneka Tunggal Ika (Putri, 2021).

Pancasila officially became the first national consensus regarding the foundations and ideology of the state. All regulations related to state administration and social, national and state life must refer to the Pancasila formulation. Likewise, all efforts to achieve the nation's ideals and goals in various fields must be organized under a national life system that breathes Pancasila. As a national consensus that was born in the midst of world ideological struggles and was extracted from the characteristics of the Indonesian nation, Pancasila contains modern national conceptions and ideals and is in accordance with the values that live in society (Wahyudi, 2016).
Even though the Indonesian nation consists of various tribes, ethnicities, religions, beliefs, cultures and languages spread across a very wide territory, the principles of Pancasila do not cause this diversity to be scattered. On the contrary, the presence of Pancasila actually becomes a unifying force and binds differences into a symbolic universe which becomes a meeting point for various values and functions as a basis for togetherness (common denominator) (Hasan, 2021).

Realize to the noble ideals above, an understanding is needed which is called multiculturalism. With the multiculturalism paradigm through an educational approach based on the text of the Koran and Hadith and becoming a study of contemporary education, namely multicultural Islamic education. Pancasila as the spirit of the nation, basic thoughts, national ideals and legal ideals that are uniquely owned by the Indonesian nation-state, with re-education of the values contained therein is one of the efforts to build harmony in a diverse society.

LITERATURE REVIEW
Pancasila Values

Indonesia is in an ideal position with Pancasila as the basis of the state, not a religious state. Islam, as the religion of the majority of Indonesia's population, is not used as the basis of the state. Abdurrahman Wahid, Ahmad Syaffi Maarif, and Nurcholish Madjid agree that the values of Pancasila are values that do not conflict with Islam. Pancasila as a choice as a state ideology and philosophy does not conflict with Islam. Nationalism and Islam are two things that support each other and are not contradictory. From the statement above, it can be concluded that Indonesia, with Pancasila as the basis of the state, is part of modern cosmopolitanism-nationality. The thoughts of these three figures are generally associated with pluralism and/or multiculturalism. Meanwhile, in the multicultural education process, the thoughts of the three figures above are often used as a benchmark in understanding the practice of multiculturalism in Indonesia. (Naim, 2015)

The characteristics of multicultural education include seven components, namely learning to live with differences, building three mutual aspects (mutual trust, mutual understanding and mutual respect), open thinking, appreciation and interdependence, as well as nonviolent conflict resolution and reconciliation. Then from these characteristics, formulated with verses from the Koran as a strategic back up (dalil), that the concept of multicultural education is apparently in harmony with Islamic teachings in regulating the order of human life on this earth, especially in the context of education. (Mahrus, 2021)

Indonesia has two main pillars, namely religion and nationality. These two pillars must be maintained properly, if one of them collapses, Indonesia as a nation will also collapse. Religious conflict and intolerance in Indonesia occurs due to the lack of cross-religious dialogue and studies that discuss the contents of religious teachings and books. Rejection of certain religious values that have been widely discussed by society is basically just baseless assumptions born of minimal understanding of religion itself. (Muchasan, 2018)

There are three ways that can be done to maintain multiculturalism in Indonesia, namely:
**Multicultural Islamic Education**

Multicultural Islamic education is a value that originates from revelation, different from western multicultural values which originate from philosophical thought, but this does not cause significant conflict, in fact the truth of this revelation increasingly appears and does not negate contemporary thoughts. (Abdullah, 2014). The first explanation of the values of multicultural Islamic religious education will be more comprehensive if seen from the results of KH's formulation. Ahmad Shiddiq about multiculturalism, this later became the basis for the attitude of the Nahdlatul Ulama organization which is known as the attitude ofmabadi’ khoiro ummah. The formulation of brotherhood in a multicultural frame is in the form of valuesIslamic Brotherhood(Muslim Brotherhood),Wathoniyah Fellowship(Brotherhood among nations and countries), andBasyariyah brotherhood(Brotherhood among Humankind).

Multicultural Islamic education has the potential to become a foundation for social capital for community development activities.

In a plural, multicultural and diverse social context like Indonesia, Islam must appear with a peaceful/friendly face and care about "equality" in all aspects of human life. In the verse above it is also explained that the glory of life can be obtained through developing social attitudes towards anyone based on piety. In other words, the ability to communicate, interact and tolerate differences in identity will lead us to become superior humans personally and socially. This is in accordance with the message of Islam (peace) brought by the Prophet Muhammad saw, he gave an example of ideal leadership in the "Medinah Charter" agreement, where the main message conveyed was "equality of rights" (between various tribes at that time. A message that we can take from The reflection of the "Medina Charter" exemplified by the Prophet is the development of a tolerant attitude among humans in the context of heterogeneous social life. (Purnomo & Umiarso, 2018)

Indonesia, as the country with the largest Muslim population in the world, is an important focus in understanding diversity and diversity, namely moderate thinking/wasathiyah in Islamic literacy. Moderation is the core teaching of the Islamic religion. Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects, including religion, customs, ethnicity and
the nation itself. Therefore, the understanding of religious moderation must be understood contextually, not textually, meaning that moderation in religion in Indonesia is not Indonesia being moderated, but the way of understanding religion which must be moderate because Indonesia has many cultures, cultures and customs. (Ratnawati & Wathoni, 2022)

**Wasathiyah or Islamic Moderation**

Moderate Islamic teachings in accordance with the mission *Rahmatan Lil ‘Alamin,* So it is necessary to have an anti-violent attitude in acting among the community, understanding the differences that may occur, prioritizing contextualization in interpreting verses Divine, use istinbat to apply the latest laws and use science and technology approaches to justify and overcome the dynamics of problems in Indonesian society. Differences in attitudes should become a dynamic of social life that is part of a civil society. The existence of moderate Islam is sufficient to be the guardian and guardian of the consistency of Islam that was brought by the Prophet Muhammad. To restore the true image of Islam, moderation is needed so that other adherents can experience the truth of Islamic teachings *Rahmatan lil,’Alamin.* (Harto & Tastin, 2019)

The paradigm and concept of Wasathiyah Islam or Islamic Moderation can answer various problems in religion and global civilization. It is also no less important that moderate Muslims are able to answer loudly accompanied by peaceful actions against radical, extremist and puritan based groups who do everything with violent actions. The moderate Muslim character profile is behaving normally (tawassut) in implementing religious teachings, tolerant of differences of opinion, avoiding violence, prioritizing dialogue, accommodating modern concepts that substantially contain benefits, thinking rationally based on revelation, interpreting texts contextually, and using ijtihad in interpreting what is not contained in in the Qur'an or Sunnah. With this character, moderate Muslims are those who have a tolerant, harmonious and cooperative attitude with different religious groups. This is character *‘Almah* for moderate Islam in Indonesia. (Niam, 2019)

**Third**, Moderate in method. This is reflected in: 1) a universal point of view. Islam takes part and contributes through religious messages to improve people's lives, the country's political order, the formation of the people, the revival of the nation, and the reform of life. Islam is a very perfect religion, because Islam is a creed and Shari'a; da'wah and the state; peace and jihad; truth and power; worship and muamalah. 2) Priority in understanding. A moderate point of view requires us to prioritize things that are obligatory over things that are sunnah; things that have broad benefits over things that have limited benefits; and universal matters over partial matters. Know the main things, carry them out and prioritize them over cases that have a lower level of urgency, including very important cases. Moderation and balance in faith, morality and character in how to treat other people, as well as in the applied system of socio-political order and governance. The Indonesian Muslim Ummah generally applies wasathiyah Islam. (Hikmatul, 2013)
Mohammad Hasyim Kamali explained that the principles of balance and justice in the concept of moderation (wasathiyah) mean that in religion, a person must not be extreme in his views, but must always look for common ground. For Kamali, wasathiyah is an important aspect of Islam which is often forgotten by its followers, even though wasathiyah is the essence of Islamic teachings. Moderation is not only taught by Islam, but also other religions. Furthermore, moderation is a virtue that encourages the creation of social harmony and balance in personal, family and community life and in wider human relations. (Hadi, 2018)

These two principles, fairness and balance, will be more easily formed if a person has three main characters within himself: wisdom, sincerity and courage. In other words, a moderate attitude in religion, always choosing the middle path, will be easier to realize if a person has sufficient breadth of religious knowledge so that he can act wisely, resist temptation so that he can act sincerely without burden, and is not selfish with his own interpretation of the truth so that he dares to admit it. interpret other people's truths, and dare to convey views based on knowledge. In another formulation, it can be said that there are three conditions for fulfilling a moderate attitude in religion, namely: having extensive knowledge, being able to control emotions so as not to exceed limits, and always being careful. (Gus & Wahid, 2020)

Muslim scholar, Ismail Raji al-Faruqi, Conceptual Study of Religious Moderation elaborates on the meaning of balance (tawazun) or "the golden mean" as an attitude to avoid two extreme poles that are unfavorable, while trying to find a common ground to combine them. A balanced attitude means avoiding absolute selfishness on the one hand, and absolute selfishness on the other hand; pursuing personal happiness on the one hand, and maintaining collective happiness on the other hand. And so on, always taking a balanced middle path (Kamali 2015: 31).

METHODOLOGY
The research is a type of a library research; therefore, the steps include explorations of a number of data from various literature (library studies). The data collection method is carried out by collecting books, articles, journals, scientific opinions which reveal and examine the values of Pancasila, multicultural Islamic education and wasathiyah/moderation ideology. The data analysis technique uses descriptive-analytic methods. The data that has been analyzed is then presented using a deductive method which departs from general theory to reach conclusions which are answers to the research problem formulation.

RESULTS
Re-education of Pancasila Values through Multicultural Islamic Education with Wasathiyah Insights
Multicultural Islamic Religious Education as religious development wasathiyah as a form of balance and peace in religion for followers of the Islamic religion (peaceful Islam) should not only focus on formal law, the implementation of which requires a certain set of institutions and systems. However, in the context of social capital, more emphasis needs to be placed on
moral and human values that must be upheld by all components of society, because the Multicultural Islamic Religious Education system is more about legal principles that are values (legal value), has universal characteristics, and the position of the moral code as a human value (Niam, 2019).

This can be seen from its existence which is appropriate, accepted and upheld by all value systems in society. The contribution of the idea of Multicultural Islamic Religious Education in re-educating the values of Pancasila focuses on internalizing the universal values of Islam, peaceful Islam and Indonesianness, including:

a. Re-education with the Concept of Freedom. Islamic teachings highly uphold freedom, both freedom of opinion, politics, expression, action, and even this concept is more about legitimizing the existence of plurality rather than substantively justifying the plurality of values and laws that exist in society. This means freedom here as long as it does not conflict with the basic values of Islam and existing society as well as the legal corridors that regulate them (February et al., 2024).

b. Reeducation with the concept of equality/equality (Egalitarian) in public. Laws must be enforced without looking at differences, whether skin color, position, ethnicity or other criteria. Therefore, Islamic teachings call for equality in public, with equality in public will implement the supremacy of law, because the law is above all components of society and provides legal protection to society in an integrated manner. This concept of equality teaches that humans have the same dignity, especially before Allah, as guided by creation from one origin (Fauziyah, 2013).

c. Reeducation through legal protection for people who do not share their religion. This concept is understood from two dimensions. First, the logical consequences of recognizing the concepts of freedom and equality. Islamic law provides legal protection for non-religious communities or minorities to practice their religion and enforce its laws, but the legal protection provided must be in accordance with the basic Islamic and societal values that apply, so that it does not recognize the enforcement of "gold" and "childhood" towards certain religious groups or sects in society. Second, Islam legitimizes the existence of all forms of differences (disagreement) that exist in society and become sunnatullah (An et al., 2021). Legal protection is given to differences that do not threaten basic Islamic and social values, especially in worldly matters. So that acts of anarchism and wanting to win alone are illegal acts from the perspective of Islamic law (Effendi, 2020).

d. Reeducation through religious tolerance. Revelation in the form of the Koran was revealed to the Prophet Muhammad. As the recipient of revelation, the Messenger of Allah was the person who best understood the meaning and contents of the Qur'an. In the time of Rasulullah, differences between friends in understanding verses could directly be confirmed by Rasulullah. He is the hakam, the one who gives the final say in every difference of opinion. Sometimes there are differences of opinion in understandingnash, Goodnash The Qur'an and the Hadith were left by the Prophet without criticism. Since the time of the Prophet, peace be upon him, there has been a tendency for a
group of friends to understand the sound of nash for what it is (Maksum, 2016).

e. Reeducation through appreciating diversity and differences. Indonesia consists of a diverse society both in terms of customs, culture and ideology or beliefs held. Human diversity and pluralism is God's design which must be implemented in the form of attitudes and actions that uphold pluralism and multiculturalism (Hukum et al., 2014). However, it does not just stop at discussing the importance of pluralism and multiculturalism, but rather implements it at a practical level through educational channels including Islamic religious education, as well as several behavioral practices of mutual cooperation, mutual respect, mutual respect and mutual understanding involving several cross-religious and ethnic communities. which is built on the recognition of equality, equity and justice.

DISCUSSION
Pancasila Values Perspective of Multicultural Islamic Education

Values are a set of beliefs or feelings that are believed to be an identity that gives a special pattern to patterns of thinking, feelings, relationships and behavior (Zakariya, 2021). The value of multicultural Islamic education is something abstract, ideal, and a belief that comes from the teachings of the Islamic religion to respond to diversity and provide patterns of thought, feeling, and behavior. Values are closely related to understandings of complex social interaction activities, making it difficult to determine their boundaries. The five principles of Pancasila contain fundamental values, essences and the nature of agreements that underlie the life of the nation and state. Despite the heated debate surrounding the formulation of Pancasila, in the end everyone founding fathers insisting on having one voice to make Pancasila the basis of the state (Mutmainah & Dewi, 2021).

The values of Multicultural Islamic Education are values that originate from revelation, different from western multicultural values which originate from philosophical thought, but this does not cause significant conflict, in fact the truth of this revelation increasingly appears and does not negate contemporary thoughts. The first explanation of the values of Multicultural Islamic Religious Education will be more comprehensive if seen from the results of KH’s formulation. Ahmad Shiddiq about multiculturalism, this later became the basis for the attitude known as attitude mabadi’ khoiro ummah. The formulation of brotherhood in a multicultural frame is in the form of values Islamic Brotherhood (Muslim Brotherhood), Wathoniyah Fellowship (Brotherhood among nations and countries), and Basyariyah Brotherhood (Brotherhood among Humankind) (Ghofur, 2011).

Primordial-religious egoism is submerged under wisdom that overcomes ideological barriers and interests. Since then, all aspects of national and state life have referred to Pancasila. In principle, Islam and Pancasila are compatible and harmonious within the framework of Indonesian democracy. Democracy means active and fair participation for the people both in implementing and enjoying the results of development. The formulation of Pancasila values from a multicultural Islamic education perspective is in the form of a person's ideal
order which is abstract and not only concerns issues of right and wrong, but also a matter of understanding what is desired, liked and disliked, therefore values cannot be defined based on empirical qualities, but can only be experienced and understood directly. This order is expected to place a person in a valuable and honorable position in society (Ali & Noor, 2019).

Linking verses from the Qur'an with dissecting the principles of Pancasila has the aim of seeing the link between them as a philosophical and theological guide in interpreting the principles of Pancasila, including their practice. Starting from the first principle, Belief in One Almighty God, to the fifth principle, Social Justice for All Indonesian People (Laode Moh. Nanang Pribadi Rere, 2022). Pancasila is in harmony with the verses of the Qur'an. Therefore, it is very relevant if the re-education of Pancasila is through multicultural Islamic religious education, including the dimensions of multiculturalism. Explaining the values of Multicultural Islamic education with a wasathiyah perspective in the content of Pancasila includes several values based on Verses of the Qur'an. Efforts to Build Social Harmony in Islam

Indonesia's pluralistic conditions in terms of ethnicity, race, religion and social status make an extraordinary contribution to development and dynamics in society. Therefore, it is considered very important to provide part of religious education from a multicultural perspective in the Indonesian education system, both through substance and learning models. This is considered important to provide direction and foster the development of insight and personality, as well as train people's sensitivity in dealing with symptoms and social problems that occur (Suryanti & Widayanti, 2018).

Social harmony according to KH. Ahamd Shiddik is a condition where is the concept Mabadi khaira ummah al-khamsah (Pancasila Mabadi) is used as the standard value of society, namely the religious socialist society that is aspired to by country. Moral principles that underlie all social relations in order to create a life of mutual trust, making it possible to carry out cooperation (community social harmony) (Harto & Tastin, 2019).

Mabadi khaira ummah consists of three points, namely as-shidqu (trust), al-amanah (keeping promises), and at-taawun (helping each other). The next two points are added to anticipate contemporary problems, namely al-'adalah and al-istiqamah with the following explanation (Chamidi et al., 2021):

a. Ash-shidqu. This point contains the meaning of honesty or truth, sincerity. Honest in the only sense of words with actions, words and thoughts. What is spoken the same as what is in the mind, not even distorting the facts misleading, as well as being honest when thinking and accepting a better opinion.

b. Al-Amanah wal wafa bil ‘ahdi. Namely carrying out all the things that have been done promised. Therefore, the word is also interpreted as trustworthy and correct on promises, whether in the form of diniyah or ijtimaiyah.

c. At-Taawun. Helping each other is the main aspect of life society, humans cannot live alone without the help of others. Ta'awun means to be friendly, cooperative in goodness and piety. Ta'awaun has the meaning of reciprocity,
therefore the attitude of ta'awaun encourages creative attitude in order to have something to contribute to others.

d. Al-'Adalah. This means being objective, proportional and following the principles, which is demanding everyone puts everything in its place, away from influence egoism and personal interests. Such distortions can lead to mistakes, but with a fair attitude, social interactions will be mutually beneficial.

e. Al-Istiqamah, in the sense of firm, steady and consistent. Stay firm with the provisions of Allah and His Messenger and the guidance of the pious Salafus and the rules of the game or a plan that has been mutually agreed upon. This also means continuity so that they become a mutually supporting unit. This also means behaving sustainable in a process, progressing relentlessly to achieve objective.

In an effort to deal with problems that arise in society, there are three points of view, each of which influences social harmony in society. Ma'ruf Amin stated that there are three ways of thinking that grow in dealing with new problems that occur in society, namely: First, textualist, fixed (tstatatiyun) is a way of thinking that adheres to nash just and never take it into account taghayyur al-ahkam bi taghuyyuri alamkinah wal azminah (there are changes in law due to changes in place and time) (Chamidi et al., 2019). Second, liberal (The changes) is a way of thinking about law with excessive flexibility, a very dynamic way of thinking approach and providing excessive interpretation without limitations and benchmarks, such as 'Class' (dough) which can be changed according to the cake maker's wishes. Third, moderate (tawasuthiyat) is the group that thinks moderately, neither textualist nor liberalist. They think dynamically (tathowuriyat), but do not use the approach i'adhotun nazhar (review), tahqiqul manath (verify), relevance, but still follow the manhaj and use the four imams as guidelines and do not deviate from the manhaj (Noor, 2020).

Social harmony is the collective energy of society in the form of togetherness, solidarity, cooperation, tolerance, trust and responsibility of each member of society in carrying out their duties and obligations. The dynamic development of society and social problems that continue to develop today require attention and sensitivity from all elements of the nation, not only from experts and observers of social problems but also from the world of education, especially regarding multicultural Islamic religious education which has a very strategic role as a vehicle. and "agent of change" for society (Sholahudin, 2019).

Welfare through social harmony in society in the Islamic view is of course fundamentally different from the definition of welfare in conventional economics. In order to create social harmony by realizing happiness, and a good and honorable life (al-hayah al-thayyibah). Imam Al-Ghazali stated that maslahah (prosperity) to realize social harmony is paying attention to each other and maintaining goalsshariawhich lies in the following:

a. Religious Protection (ad-from)

The religious protection in question is that Allah orders his servants to carry out worship such as prayer, fasting, zakat, infaq, sadaqah, and so on. Religious protection is divided into three, namelydaruriyat, hajiyyat, and
tahsiniyat. Daruriyat includes performing the five daily prayers, fasting, zakat, and so on. Hajjiyat is carrying out religious provisions with the aim of avoiding difficulties such as joining in prayer and performing qoshor prayers. Tahsiniyat is following religious instructions in order to uphold human dignity.

b. Soul Protection (an-nafs)

Islam is a religion that protects the safety of the human soul, so anything that damages the soul is not permitted in Islam. Life protection is divided into three, namely daruriyat, hajjiyat and tahsiniyat. Daruriyat means that humans can fulfill their basic life needs, such as by consuming food. Hajiyyat means that every human being consumes halal and delicious food. Tahsiniyat is the relationship between consumption ethics and individual consumption.

c. Protection of Reason (al-Aqlu)

Islam teaches that every human being is obliged to maintain his morals, humans are prohibited from drinking wine, using drugs, and so on which can damage the mind. Humans are obliged to continue to study in order to develop their minds. Intellectual protection is divided into three, daruriyat, hajiyyat and tahsiniyat. Daruriyat, namely Islam, forbids humans from consuming drugs, wine and so on which can damage the mind. Hajiyyat, namely Islam, recommends that every human being receive a proper education. Tahsiniyat is that humans do good things for their lives and abandon the bad things.

d. Protection of Lineage/Honor (an-nasl)

Islamic Sharia recommends marriage and forbids adultery in order to protect offspring. Protection of descendants is divided into three daruriyar, hajjiyat and tahsiniyat. Daruriyat, namely Islam, recommends marriage and not committing adultery. Hajjiyat is the determination of the dowry at the time of the marriage contract. Tahsiniyat is the presence of a sermon at a wedding.

e. Property Protection (al-maal)

Islam advocates that every person acquires halal wealth through various means of mutual understanding such as buying and selling, sharing, renting, pawning and so on. Islam forbids consuming property in a non-halal way such as usury, stealing, gharar and so on. Public welfare that is in accordance with the guidelinesmaqashid shariamust be the main basis in the legal decision-making process and guide social interaction in society. In order to maintain the public interest, a policy maker, community figure or intellectual must have social sensitivity. Multicultural Islamic religious education which has a strong foundation of social capital to build society committed, so that they have a commitment to the social contract and norms that have been mutually agreed upon; As is known, the basic characteristics of Muslim society are the plague (please help), and tadhomun (solidarity).
CONCLUSIONS AND RECOMMENDATIONS

Pancasila is in harmony with the verses of the Koran. Therefore, it is very relevant to revitalize Pancasila through the teaching of Islamic religious values, including multicultural values. Describes the values of multicultural Islamic education in the content of Pancasila, including several values based on verses of the Koran. Re-education of Pancasila values through multicultural Islamic education with a Wasathiyah perspective. First with the Concept of Freedom. Islamic teachings highly uphold freedom, both freedom of opinion, politics, expression, action, and even this concept is more about legitimizing the existence of plurality rather than substantively justifying the plurality of values and laws that exist in society. This means freedom here as long as it does not conflict with the basic values of Islam and existing society as well as the legal corridors that regulate them.

Second Re-education with the concept of equality/equality (Egalitarian) in public. Laws must be enforced without looking at differences, whether skin color, position, ethnicity or other criteria. Third, through legal protection for people who do not share their religion. Fourth, through upholding the supremacy of law. Fifth, through respecting diversity and differences. Sixth, through tolerance education.

Social harmony is the collective energy of society in the form of togetherness, solidarity, cooperation, tolerance, trust and responsibility of each member of society in carrying out their duties and obligations. The dynamic development of society and social problems that continue to develop today require attention and sensitivity from all elements of the nation, not only from experts and observers of social problems but also from the world of education, especially regarding multicultural Islamic religious education which has a very strategic role as a vehicle and "change agent" for society. Welfare through social harmony in society in the Islamic view is of course fundamentally different from the definition of welfare in conventional economics. In order to create social harmony by realizing happiness, and a good and honorable life (al-hayah al-thayyibah).

FURTHER STUDY

Research related to the theme or title of Re-education of Pancasila values through multicultural Islamic education with wasathiyah insight has not been widely carried out as a mediator of insight and development of multicultural character values and wasathiyah/moderation values as well as multicultural understanding in order to protect them from extremism and radicalism. The researcher also appreciates the theories of Muslim scholars in the hope of being able to combine knowledge sourced from the West and providing a new paradigm regarding the dichotomous views of Western scholarship and the Islamic world in the world.
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