

Concept and Implementation Model Multicultural Islamic Education FKUB Balikpapan City in Developing a Tolerant Attitude



Khoirul Anam Siddeh¹, Mas'ud Said²

^{1,2}Jl. Ksatrian Rt. 38 Nomor 46, Gg. Insan Cendekia Kel. Graha Indah Balikpapan Utara, Kota Balikpapan
- Kalimantan Timur

ABSTRACT: In Balikpapan City as a city whose level of diversity is so complex, it cannot be separated from social problems that can lead to social disintegration. The preventive action taken by the Balikpapan City Government is to build a partnership between the Balikpapan City Religious Ummah Communication Forum (FKUB). The Balikpapan City Government's step in starting with FKUB is a strategic step in strengthening multicultural values to anticipate the disintegration of socialization. The review of this paper is based on the results of research with a qualitative descriptive approach to the phenomena and facts that occur at the research locus. Using this type of phenomenology, the author reveals the concepts built and models implemented about the values of multicultural Islamic education in Balikpapan City. The existence of the term multicultural as a social term that views cultural equality, then multicultural value in the context of Islamic teachings is the concept of social ethics in covering cultural diversity according to the views of Islamic teachings. The values developed and most crucial are: Silaturrahim, please help, equality and equal rights, justice and care. In instilling Islamic education values, the models and multicultural approaches carried out by FKUB Balikpapan City are: a. Interreligious Dialogue Model, b. Social Action Model, c. Empowerment and Engagement of Social Resources Model 1. In developing the tolerant attitude of the people of Balikpapan City, FKUB takes a role by instilling and strengthening the values of multicultural Islamic education. 2. The values of multicultural Islamic education become crucial values in a society with such a complex level of plurality as in Balikpapan City. 3. In instilling and strengthening the values of Islamic education, the multicultural model carried out by FKUB Balikpapan City is the Interfaith Dialogue Model, Social Action Model, Empowerment Model and Social Resource Involvement.

A. INTRODUCTION

Multicultural education in a society whose level of diversity is very complex needs serious attention. For the implementation of multicultural education properly, it is necessary to participate all social elements, so that multicultural values become an inseparable part of social values that develop in society itself. The existence of multicultural education education in principle only reinforces social values, and in particular is an attitude of respecting differences. With the existence of multicultural education in a society, the great hope is the establishment of a harmonious social order and mutual respect for differences. In realizing the concept of multicultural education, it must also synergize with the value of religious teachings, especially Islam, because it will strengthen multicultural values themselves theologically religiously. Theological reinforcement will provide a view to society that multicultural values are part of religious teachings that must be implemented by its adherents.

In Balikpapan City as a city whose level of diversity is so complex, it cannot be separated from social problems that can lead to social disintegration. The preventive action taken by the Balikpapan City Government is to strengthen faith-based multicultural education by building a partnership with the Balikpapan City Religious Ummah Communication Forum (FKUB). The Balikpapan City Government's step in partnering with FKUB is a strategic step in strengthening multicultural values to anticipate the disintegration of socialization. The phenomenon of strengthening multicultural values in Balikpapan City has become a motto along with the phrase "Balikpapan I Build, I Keep And Defend It. I build with charity, I guard with faith, and I defend with prayer." This motto implicitly gives the meaning of upholding togetherness in diversity. This motto becomes a common spirit in strengthening multicultural values in Balikpapan City.

The Balikpapan City Religious Harmony Forum (FKUB) in taking the role of strengthening multicultural values, is by fostering and strengthening religious life in an atmosphere of peace and tranquility, and harmony. The role taken by FKUB

Concept And Implementation Model Multicultural Islamic Education FKUB Balikpapan City in Developing A Tolerant Attitude

Balikpapan City is a manifestation of the motto of Balikpapan City. In Abdul Muiz A's view,¹ the vision, mission and motto are the basis for taking the role of FKUB Balikpapan City in fostering religious people. Among the steps taken by FKUB Balikpapan City to build harmony is to establish silarurrahim and communication across faith and ethnicity of the people of Balikpapan City. Abdul Muiz emphatically said, to maintain the conduciveness of this city, what was carried out by the FKUB of Balikpapan City was the strengthening of multiculturalism values.²

Multiculturalism as a social concept and ideology that places diversity as a necessity that must be recognized for its existence. Azra,³ said, multiculturalism is basically a concept where a community in the context of nationality can recognize diversity, differences and plurality of cultures, traditions, and can coexist, respect each other, respect in a harmonious situation and atmosphere.

In the context of education, multicultural is used both at the descriptive and normative levels, describing educational issues and problems related to multicultural societies. It further includes an understanding of the consideration of educational policies and strategies in a multicultural society.⁴ In this descriptive context, the curriculum of multicultural education should include subjects such as: tolerance; themes of ethnocultural and religious differences; the dangers of discrimination: conflict resolution and mediation; Human rights: democratic and plurality; universal humanity and other relevant subjects.

Multicultural education is a progressive approach to transforming education that thoroughly dismantles shortcomings, failures and discriminatory practices in the educational process. In line with that, Musa Asy'arie suggested that multicultural education is a process of cultivating a respectful, sincere and tolerant way of life that lives in the midst of a plural society. With multicultural education, it is hoped that there will be resilience and mental flexibility of the nation facing the clash of social conflicts.⁵

In the context of Islamic education, multicultural is substantially the development of values in addressing social diversity. The moral message for Muslims is contained in Q.S. Alhujurat: 13. In this verse the implied message is that diversity is inevitable and must be respected. Differences should not be contradicted by demeaning each other. The prosperity of a people is the ability to manifest spiritual value in social dynamics which ultimately attains piety. This piety is the key word for the glory of a people or someone before their creator. Simply put, the existence of differences in nations and tribes is not to demean each other by exalting their groups but their piety.

Highlighting Balikpapan City with its social diversity, the FKUB Balikpapan City in building togetherness of religious spiritual backings as the main basis. With religion as a basis, it will provide awareness that humans are creatures of Allah SWT who have the same position with each other. Piety as a difference before Allah SWT.

In this paper, the author reveals the concepts and models in implementing multicultural values carried out by FKUB Balikpapan City in developing a tolerant attitude. The goal is, as a contribution to the wealth of knowledge about how multicultural

values implemented by FKUB Balikpapan City in developing tolerant attitudes. Second; to find out the concepts and models implemented practically by FKUB Balikpapan City in developing a tolerant attitude.

B. RESEARCH METHODS

The review of this paper is based on the results of research with a qualitative descriptive approach to the phenomena and facts that occur at the research locus. From these phenomena and facts as the main data that are further interpreted based on the locality of the study. While the type of research that the author chose in this study is using phenomenological types. Using this type of phenomenology, the author reveals the concepts built and models implemented about the values of multicultural Islamic education in Balikpapan City. The explanation of the qualitative method according to Maryaeni is as follows:

"The qualitative research method is a naturalistic research method because the research is carried out on natural conditions, also called the ethnographic method, because initially this method was more widely used for research in the field of cultural anthropology referred to as a qualitative method because the data collected and the analysis were more qualitative."⁶

By using this research method, it is hoped that the results of the study can produce clearer data, and the author obtains information to determine and understand something hidden in the object written. The author collected data by observation, both

¹ Abdul Muis Abdullah is the Chairman of FKUB Balikpapan City, interview, November 15, 2022

² Abdul Muis Abdullah, interview, November 14, 2022

³ Azyumardi Azra, *Islamic Education: Tradition and Modernization Towards the New Millinium*, (Jakarta: Kalimah Publishers, 2009), p. 7

⁴ HAR Tilaar, *Social Change and Education: A Transformative Pedagogic Introduction to Indonesia* (Jakarta: Grasindo, 2002), p. 34

⁵ Musa Asy'arie, "Multicultural Education and National Conflict", (Jakarta, Kompas, February 1, 2010,) pp. 1- 2.

⁶ Maryaeni. 2005. *Cultural Research Methods*. (Jakarta: Bumi Aksara). p. 1

Concept And Implementation Model Multicultural Islamic Education FKUB Balikpapan City in Developing A Tolerant Attitude

participant observation and non-participant observation. In this context, the author is not involved in various activities carried out by FKUB Balikpapan City. The author only acts as an observer, and conducts interviews with related parties who are considered competent in their fields using structured interview techniques. The resource persons who will be interviewed are religious leaders and elements of Muspida Balikpapan City.

C. YIELD AND DISCUSSION 1. THE CONCEPT OF MULTICULTURAL ISLAMIC EDUCATION VALUES

To describe the value of multicultural Islamic education, the concept that must be understood first is the meaning of the value itself. In the context of interaction between people, values are social norms or ethics that form the basis of action in a society. Theodhorsan (in Pelly. 1994)⁷ says, that values are something abstract that can be used as guidelines and general principles in acting and behaving. Therefore, based on the explanation above, it can be concluded that value is something abstract. Values will be used as a basis and guideline by individual people or people in groups in community life, action, and practice.

The values of Islamic education can be understood social norms and ethics based on Islamic teachings in interacting with others. The existence of the term multicultural as a social term that views cultural equality, then multicultural value in the context of Islamic teachings is the concept of social ethics in addressing cultural diversity according to the views of Islamic teachings. Tholchah Hasan,⁸ of the view; that with multicultural values humans can learn to live in differences, build mutual trust, maintain mutual understanding, uphold mutual respect, open thinking, appreciation and interdependence, conflict resolution, and nonviolent reconciliation.

In line with the normative order above, FKUB Balikpapan City strives to realize social ethical values in Balikpapan City society in order to develop a tolerant attitude in dealing with differences. The most developed and crucial values are:

a. Silaturahmi

The meaning of silaturahmi literally is to connect love or kinship that wants goodness. In realizing mutual respect for others, FKUB Balikpapan City interprets silaturahmi as interfaith communication. Interfaith communication and kinship are the main keys in solving the problem of differences. This communicative step is necessary not only in normal situations but also in conflict situations. Jaelani, says;

"If there is an internal conflict in a religion, the role of FKUB intervenes by calming the situation so that it does not expand to the Balikpapan City level. So from here internally the religious leaders in order to build intensive communication in finding solutions."⁹

In building this communication in FKUB Balikpapan City, it does not have to be done formally but can be done incidentally based on its needs. This communication, besides being carried out periodically in the form of regular meetings, is also incidental. Hermandi¹⁰ said; In eliminating interfaith suspicion in social assistance, it is necessary to build interfaith communication.¹¹ Hermandi's statement implies that there are some people who if there is a religion carrying out social activities are suspected as a form of spreading their religion, even though according to their confession it is purely humanitarian.

Silaturahmi in the form of interfaith communication as a means of developing the tolerant attitude of the people of Balikpapan city has an Islamic theological backing. Prophet Muhammad (peace be upon him) said, "Allah Almighty said: "Surely there will be My love those who love because of Me, both visit each other because of Me, and give each other because of Me". (HR. Imam Malik in Al-Muwatha'). Visiting each other and visiting each other is one way that will lead us to get love from Allah SWT, in addition to visiting each other can also strengthen the ties of friendship or brotherhood in Islam.

b. Please help (ta'awun)

According to some residents or people of Balikpapan City that one of the keys to success in any field, including in establishing togetherness, harmony, peace, mutual respect, is the values of mutual cooperation must be upheld by anyone in their daily activities. "We always hold social activities and provide assistance every time there is a disaster, such as when there was a fire in Gunung Sari we from FKUB helped and also from religious leaders also helped. By working together to collect donations in any form that we can donate to our brothers and sisters who are being hit by calamity and difficulty. And in helping also pay attention n certainly applied in everyday life. About the activities and behaviors of helping and gong royong carried out by the FKUB Balikpapan City was also expressed by Roni, in his statement he said; need so that our assistance is effective."¹²

⁷ Pelly, Uthman. 1994. *Theories of the Socio-Cultural Sciences*. Ministry of Education and Culture, (Jakarta: Ministry of National Education 1994). p, 101

⁸ Muhammad Tholchah Hasan. 2016. *Multicultural Education as an Option to Overcome Radicalism*, (Malang, University of Malang Publishing institution), p. 29

⁹ Jaelani. (2023, July Wednesday). Maintaining Religious Harmony in Balikpapan City. (K. A. Siddeh, Interviewer)

¹⁰ Hermandi is one of the figures and leaders of the Balikpapan Catholic religion who is a member of the FKUB Balikpapan City.

¹¹ Hermandi. (2023, September Thursday). *Maintaining Inter-Religious Harmony in Balikpapan City*. (K. A. Siddeh, Interviewer)

¹² Roni. (2023, July 2023 Monday). *Please Help Attitude at FKUB Balikpapan City*. (K. A. Siddeh,

Concept And Implementation Model Multicultural Islamic Education FKUB Balikpapan City in Developing A Tolerant Attitude

Please Help (ta'awun) regardless of throne, rank, education or other degrees in doing good to fellow people especially fellow Muslims. The understanding of ta'awun from an Islamic point of view is a relationship that is carried out helpfully in favor of fellow human beings, especially to brothers and sisters. This brother and sister has a close relationship and is likened to an organ of the body where one organ experiences pain then another organ will help to heal the part that is sick or needs help.

c. Equality and Equality of Rights (al musawa)

Equality of rights among minority groups in the discourse of religious social relations

Often a hot topic, FKUB Balikpapan still gives equal space to minority groups proportionally. This proportional treatment is a concept of justice in Balikpapan City, especially in relation to grant assistance, as emphasized by Muhaimin, the government in providing grant assistance is based on proportionality in accordance with its capacity. (Muhaimin, 2023). The recognition of equal rights of minority groups was recognized by Febri. In his statement, Febri said, "Confucians in Balikpapan are the least compared to other religions. In Balikpapan, Confucians are around 20 people. However, there is no discriminatory treatment, all have equal and proportionate treatment." (Febri, 2023).

The principle of monotheism underlies the emergence of a series of social values in the form of egalitarianism (al-musawa) and equal rights. If the world order is based on these principles, there will be no social hegemony. When these principles were brought by the Prophet Muhammad (PBUH) and preached in Mecca, there was a revolution or rapid overturning of values so that the Prophet Muhammad (PBUH) was hostile to his own people who at that time still worshipped idols, perpetuated slavery, and distinguished humans based on their tribal and tribal origins.

The value of equality as part of Islamic values that value multicultural plurality. The concept of equality (al-Sawiyah) which views humans is basically equal. The only qualitative difference in the Islamic view is piety. At the time of performing the last pilgrimage Prophet Muhammad (peace be upon him) made a statement with global ethics in a hadith narrated by Bukhari, Muslim, Ahmad, Nasa'i.¹³

d. Justice (al' is)

Muhaimin emphasized that Balikpapan City highly values and upholds the value of justice rights in religious, national and state life, as well as in culture. With justice and equal rights like this, all elements of Balikpapan City society feel comfortable in forming and conducting social relations. However, in its implementation, the Government cannot work alone in realizing these values in the community. The

government simultaneously establishes cooperation and partnership with all elements in the community, both in groups, community organizations, other institutions, including with the FKUB of Balikpapan City.

e. Concern

The realization of that caring attitude can take the form of providing assistance to anyone, in any form regardless of the background of the person being given assistance. Concern for fellow human beings is a very commendable attitude and attitude in everyday life. A person who always cares for his neighbor or also cares about his environment, then he has carried out the nature of man as a creature of God, that is, as a social being.

verses to help each other, the following Related to the advice of this caring attitude in the Qur'an mentioned several

include: *وَتَعَاوَنُوا عَلَىٰ نِعَمٍ ۖ وَتَعَاوَنُوا عَلَىٰ مَنَافِعٍ ۚ وَاللَّهُ لَبِظٌ عَقِيبٌ*

Meaning: And help you in working out virtue and piety, and do not help in sinful and enmity. Fear Allah, indeed Allah is very heavy in His torment.(Q.S Al-Maidah: 2)

In the perspective of the Qur'an, there are many verses that motivate mankind, so that in their lives they always care for anyone regardless of their background. Help is one form of concern and command that Islam gives to its people. In the Qur'an there are several verses mentioned to help each other.

2. Multicultural Values Implementation Model

In the dictionary Indonesian model is defined as form, variety, patterns, kinds or other things. In this context, the model in question is a pattern or concept that provides an overview of the implementation of multicultural Islamic education values in forming a tolerant attitude in the people of Balikpapan City. The implementation model of the value of multicultural Islamic education in shaping the tolerant attitude of the people of Balikpapan City as the results obtained by researchers in data mining through the process of interviews, field observations and documentation studies.

It can be explained that the model of implementing the value of multicultural Islamic education in forming a tolerant attitude implemented by the FKUB Balikpapan City, after checking with the work program prepared, it can be formulated into two models, namely bottom up and top down. For its implementation, the theory is manifested in the form of: interfaith dialogue models, and

Interviewer)

¹³ Anas ibn Malik (Imam Malik), *Al-Muwatta'* Baghdad, 164-241 AH/ 780-855 AD.

Concept And Implementation Model Multicultural Islamic Education FKUB Balikpapan City in Developing A Tolerant Attitude

social action, involvement of other social elements which are further collaborated with non-human element and human element approaches, and supported by existing approaches in society as social facts. In the next stage, it is constructed through the form of activities that have become the work program of FKUB Balikpapan City in real activities that can be felt by the wider community. This construction is a model for the implementation of multicultural values. The implementation model is:

a. Interfaith Dialogue Model

The dialogue model is a manifestation of silaturahmi, which is interpreted as connecting a sense of brotherhood across faiths. Through interfaith dialogue, according to Hisham, interfaith believers can understand and respect the teachings and beliefs of other religions. "Interfaith dialogue is conducted by people of different faiths who work together and interact to create common understanding and mutual respect. This is where interfaith dialogue becomes important, because to avoid the use of religion as an instrument to cause conflict or violence in the name of religion. Efforts to achieve mutual peace through interfaith dialogue have been, are, and likely will continue.

Interreligious dialogue is important because it is realized that religions in history have been involved in various conflicts and human tragedies. Religion is both a cause and a tool of legitimacy for various interests and violence. Religious harmony can create a peaceful and harmonious society. With religious harmony, people can coexist peacefully and respect each other, regardless of their religious differences. On the one hand, people are increasingly aware that interfaith dialogue is an important part of efforts to achieve world peace. We cannot say that religion is the only source of conflict and if there is no religion, it means that there is no conflict, not at all. Often, conflicts aren't really just fueled by religion. Instead, religion is consciously used by elites as an instrument to create conflict. This is where interfaith dialogue becomes important, because to avoid the use of religion as an instrument to cause conflict or violence in the name of religion.

b. Social Action Model

Social action is a coordinated activity to achieve the goals of institutional change in order to meet needs, solve problems, correct injustices or improve the quality of human life. According to Emile Durkheim, social action is action carried out based on the norms and solidarity of the group in which individuals socialize. Social action aims to meet individual needs and influence other individuals in a community environment.

For FKUB Balikpapan City, concrete action is realized in the form of cooperation and mutual cooperation. In activities that require collective solutions, spontaneity will move together according to the context of the problem. Example; When a fire disaster occurs, all elements of the Balikpapan City FKUB will provide information to others to provide compensation to the victims. In this case, each element of FKUB Balikpapan City releases its views of social primordialism, all united in one sense of humanity. Concern for others across social primordial lines is awakened from the consciousness of humanity.

The social action carried out by the FKUB of Balikpapan City has been affirmed by Hermandi, he said; "Assistance and mutual assistance are carried out when a disaster occurs, then the management and then the administrator conveys it to their respective residents. There is something like this. There are also initiatives from groups of religious institutions. For example; Let's say yesterday there was a fire disaster in Kampung Baru. That's us trying to raise funds to buy rice, and prepare food, or medicine. Then we channel through the social section. In the church there is a social section that caters to such things, there is the treatment of the sick. Only we really have to take care of it because sometimes people often think that this small group takes part in a large group, this is considered tempting or there are other elements of this sentence often appear. Even though we are moved because of humanity and see that Who wants to be affected by disaster".¹⁴

Hermandi's statement emphasized that a sense of concern for others is the responsibility of all parties on the basis of humanitarian awareness that does not look at the background.

In terms of Islamic teachings themselves, concern for others is a serious concern.

Even the Prophet (peace be upon him) affirmed:

لأخيه كما يحب لنفسه

Meaning: For the sake of the substance whose soul is in his power, it is not a man's faith that he loves his brother as he loves himself.¹⁵

The above assertion of the Prophet SAW is very serious in the matter of caring for others. From this statement it seems to confirm that a person doubts his faith if he does not have concern for his fellow man with love as loving himself. This hadith becomes a moral force for Muslims in uniting a sense of concern and humanity across faiths.

¹⁴ Hermandi. (2023, September Thursday). *Maintaining Inter-Religious Harmony in Balikpapan City*. (K. A. Siddeh, Interviewer)

¹⁵ Hadith narrated by Musaddad bin Musrahid from Yahya bin Sa'id from Shu'bah bin Hijaj from Qatadah bin Alamah from Anas bin Malik. (*Saheeh Bukhari*) 256 H. Yamamah Bairut, Juz; 6:13

Concept And Implementation Model Multicultural Islamic Education FKUB Balikpapan City in Developing A Tolerant Attitude

c. Empowerment and Involvement of Social Resources Model

The empowerment model and involvement of all social elements in developing a tolerant society are the main steps taken by the FKUB Balikpapan City. In Balikpapan City there are various groups, each of which accommodates its group. If these groups are not a concern in developing tolerant attitudes in Balikpapan City, it is very likely that horizontal social conflicts will occur. FKUB Balikpapan City in instilling the values of multicultural education synergizes with existing communities to maintain and develop a tolerant attitude by strengthening the values of multicultural Islamic education. Jaelani¹⁶ confirmed:

One of the programs that is carried out every year, the first is the empowerment of religious community empowerment activities. The empowerment of religious people is intended by FKUB to coordinate and communicate with religious institutions. So religious people are handled by each religious institution. I said earlier in Islam there is MUI, there is the Council of Mosques, Muhammadiyah, NU, then in Christianity there is BAMAKNAS, BKSGB in Catholicism there is the Catholic Union or KEPWILPANTAI then in Hinduism there is PARISADA HINDU DHARMA then in the Buddhist there is BUDDHIST GUARDIANSHIP and finally the Confucians of the Khonghucu type of religion.

From Jaelani's statement above, it is very clear that the empowerment and involvement of social elements is very decisive in maintaining and developing the tolerant attitude of the people of Balikpapan City.

The empowerment process can be stronger, more comprehensive and sustainable if these elements build partnerships and networks based on the principles of mutual trust and respect.¹⁷ Kartasamita said,¹⁸ empowerment has the following functions:

- a) A means to create an atmosphere or climate that allows the potential of society to flourish. This condition is based on the assumption that every individual and society has potential that can be developed. The essence of people's independence and empowerment is that the confidence and potential independence of each individual needs to be empowered.
- b) Strengthening the potential or power possessed by the community by implementing concrete measures, accommodating various inputs, providing infrastructure and targets both physical and social.

In the context of developing a tolerant attitude carried out by the FKUB of Balikpapan City, in strengthening the values of multicultural Islamic education, all social elements of the Balikpapan city community must be involved as its main potential. With the empowerment and involvement of all these elements, in maintaining and developing the tolerant attitude of the people of Balikpapan City will be well developed

From the description above, in the process of planting and strengthening the values of multicultural Islamic education FKUB Balikpapan City can be seen from the picture below:

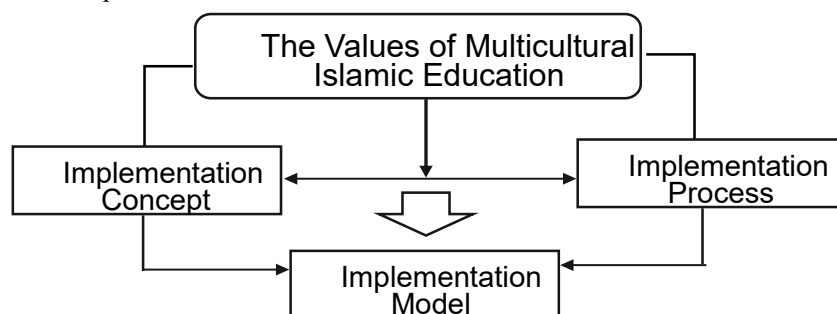


Figure 1; Concept Process and Implementation Model of Values Multicultural Islamic Education

D. CONCLUSION

From the discussion above, the author can conclude that based on the results of research, where the values of multicultural Islamic education implemented by FKUB Balikpapan City are as follows:

1. In developing the tolerant attitude of the people of Balikpapan City, FKUB takes a role by instilling and strengthening the values of multicultural Islamic education.
2. The values of multicultural Islamic education are crucial values in a society with such a complex level of plurality as in Balikpapan City. The most basic values of multicultural Islamic education are:
 - a. Silaturrahim, which in the context of interfaith relationships is interfaith communication.
 - b. Ta'awun, (Please help) is built on plurality consciousness by setting aside social primordial attitudes and uniting humanity.

¹⁶ Jaelani (Secretary of FKUB Balikpapan), *interview*, September 29, 2022

¹⁷ Sutoro Eko, 2002, *Village Community Empowerment*, Training Material for Village Community Empowerment, held by the East Kalimantan Provincial Training Agency, Samarinda, December 2002.

¹⁸ Kartasamita, Ginanjar. 1995. *Integrating Growth and Equity*. (Jakarta: PT. BIBLIOGRAPHY Cindesindo), p. 95

Concept And Implementation Model Multicultural Islamic Education FKUB Balikpapan City in Developing A Tolerant Attitude

- c. Equality and Equality of Rights (Almusawwa). This value awareness is based on the concept of religious theology. Through this concept and foundation, it is realized that man as a creature of God must be treated with equal rights.
 - d. Justice. Fair treatment of all parties is a necessity. With justice, all groups feel they have equal space to express their culture.
 - e. Concern. The realization of this caring attitude is realized by providing assistance to anyone, in any form regardless of the background of the person being given assistance.
3. In instilling and strengthening the values of multicultural Islamic education, the models carried out by FKUB Balikpapan City are;
 - a. Interfaith Dialogue Model, The dialogue model is a manifestation of silaturahmi, which is interpreted as connecting a sense of brotherhood across faiths
 - b. Social Action Model is a coordinated activity to achieve the goals of institutional change in order to meet needs, solve problems, correct injustices or improve the quality of human life.
 - c. Empowerment and Involvement of Social Resources Model, in carrying out this approach FKUB Balikpapan City involves all social elements of the Balikpapan City community, such as; Local Government, Communities and CSOs.

REFERENCES

- 1) Anas bin Malik (Imam Malik) 164-241 AH / 780-855 AD. Al-Muwatta' (Baghdad)
- 2) Azyumardi Azra. 2009, Islamic Education: Tradition and Modernization Towards the New Millinium, (Jakarta: Kalimah Publishers,)
- 3) HAR Tilaar. 2002, Social Change and Education: A Transformative Pedagogic Introduction to Indonesia (Jakarta: Grasindo,)
- 4) Kartasasmita, Ginanjar. 1995. Integrating Growth and Equity. (Jakarta: PT. LIBRARY Cindesindo)
- 5) Maryaeni. 2005. Cultural Research Methods. (Jakarta: Bumi Aksara).
- 6) Muhammad ibn Ismail ibn Ibrahim, Saheeh Bukhari, 256 H. Yamamah Bairut, Juz; 6:13 Muhammad Tholchah Hasan. 2016. Multicultural Education as an Option to Overcome Radicalism, (Malang, University of Malang Publishing institution)
- 7) Musa Ash'arie. 2010, "Multicultural Education and National Conflict", (Jakarta, Kompas, February 1,)
- 8) Pelly, Uthman. 1994. Theories of the Socio-Cultural Sciences. Ministry of Education and Culture, (Jakarta: Ministry of National Education 1994)



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.