Multicultural Islamic Education in Indonesia: The Urgency Value of Model and Method

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Abstract

The academic problems in this research study are multicultural Islamic education, which begins from academic anxiety that multicultural Islamic education development has not been implemented optimally. It is a literature qualitative research with a documentary review and data analysis which uses three plots of activities that occur simultaneously, that are data reduction, data presentation, conclusion drawing, or verification. The findings of this study include the theoretical level of the conceptualization of multicultural education by synthesizing western thoughts to be led to a map of Islamic thought, so as to produce methods, values, and the urgency of multicultural education on the basis of Islamic theology. Namely unity in the divine aspect and its

131

message (revelation), prophetic unity, no compulsion in religion, and recognition of the existence of other religions. This research also found the essence of multiculturalism as a frame model for Islamic education, as well as the appropriate multicultural Islamic education method to be applied in Indonesia.

Keywords: *Islamic Education*, *Multicultural, Urgency Value.*

Abstrak

PENDIDIKAN ISLAM MULTIKULTURAL DI INDONESIA: NILAI URGENSI DARI MODEL DAN METODE. Permasalahan akademik dalam penelitian ini mengkaji tentang kajian pendidikan Islam multikultural, yang berawal dari kecemasan akademik bahwa pengembangan pendidikan Islam multikultural belum terlaksana secara optimal. Penelitian ini merupakan penelitian kualitatif literatif dengan tinjauan dokumenter dan analisis data yang menggunakan tiga alur kegiatan yang terjadi secara bersamaan, yaitu reduksi data, penyajian data, penarikan kesimpulan atau verifikasi. Hasil temuan dari kajian ini meliputi tataran teoritis tentang konseptualisasi pendidikan multikultural dengan mensintesa pemikiran barat untuk digiring menuju peta pemikiran Islam, sehingga melahirkan metode, value, dan urgenitas pendidikan multikultural atas dasar teologi Islam. Yakni kesatuan dalam aspek ketuhanan dan pesannya (wahyu), kesatuan kenabian, tidak ada paksaan dalam beragama, dan pengakuan terhadap eksistensi agama lain. Riset ini juga menemukan esensi multikulturalisme sebagai frame model pendidikan Islam, serta metode pendidikan Islam multikultural yang tepat untuk diterapkan di Indonesia.

Kata Kunci: *Pendidikan Islam, Multikultural, Nilai Urgensi.*

A. Introduction

The discourse of multiculturalism is getting hotter in this era and often causes various controversies in constructing multiculturalism. Moreover, there is a rejection from some Muslims which has implications for the fragility of life values

on a practical level.[1] The stigma that grows nowadays states that Islamic education is a religion-based education. Like civil education, Islamic education is often impressed as an education social fabrication system that is dogmatic, doctrinal, monolithic, and does not have a multicultural perspective.

On one side, religion forms the types of community culture.[2] It forms a culture that is so distinctive that sociologically it often appears in a very exclusive form. All the religion then displays a distinctive and exclusive cultural pattern of their adherents. Though, Islam through religious educational institutions in further subsequent development has received attention from various groups. Not only from Islamic institutions (insiders); but also from -Muslims (outsiders). This gives more value to Islam to affirm the existence of institutions and play a positive role in the nation's life. Moreover, positive attention will revive a dialogical atmosphere in the community which has been largely forgotten in recent times.

The position of Islamic education in building dialogue with the community is very strategic. Therefore, it makes Islamic education has a big role to build mutually beneficial and respectful cooperation between societal elements from various heterogeneous characters. Through religious educational institutions, Islamic teachings are sown as well as grounded in line with multicultural values regardless of religious background, ethnicity, or social status. A tolerance that is built based on cultural heterogeneity and shared awareness to create a harmonious and balanced society. The current phenomenon is that the process of implementing multicultural education in Islam has not been fully implemented optimally.

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[1]Sulalah, Pendidikan Multikultural: Didaktika Nilai-Nilai Universalitas Kebangsaan, (Malang: UIN Maliki Press, 2012), 4

[2]Paden, William E. 2009. "'Comparative Religion.'" In *The Routledge Companion to the Study of Religion*, 239–56. Routledge. Beyers, Jaco. 2017. "'Religion and Culture: Revisiting a Close Relative.'" *HTS: Theological Studies* 73 (1): 1–9. Dan Adams, Iain. 2002. "'Pancasila: Sport and the Building of Indonesia-Ambitions and Obstacles.'" *The International Journal of the History of Sport 19, No.* 19 (23): 295–318.

Many obstacles make the principles of multiculturalism not run optimally. Based on this situation, it is worth it for everywhere religious education institutions to feel called to make multicultural education a very significant agenda in providing space for existence, recognition, and respect for other religions than Islam.

The very strategic of religious educational institutions' position is strived to be able to build mutually beneficial and respectful cooperation among various characters of social elements. One thing that has been done as a concrete manifestation of this integration is building the basis of multiculturalism in the educational environment.[3]

The development of multicultural Islamic education has not been implemented optimally. Multicultural Islamic education is incidentally, it has not had a periodic agenda in a scientific forum, and has not been included in the formal curriculum. Furthermore, the leader of Islamic educational institutions has not given a significant appreciation to the implementation of multicultural Islamic education by optimizing religious moral development as stated in the vision and mission of the institution. For this reason, the "exemplary" that is played by academics in Islamic educational institutions in speaking, acting, and behaving becomes the most strategic alternative and method in implementing multicultural Islamic education.

The ordinance and behavior of the elites influence the cultural scope of a multicultural society. They are also required to obey the norms and values that develop in society. When the concept of multicultural Islamic education becomes a common understanding, then the actors' behavior procedures in a certain cultural setting will not stick to their respective cultures. Even consensus can be recognized when affirmation and assertion of self-identity or a religious group, will be built on a solid

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[3]Sulalah, *Pendidikan Multikultural: Didaktika Nilai-Nilai Universalitas Kebangsaan*, (Malang: UIN Maliki Press, 2012), 26

foundation that will not be shaken in any way. If it is necessary, it will be attempted in any way that is considered reasonable and still within socially responsible limits.

The charm of Indonesia consists of about 350 languages, 600 ethnic groups with their respective identities, and 6 religions that fall into large categories, which are: Islam, Christianity, Catholicism, Confucianism, Buddhism, and Hinduism.[4] It should be able to encourage in-depth discussions of religious leaders regarding multicultural discourse. The role of the society that stays and lives on the expanse of the island from Sabang to Merauke has not fully appreciated this discourse.[5]

The cultural reality and the development of the socio-political condition and Indonesian culture in the vortex of time continue to squirm. Moreover, this reform era which is full of socio-political turmoil at various levels of society places multicultural Islamic education in an increasingly urgent position, relevant, very insist, and even needed very much.[6]

The phenomenal social reality is understood differently by the community. Each religious community absorbs a limited form of interpretation of social reality. It is because each individual has a sharp difference in absorption dimensions of certain aspects. Not every individual can maintain a balance in information absorption. The reality that individuals receive from social institutions requires a method of explaining and justifying the power that is being held and applied. The institutionalization of views or knowledge by the community finally obtains the highest generalization. It is built in a world known as a life perspective or ideology.

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[4]Satyo Adi, ATLAS (Surabaya: Bintang Usaha Jaya, 2005), 56
[5]Zada, Khamami. 2006. *Agama Dan Etnis: Tantangan Pluralisme Di Indonesia*. Jakarta: Nuansa Fatayat NU-Ford Foundation
[6]Heri Cahyono, Pendidikan Multikultural Di Pondok Pesantren: Sebagai Strategi dalam Menumbuhkan Nilai Karakter At-Tajdid, Volume. 1, No. 1 January-June 2017, 26-43

The basic thing and must be a concern are that a uniformed and disrespectful education for multiculturalists does not lead to negative implications. Islamic education is not only directed to develop faithful and pious people; but also how to try to develop humans to become priests or leaders for people who are faithful and pious. To meet these ideal standards, it is necessary to develop Islamic religious education that is oriented toward the goals, objects, and subjects of students and the teaching methodology that is used.[7]

Nowadays, there are many journals, books, and research about multicultural Islamic education. But the fact is that the application of multicultural Islamic education is still constrained often by theological problems. The theological problem here is the occurence of worried from Islamic educational institutions that there will be a deconstruction of the monotheism concept, the relativism of truth, and the occurrence of anti-authority in interpretation if students receive a multicultural Islamic education –which is considered to give too much freedom of thought, is feared to weaken students' religious understanding, so there is a need for a model for the application and implementation of multicultural Islamic education that can be accepted by Islamic educational institutions.[8] By the existence of these academic problems, it is important to raise the topic of Multiculturalism in Islamic Education Conceptualization to answer anxiety in both theoretical and practical aspects.

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[7]Muhaimin, Wacana Pengembangan Pendidikan Islam, (Yogyakarta: Pustaka Pelajar, 2003), 143

[8]Suhadianto, Eko April Ariyanto, Isrida Yul Arifiana Volume 7, No. 2, Desember 2018 Persona: Jurnal Psikologi Indonesia ISSN. 2301-5985 (Print), 2615-5168 (Online) Page | 224 Persona: Jurnal Psikologi Indonesia Fakultas Psikologi E-mail: jurnalpersona@untag-sby.ac.id [224] Universitas 17 Agustus 1945 Surabaya Persona: Jurnal Psikologi Indonesia Volume 7, No. 2, Desember 2018 ISSN. 2301-5985 (Print), 2615-5168 (Online) DOI: https://doi.org/10.30996/persona.v7i2.1908 Website: http://jurnal.untag-sby.ac.id/index.php/persona Model Pembelajaran Multikultural pada Pesantren Modern sebagai Upaya Mereduksi Paham Radikalisme Suhadianto, Eko April Ariyanto, Isrida Yul Arifiana.

B. Discussion

1. Conceptualization of Multiculturalism

a. Multiculturalism as a Theoretical Study

The term multiculturalism comes from the words "multi" and "cultural," multiculturalism annunciates recognition of cultural diversity reality which means consists of traditional diversity, such as the diversity of the ethnic group, race, and religion, also sub-culture (the diversity of life forms) that continues to emerge at every level of people's lives history. In general, the term multiculturalism is accepted positively by the Indonesian people. It is related to the reality of pluralistic Indonesian society.

The plurality of the Indonesian people can be seen from the following facts: spread over an archipelago that consists of 13,667 islands (although not all of them are inhabited), divided into 358 ethnic groups and 200 sub-ethnic groups, embraced various religions and beliefs which base on statistics: Islam 88.1 %, Christians and Catholics 7.89%, Hindus 2.5%, Buddhists 1% and others 1% (provided some residents adhere to beliefs that are not included in the official religion of the government, but on their identity cards refer to themselves as adherents of religion official government), and cultural history of various cultural influences mixture, start from the original Indonesian culture, Hinduism, Islam, Christianity, and also the modern West.[9]

The birth of multiculturalism understanding was based on the need for recognition of cultural pluralism,

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[9]Adams, Iain. 2002. "'Pancasila: Sport and the Building of Indonesia-Ambitions and Obstacles.'" *The International Journal of the History of Sport 19, No.* 19 (23): 295–318.

which became the daily reality of many nations – Indonesia included. From the beginning, afterward, multiculturalism must be recognized as a tool or vehicle, as an ideology to increase appreciation for the equality of all humans and their humanity which is operationally manifested through social institutions, namely culture as a guide to the daily life of a group of people. In this context, multiculturalism implies a concept that can legitimize cultural diversity.[10] It can be seen that the principle of equality and the principle of recognition are evident in various definitions of multiculturalism. Multiculturalism is a world view that can then be translated into various cultural policies that emphasize acceptance of plurality, religious, and multicultural realities that exist in people's lives. Multiculturalism can also be understood as a worldview that then manifested into political consciousness.[11]

b. The Description of The Multiculturalism Model

Multiculturalism is divided into five important models, which are:

First, is isolationist multiculturalism, which is a society in which various cultural groups live autonomously and have minimal involvement with each other; *Second*, is accommodative multiculturalism, which is a society that exists with a dominant culture that practices adaptation and accommodation for the cultural

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[10]Hendri Masduki, Pluralisme Dan Multikulturalisme Dalam Perspektif Kerukunan Antar Umat Beragama, (telaah dan urgensinya dalam sistem berbangsa dan bernegara) Dimensi, 2016, Vol 9(1), 15-24

[11]Masamah, Ulfa, and Mualimul Huda. 2016. "'Multicultural Education and the Nationalistic Reality (Photograph the Role of Teachers in Building a Multicultural Awareness in Indonesia).'" *QIJIS (Qudus International Journal of Islamic Studies)* 4 (1): 68–81.

needs of minority groups.[12] These societies formulate and implement culturally sensitive constitutions, laws, and regulations, and provide freedom to minorities to maintain and develop their culture. I the other hand, minorities do not challenge the dominant culture. Multiculturalism is applied in several European countries; *Third*, autonomous multiculturalism, is a plural society whose main cultural groups seek to achieve equality with the dominant culture and desire an autonomous life in a political framework that is collectively acceptable. The main concern of this culture is to maintain their way of life, which has the same rights as the dominant group; they challenge the dominant group and attempt to create a society in which all groups can exist as equal partners; *Fourth*, critical/interactive multiculturalism, it is a plural society that which cultural groups are not too focused (concerned) with an autonomous cultural life, but rather form a collective creation that reflects and emphasizes their distinctive perspectives; *Fifth*, cosmopolitan multiculturalism, is a plural society that tries to remove cultural boundaries completely to build a society where everyone is no longer bound to a particular culture, on the contrary, can freely engage in positive experimentation between cultures and at the same time be able to develop their own cultural life.[13]

Traditionally, we recognize the need to recognize various cultures as a form of equality to build the unity of the Indonesian nation. However, philosophically, it turns

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[12]Evita Yuliatul Wahidah, Sangkot Sirait, and Erika Setyanti Kusumaputri. 2022. "'The Religious Harmony Tolerance in Indonesia: An Islamic Perspective of Pluralism and Multiculturalism.'" In *Proceedings of Annual Conference for Muslim Scholars*.

[13]Buras, Kristen L., and Paulino Motter. 2013. "'Toward a Subaltern Cosmopolitan Multiculturalism.'" In *The Subaltern Speak*, 251–78. Routledge.

out that multiculturalism contains a fairly basic problem with the concept of cultural equality itself.

2. Western Perspective Multicultural Education

a. The Definition of Multicultural Education

Multiculturalism becomes a quite contextual idea in the nowdays reality of contemporary society. Fundamental principles of equality, justice, openness, recognition of differences are the principles of value that are needed by humans in the middle of the global culture crush. Therefore, as a cultural movement, multiculturalism is an integral part in various cultural systems in society, one of which is in education, which is through education with a multicultural perspective.

Multicultural education in James A. Bank's view is a concept, idea or philosophy as a set of beliefs and explanations that recognize and admit the importance of cultural and ethnic diversity in creating lifestyles, social experiences, personal identities, and education opportunities from individuals, groups, and countries.[14] While, according to Sonia Nieto, multicultural education has an impact on the overall and fundamental education process for all students. This type of education breeds the opposition of racism and gives rise to all forms of discrimination in schools, and in society with acceptance and affirmation of plurality (religion, economy, ethnic, race, gender, language, and so on) which is reflected among students, their communities, and teachers. According to him, this multicultural education should

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[14]James A. Banks, ed., The Routledge International Companion to Multicultural Education, Routledge International Handbook Series (New York; London: Routledge, Taylor & Francis Group, 2009), 34.

be embedded in curriculum components and not be left behind in teaching strategies, including in every egalitarian and civilized interaction between teachers, students, and families as well as the overall teaching and learning atmosphere.

Multicultural education is education that focuses on diversity and culture.[15] Multicultural education can also be interpreted as education that attempts to explore differences as a necessity that must be accepted.[16] Furthermore, Hilda Hernandez defined in her book "Multicultural Education: A Teacher Guide to Linking Context, Process and Content" explained that multicultural education is a perspective that admits the political, social, and economic realities experienced by each individual in complex and diverse human encounters. culturally and reflect the importance of culture, race, gender, ethnicity, religion, social status, economy, and others.[17]

In line with the above, el-Ma'hady stated that simply, multicultural education can be interpreted as education about cultural diversity in responding to the demographic and cultural changes in certain community environments or even the global world as a whole.[18] It also explained by Paulo Freire, an expert on freedom education[19] who stated that multicultural education is a solution to overcome the behavior of

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[15]Ozturgut, Osman. 2011. "'Understanding Multicultural Education.'" *Current Issues in Education* 14 (2).

[16]Banks A. James. Teaching Strategies for The Social Studies. (New York: Longman, 1990), 54

[17]Hernandez, Hilda, and Hilda Hernández. 2001. *Multicultural Education: A Teacher's Guide to Linking Context Process, and Content.* Prentice Hall.

[18]Baihaqi, M. 2021. "Implementation of Multicultural Education in Indonesia." *EDUTEC: Journal of Education and Technology,* 4 (3): 504–26.

[19]Freire, P. 1970. "Cultural Action and Conscientization." *Harvard Educational Review,* 40 (3): 452–77.

some educated people who make education as an "ivory tower" that attempt to make a distance from social and cultural realities.

b. The Objectives of Western Perspective Multiculturalism Education

The objectives of multicultural education according to Clive Back, are:

(1) Teaching "ethnic" students related to their own ethnic culture, including delivering some "britage language" teaching (Wells 1986) and (2) teaching students as a whole about various traditional cultures, at home and abroad. While such studies can be conducted in a variety of ways, what is usually missing is a systematic treatment of fundamental issues of culture and ethnicity; (3) promote acceptance of ethnic diversity in society; (4) show that people with different backgrounds of nationality, religion, race, and so on and have the same values; (5) support the attitude of full acceptance and fair treatment of ethnic sub-cultures related to differences in national background, religion, race, in their own country and in other parts of the world; and (6) helping students to work towards the formation of a more adequate culture, for their own use and for the benefit of society.[20]

In order to achieve this kind of multiculturalist education, in the process of belief, every educational community needs to pay attention on the concept of unity and diversity. Furthermore, it must be also accompanied by an attitude that not only presupposes a mechanism of thought towards religion that is not monointerpretable,

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[20]Beck, C. 1990. *Better Schools: A Values Perspective.* Falmer Press, Taylor & Francis, Inc.

or instills awareness that diversity in life is a reality that must be faced and addressed with wisdom, but also requires awareness of morality and virtue. It is obviously done without affecting the purity of each religion which is the truth is believed by students. This must be confirmed so that there is no misunderstanding.

c. The Dimension of Multicultural Education

Multicultural education in Bank's view has several dimensions that are related to each other, those are: (1) content integration; which is integrating various cultures and groups to illustrate basic concepts, generalizations, and theories in subjects/disciplines; (2) the knowledge construction process; brings students to understand the cultural implications of a subject (discipline); (3) an equity pedagogy; adapt teaching methods with teaching methods that have different student learning methods, both in terms of race, culture or society; (4) prejudice reduction; is identifying the racial characteristics of students and determining their teaching methods.[21]

3. **The Approaches and Models of Multiculturalism Education**

James A. Banks, states that in multicultural education, there are at least four approaches that can be used, which are:

(a) The contributive approach. This approach is carried out by selecting mandatory or recommended textbooks and certain activities such as state and religious holidays from

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[21]Banks, James A. 1993. "'Multicultural Education: Development, Dimensions, and Challenges.'" *The Phi Delta Kappan* 75 (1): 22–28.

various cultures. The purpose of this approach is to increase knowledge about group diversity; so that it can be developed by offering distinctive content that can be immediately recognized in various variants of multicultural education, for example combining the commemoration of religious holidays with national heroism days. (b) The additive approach, which is the adding of content, themes, and perspectives to the curriculum without changing its basic structure. In other words, this approach involves incorporating literature by and about people from various cultures into the mainstream curriculum. For example, utilizing the typical multicultural content such as themes of coexistence, pro-existence, mutual respect, mutual understanding as enriching teaching materials. (c) The transformative approach. It is different from the additive approach, in this transformative approach, the curriculum that is used is a curriculum that deliberately designed by adding concepts, issues, and problems related to multiculturalism which is approached with a *muqaran* (comparison) approach to renew the understanding and various perspectives and points of view. The purpose of this approach is to open the perspectives of culturally different groups (outsiders) to provide comments and explanations on the material discussed. (d) Is social action approach. This social action approach is a combination of a transformative approach with various activities that are oriented toward social change. This approach aims to enrich students' skills in carrying out social actions such as conflict resolution, reconciliation of diversity, and cultural differences. The application of this approach is not only involved students in understanding and questioning social issues, but also at the same time being involved in doing something important regarding these issues.[22]

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[22]Muhammad Anas Ma`Arif Internalisasi Nilai Multikulutural Dalam Mengembangkan Sikap Toleransi (Studi di Di Pesantren Mahasiswa Universitas Islam

There are three models of religious learning[23] that need to be underlined in understanding the complexity of diversity in Indonesia: (a) the in-the-wall model, which is religious learning that explains and pays more attention to one's own religion and closed to other religions or does not have a dialogue between their religion and other religions; (b) the at the wall model, which is religious teaching that teaches one's own religion and teaches other religions; (c) the beyond the wall model of religious teaching that attempts to invite dialogue and cooperation between adherents of one religion and another in order to maintain peace, justice, and harmony among them. Islamic education currently uses the first model, which is the in-the-wall model which only teaches one's own religion and tends to be exclusive compared to try to dialogue with other religions.[24]

Indonesia is a multicultural and multireligious country and nation, therefore it needs a religious learning development model that emphasizes the transition of learning models from the in the wall model to religious learning in the at and beyond the wall model. It has a big goal, which is for Muslims know and identify other religions than Islam and can work together with the other religions' adherents with the main goal of fighting violence, poverty, corruption, manipulation, and others. Among the types of religious learning that support the at and beyond the wall model are critical-reflective, inclusive-pluralist, humanist, multicultural, and socially active types of religious education. At least a teacher chooses or applies one of the learning

Malang), Nazhruna: Journal of Islamic education Vol. 2 No 1 2019. Issn: 2614-8013. Page. 164-189 DOI: 10.3153/nzh.v2i1.179Syamsul Mu'arif, Pendidikan Pluralis di Indonesia, (Yogyakarta: Logung Pustaka, 2005), 93-94

[23] Bainbridge, W. S. 1995. "Neural Network Models of Religious Belief." *Sociological Perspectives,* 38 (4): 483–95.

[24] M. Agus Nuryatno, "Islamic Education in a Pluralistic Society," in Journal Al-Jamiah Vol. 43, Nomor 2, 2011 p. 422

types or religious education in his class. Of the diversity and plurality of Indonesian, the author tries to offer a pluralist-multicultural-based Islamic education concept in order to create more progressive conditions in terms of tolerance.

4. Multiculturalism as Islamic Teaching

Islam is "*rahmatan lil alamin*" religion, which is not just mercy for its adherents or *rahmatan lil muslimin*. Islam puts forward universal human values,[25] so Islam also teaches the concept of multiculturalism in building human social relations or *hablun min annas*. QS. Al-Hujurat verse 13, implicitly explains the concept of multiculturalism in Islamic teachings. As quoted, which means:

> "*O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted*."

According to al-Maraghi this verse explains that humans come from one descendant or ancestor, namely Adam As. and Siti Hawa, however, God also wants people to become tribes and nations to know each other (*ta'aruf*) instead of making fun of each other, insulting, mocking and giving calls with bad titles, so it is very important to embody the value of tolerance so that one another respect fellow human. In order to build a harmonious multicultural life together, *ta'aruf* (knowing each other) is the first thing that must be done. Ta'aruf is also a positive and constructive

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[25]Mayer, A. E. 2018. *Islam and Human Rights: Tradition and Politics.* Routledge. Dan Yayla, M. 2016. "Islam and Tolerance: A Need for a Contemporary Madinah Constitution İslam ve Müsamaha: Çağdaş Bir Medine Sözleşmesi Gereksinimi." *Journal of Human Sciences,* 13 (1): 2431–40.

indication for a plural society to live together, respect each other, and accept the differences between them. Ta'aruf is also a cultural gateway that gives access to take the next steps in building a peaceful togetherness of life, through other inclusive characters such as tolerance (*tasamuh*), moderation (*tawasuth*), help (*ta'awun*), harmony (*tawazun*). Those inclusive characters are the "roots of inclusive values" of multiculturalism in Islam. (Al-Maraghi, n.d.)

5. Multiculturalism Values in Islamic Education

The values of multiculturalism that can be realized in Islamic education are a means of human unity, competition for goodness, forgiveness of fellow human beings, dialogue or coexistence as well as pro-existence, living together, egalitarianism (equality), mutual understanding, mutual respect, attitude trust, tolerance, positive thinking, reconciliation, peace, conflict resolution, non-violence, and also social welfare.[26]

Education in Islamic discourse is more popular with the terms *tarbiyah, ta'lim, ta'dib, riyadhah, irsyad* and *tadris*.[27] Each of those terms generally has the same meaning and is interchangeably used to refer to education, although in certain contexts each term has a specific and unique meaning.

This paper does not want to expand on the difference in terms but rather focuses on discussing the meaning of education taken from the term tarbiyah, so that it is known the functional interaction of education with the character that becomes the topic of discussion. Education experts trace the

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[26]Baidhawy, Zakiyuddin. Pendidikan Agama Berwawasan Multikulturalisme, (Jakarta: Gelora Aksara Pratama, 2005), 56

[27]Abdul Mujib dan Jusuf Mudzakir, Ilmu Pendidikan Islam, (Jakarta: Prenada Media, 2006), 10

meaning of tarbiyah through the word *rabb* (God) in *surah* al-Fatihah, because both have the same letter root. From the search, two main meanings were obtained as follows: The first definition: "The process of conveying (transformation) something to the extent of perfection which is carried out step by step to the extent of its ability." The assumption of this understanding, as implied in the QS. Al-Nahl verse 78, is that humans were born by their mothers knowing nothing. Then Allah SWT gives the potential for hearing (*sam'a*), sight (*abshar*), and conscience (*af'idah*) to humans, so that they are able to capture, analyze, digest, understand, and know 'something' that comes from outside. Something that comes from outside in the form of culture and values, both those derived from religious customs, teachings, and universal human regulations. With this assumption, the function of education is the transformation of culture and values[28] to students, so they are able to understand, internalize and convey to the next generation.[29]

Second Understanding: "*The process of developing (actualizing) something that is carried out step by step to the extent of perfection to the restrictive of its ability.*" (An-Nisa': 32,34; al-Nahl: 71), so it can be identified the differences of each individual (*al-furuq al-fardiyyah*). All of that potency is still potential that must be actualized through educational efforts. Based on this understanding, the function of education is just to grow, develop and actualize the various potentials of its students. Educators do not need to create their students into this and that, moreover, their efforts are not in line with

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[28]Desjardins, R. 2015. "Education and Social Transformation." *European Journal of Education,* 50 (3): 239–44. El-Bassiouny, N. 2014. "The One-Billion-plus Marginalization: Toward a Scholarly Understanding of Islamic Consumers." *Journal of Business Research,* 67 (2): 42-49.

[29]Abdul Mujib dan Jusuf Mudzakir, Ilmu Pendidikan Islam, (Jakarta: Prenada Media, 2006), 10

their basic potential. It is enough to develop creativity, taste, and intention without changing the basic nature. If the actual potential of the student is a bad and evil potential, then the task of the educator is to find sublimation that can divert the development of that potential, so that it turns actual into good behavior.

Based on those two definitions of education above, individual character development can be influenced by two determinant factors, which are: (a) External factors, in the form of culture and individual character values, cannot grow well, but require a long process.[30] The provision of cultural and value intake is a practical and effective step, which has been proven to be valid for generations in the development of human life, so the individuals can learn quickly from the experiences of adults. This factor is mostly run by the educators. The next problem is what kind of cultural model and values are needed by the individual, especially the referred individual as a Muslim.

(b) The internal factor, in the form of actualizing the potential of individual character, is actually a reflection of what is in the individual. Through its uniqueness, individuals can express what their strengths are. The process of actualizing self-potential for individuals must be able to sort out which one needs to be actualized and which one needs to be controlled.[31] This factor is mostly run by psychologists or counselors who are able to map individual potentials and develop them, so that they are formed into individuals with character. Even though the two factors of character development are different, they do not need to be contradicted.

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[30]Suyatno, Multikulturalisme Dalam Sistem Pendidikan Agama Islam: Problematika Pendidikan Agama Islam di Sekolah, ADDIN, Vol. 7, No. 1, Februari 2013: 81-104

[31]Ivanova, I. V. 2016. "Non-Formal Education: Investing in Human Capital." *Russian Education & Society,* 58 (11): 718-731. Dan Babu, R. 2007. "Schooling for Social Transformation." *Journal of Indian Education,* 33,: 5–15.

Islamic education carried out must include the process of transforming cultural values and actualizing the potential of students. This effort is a harmonious combination to lead the students into insan kamil, which is human beings who have perfect character who know and aware of themselves, others, their environment and God.

Mushtafa al-Maraghi divides education into two categories, which are first, *tarbiyah khalqiyah*, education that oriented to the preservation and development of human physical and psychological, which is related to everyday life.[32] Physical education such as sports and skills, while psychological education such as art, intellectual, emotional and so on; and second, *tarbiyah diniyah tahdzibiyah*, education that is oriented towards religious moral development, so that it can develop spiritual potential in humans, such as ritual education.

6. The Urgency of Multicultural Islamic Education

The urgency of the multicultural Islamic education concept[33] is to help students acquire knowledge and respect other people with different ethnicities, cultures and personality values. Through the cultivation of a multicultural spirit in schools, it will become a medium of training and awareness for the younger generation to accept differences in culture, religion, race, ethnicity and needs among others and want to live together peacefully. In order to this process running as expected, then we should be willing to accept that multicultural education is socialized and disseminated through educational institutions, and set as part of the

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[32]Al-Maraghi Mushtafa, Tafsir al-Maraghi, Beirut: Dar al-Fikr, t.t, 123.

[33]Ahyani, H., Abduloh, A. Y., Ruswandi, U., Erihadiana, M., & Mutmainah, N. 2022. "The Urgency of Multicultural Islamic Education, Democracy And Human Rights In Indonesia." *Indonesian Journal of Interdisciplinary Islamic Studies,* 5 (2): 21-43.

educational curriculum at various levels, both in government and private educational institutions. Moreover, the multicultural paradigm is implicitly also one of the concerns of Article 4 of Constitution Number 20 of 2003 National Education System. In the article it is explained that education is held in a democratic manner, not discriminatory by upholding human rights, religious values, cultural values and national pluralism. (*The Constitution of Republic of Indonesia No. 20 the Year 2003 about National Education System.*, n.d.). In this context, it can be stated that the main purpose of multicultural education is to instill an attitude of sympathy, respect, appreciation, and empathy for adherents of different religions and cultures. In QS Al-Hujurat: 13,

> "*O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.*"

According to Imron Mashadi the orientation of Islamic multicultural education is the embedded attitude of sympathy, respect, appreciation, and empathy for adherents of different religions and cultures to increase our level of *taqwa* in Allah sight.[34] Because Allah does not see where he comes from, how handsome or beautiful, how rich, how high rank (position), how strong his body is, but what Allah sees is how big the level of *taqwa* is. Meanwhile, Yusuf al Qardhawi (Islam 2020) stated that multicultural Islamic education aims to uphold human dignity by presenting universal human values, which are, the values of equality, tolerance, pluralism, and democracy.

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[34]Mashadi, Imron. Pendidikan Agama Islam Dalam Persepektif Multikulturalisme, (Jakarta: Balai Litbang Agama, 2009), 56.

Multicultural Islamic education is the education that emphasizes the process of inculcating a way of life that is respectful, sincere, and tolerant of cultural diversity living in the middle of a society with a high level of plurality. In Indonesia, which has a high plurality of society,[35] this education has a very strategic role in being able to manage diversity creatively. The multiculturalism of the Indonesian has not been fully understood by all citizens. Indeed, society has fully understood that every human being is born different, both physically and non-physically, but the collective reason of society has not been able to accept the reality that every individual or certain group has a different belief system, culture, religion, race and ritual procedures. Multiculturalism as an understanding that emphasizes the equality and equivalent of local cultures without neglecting the rights and existence of other cultures is important for us to understand together in the life of a multicultural society like Indonesia.[36]

7. Theological Basis of Multicultural Islamic Education

The Indonesian is a pluralistic nation.[37] Strictly and surely the Qur'an says that plurality is a certainty (*Sunnatullah*), which is not only the uniqueness of a society. In the eyes of Nurcholis Madjid based on Allah statement in QS. Hud verse 118,

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[35] Hefner, R. W. 2020. "Islam and Covenantal Pluralism in Indonesia: A Critical Juncture Analysis." *The Review of Faith & International Affairs,* 18 (2): 1-17.

[36] Muh. Amin, Pendidikan Multikultural, Jurnal Pilar: Journal of Contemporer Islamic Study Volume 09 , No. 1, 2018 ISSN: 1978-5119, 24-34

[37] Malihah, E., & Nurbayani, S. 2015. "Teaching Conflict Resolution through General Education at University: Preparing Students to Prevent or Resolve Conflicts in a Pluralistic Society." *Asian Social Science,* 11 (12).

"*If your Lord had willed, He could have made mankind one community; but they will not cease to differ.*"

Madjid gives an explanation of the verse above that in the verse emphasizes the principles of plurality, which are: (a) the plurality or the difference of human society is already a decision and will from Allah (*sunnatullah*); (b) plurality always makes people disagree with each other; (c) people who receive God's grace are not easily divided because they will be understanding, gentle and humble to each other; (d) the approval of *rahmat ilahi* existence by human society is a divine law.

Multiculturalism is not the result of community construction based on certain consequences, multiculturalism is also not the result of human mind, will, and work, but multiculturalism is a reality that has become the will of God and Islam itself recognizes multiculturalism as stated in Qur'an. What the Qur'an has denounced is not diversity but forms of division and dissension. The Qur'an condemns what is called *Bughyu* as Allah said in QS. Al-Baqarah verse 213, which means:

"*Mankind was (of) one religion (before their deviation); then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over it (i.e., the Scripture) except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.*"

The word *bughyu* implies enmity, arrogance, or jealousy between individuals and between various societies. Difference is good while contention is a bad thing. This is what the Qur'an tries to mean to all human beings, whether Muslim or non-Muslim.[38]

Multicultural Islamic education is a very important idea in today's era. However, it should be noted that the spirit of multicultural education in Indonesia is different from that of multicultural education in USA and perhaps other countries, multicultural education in USA is formed due to the issue of racial discrimination, and skin color,[39] while in Indonesia it is different. Multicultural Islamic education in Indonesia is a teaching system that emphasizes or focuses on the basic ideas of Islam that talk about the importance of understanding and respecting other people's cultures and religions. There are 4 main issues that are seen as the basis of multicultural Islamic education, especially in the religious field,[40] which are: (a) unity in the divine aspect and its message (revelation); (b) prophetic unity; (c) there is no compulsion in religion, and, (d) recognition of the existence of other religions.

All of such things are called normative because they have been sourced or decrees from God. Each classification is supported by revelation, although one verse may serve as justification for another. From the divinity aspect, Islamic education bases its views on the Qur'an an-Nisa' verse 131 which means:

[38]Bakar, O. 2009. "Exclusive and Inclusive Islam in the Qur'an: Implications for Muslim-Jewish Relations." *Journal of the Interdisciplinary Study of Monotheistic Religions (JISMOR),* 5: 4-15.

[39]Spring, J. 2017. *The Intersection of Cultures: Multicultural Education in the United States and the Global Economy.* Routledge.

[40]Zarkasyi, Ahmad. 2021. "'Epistemology and Strategy of Multicultural Islamic Education.'" *SYAIKHUNA: Jurnal Pendidikan Dan Pranata Islam* 12 (2): 114–22.

"*And to Allah belongs what is in the heavens and what is in the earth. We have ordered those who were given the Book before you, and (ordered) you yourselves to fear Allah. If you disbelieve, then, surely to Allah belongs what is in the heavens and what is in the earth. Allah is All-Independent, Ever-Praised.*"

From the aspect of the divine message, it can be seen in an-Nisa verse 163, which means:

"*Surely, We have revealed to you as We have revealed to Nuh and to the prophets after him; and We have revealed to Ibrahim, Isma'il, Ishaq, Ya'qub and their children, and to Isa, Ayyub, Yunus, Harun and Sulaiman, and We have given Zabur to Dawud.*"

From the prophetic aspect, it can be based on Qur'an al Anbiya verse 73, which means:

"*We made them the Imams who guided (people) under Our command, and We inspired them to do good deeds and to establish Salāh and pay Zakāh, and Us alone they worshipped.*"

The Islamic view related to freedom of religion is based on the Al-Baqarah verse 256, It means:

"*There is no compulsion in religion: true guidance has become distinct from error, so whoever rejects false gods and believes in God has grasped the firmest hand-hold, one that will never break. God is all hearing and all knowing.*"

The last is about the confession, based on Quran Al-Maidah verse 69,

"*Surely, those who believe, and those who are Jews, and the Sabians, and the Christians - whoever believes in*

Allah and the Last Day, and acts righteously, shall have no fear, nor shall such people grieve."

All of those verses above are understood in a normative theological perspective, which is by understanding, in which there is no doubt at all and it has absolute characteristic. Since it is absolute, the work method adopted by a religious teacher (Islam) must always try to review it to prove the substance of its truth. In reviewing it, the technique that carried out by a religion teacher should be explain the concepts of the relationship of various religions with their own narrative or logic and then conclude by citing relevant verses from Qur'an, so that what is conveyed to students is a logical explanation of revelation.[41]

8. Multiculturalism as a Frame Model of Islamic Education

The discussions about multicultural education will never be separated from three things which are: (a) multicultural education as a concept or idea; (b) multicultural education as a movement, and (c) multicultural education as a process.[42] In the context of multicultural Islamic education, it is an attitude of accepting the plurality of human cultural expressions in understanding the main message of religion. In general, a culture refers to a situation and circumstances, not a goal. One of the definitions of cultural diversity adopted fromThe National Coalition of Cultur Pluralism as follow: "Cultural pluralism refers to a state of equel co-existence in mutually realitionship within the boundaries of framework

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[41]Sangkot Sirait, "Landasan Normatif Dalam Pendidikan Islam Multikultural," in Antologi Pendidikan Islam, Yogyakarta: Idea Press, 2010), 169

[42]Ramsey, P., Williams, L. R., & Vold, E. 2003. *Multicultural Education: A Source Book.* Routledge.

of one nation of people of diverse cultures, with significantly different patterns of belief, behavior, color and many cases with different languages."[43]

There are several aspects developed from the concept of multicultural Islamic education concerning cultural diversification, which is: (a) multicultural Islamic education is education that respects and embraces all forms of diversity; (b) multicultural Islamic education is a systematic effort[44] to build understanding, comprehension, and awareness of students toward multicultural realities; (c) multicultural Islamic education does not force or reject students because of ethnic, religious, racial, or group identity issues. Those who come from differences must be positioned equally, egalitarian, and given the right medium to appreciate the characteristics that they have; (d) multicultural Islamic education provides opportunities for the growth and development of self-sense for each student, this is useful for building self-confidence.[45]

Multicultural Islamic education is inspired by the idea of transformative Islam, which means that Islam is always oriented towards efforts to achieve Islamic ideals, which are shaping and changing the state of society to the Islamic ideals of bringing mercy to all nature. To achieve this noble goal, education becomes the spearhead.

The task of educators is to choose the right methods and strategies in optimizing, maintaining, transforming, transferring, and passing on knowledge, truth, and traditions that are believed to be at the same time fully aware of the existence of other traditions. No one is the most perfect in

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[43]Nurul Hidayati, "Konsep Pendidikan Islam Berwawasan Multikulturalisme," Journal of Islamic Education, Volume 4 Number 1. 2016, 57

[44]El-Bassiouny, N. 2014. "The One-Billion-plus Marginalization: Toward a Scholarly Understanding of Islamic Consumers." *Journal of Business Research,* 67 (2): 42-49

[45]Ngainun Naim & Achmad Sauqi. 2008. *"Pendidikan Multikultural." Konsep Dan Aplikasi.* Yogyakarta: Ar-Ruzz Media.

implementing multicultural Islamic education because in ideal learning the methods are varied. One method that can be applied in this education is to use a communicative model by making the aspect of difference a point of emphasis.

The development of a multiculturalism-oriented learning design (pattern) requires a way of translating an approach, method, and then developing several strategies that are consistent with the methods and approaches that are taken. Multiculturalism-oriented learning is a procedure (method) for the institutionalization of the philosophy of cultural diversity in schools.

9. Multicultural Islamic Education Method

Refers to the state of the same coexistence in the form of symbiotic mutualism within the boundaries of the framework of one nation in a society consisting of diverse cultures, with significant patterns in terms of differences in beliefs, behaviors, colors, and many more cases related to language. To apply the multiculturalism-oriented learning pattern,[46] the learning model that will be developed is directed at the following competencies: (a) develop standard and basic academic competencies regarding the values of unity and integrity, democracy, justice, freedom, equality or mutual respect in cultural diversity; (b) developing social competence in order to foster a better understanding of one's cultural background and other cultures in society; (c) develop academic competence to analyze and make intelligent decisions about daily issues and problems through a democratic process or dialogical inquiry;

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[46]Targowski, A. 2010. "The Clash of Peoples in Civilizations; A Comparative Modeling Perspective." *Comparative Civilizations Review,* 62 (62).

(d) helping conceptualize and aspire to a better, democratic, and equal society.[47]

C. Conclusion

Multicultural Islamic education in Indonesia is a teaching system that emphasizes or focuses on the basic ideas of Islam that talk about the importance of understanding and respecting other people's cultures and religions. As a country where the majority of the population is Muslim, a multicultural and multireligious country and nation, a religious learning development model is needed that emphasizes at and beyond the wall learning models. The aim is to help students acquire knowledge, and respect other people of different ethnicity, culture, and personality values.

Multicultural Islamic education, especially in the religious field, essentially includes unity in the aspect of divinity and its message (revelation), prophetic unity, no compulsion in religion, and acknowledgment of the existence of other religions.

The results of the next study recommend the importance of rethinking a multicultural Islamic education model, at least related to the relationship between Muslims and non-Muslims by using learning theories that are considered relevant, even for religious people in Indonesia as a whole.

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[47]Sahlan, Taslim, and Laila Ngindana Zulfa. 2018. "'Pendidikan Islam Pluralis-Multikultural Upaya Menangkal Anarkisme Dalam Pendidikan.'" *Jurnal PROGRESS: Wahana Kreativitas Dan Intelektualitas* 6 (2): 199–225.

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