



The Concept of Multicultural Education According to the Book of Wasathiyah by Muhammad Abu Al-Fath Al-Bayanuni

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Abstrak

Multicultural education is the foundation of nation-building with a pluralistic societal system. It assists the field of education in achieving its goals and teaches multicultural education in schools. This study employs a library research method, utilizing primary and secondary data sources. The primary data source used is the model of multicultural education found in the book "Wasathiyah" by Muhammad Abu Al-Fath Al-Bayanuni. Meanwhile, the secondary data sources encompass previous research findings on multicultural Islamic education published in national and international journals. The collected data will be analyzed using content analysis methodology. Within the book "Wasathiyah" by Muhammad Abu Al-Fath Al-Bayanuni, several concepts of multicultural education can be implemented. These include demonstrating taqwa (God-consciousness) towards Allah, exhibiting noble character towards fellow human beings, honouring parents, and avoiding obstacles caused by differences in religious understanding and sects in life. However, this research does not encompass the discussion and response to multicultural education beyond Islam. Therefore, it is advisable to align thoughts and actions proportionately, avoiding excessive negative justifications outside the scope of Islam. The ultimate objective is to construct a fair nation for all Indonesian citizens by fostering civil society.

Keywords: multicultural education; issues of multiculturalism; book of wasathiyah

Article Info

Article History:

Received: 01-07-2023 Accepted: 06-21-2023 Publish: 06-30-2023



: 10.51590/waraqat.v8i1.412

Introduction

Islam represents the theological accommodation between human beings and Allah, embodying the continuity of humans' physical and spiritual connection.¹ In addition to the vertical relationship, humans are also required to have horizontal relationships with fellow human beings, which, notably in a country like Indonesia, consist of a plural or diverse society and a multicultural society with various cultures. Considering these aspects, the Ministry of Religious Affairs in Indonesia has incorporated the theme of multiculturalism into the field of education as a means to address various issues.² From a societal perspective, the application of the state philosophy is aligned with Islam, which teaches individuals to always have attitudes such as respecting others, accepting with an open heart, and displaying proper behavior in the presence of elders. This encourages society to think more critically than before because their lives cannot be sustained solely by themselves but rather through the support of others.³

The emergence of movements within small groups in Indonesia has reached a stage that is considered "threatening," prompting the government to become more aware of the importance of adopting multiculturalism in the educational curriculum. This curriculum is subsequently introduced to the younger generation and Indonesian society.⁴ Furthermore, some schools in Indonesia are based on specific groups, which can ultimately lead to societal divisions when viewed from a religious perspective.⁵ Many individuals are affiliated with religious organizations within a community, and it is concerning when they claim that their understanding is the only one acceptable to reason and religion. This can potentially cause disintegration within national unity, as they solely focus on one aspect, religious matters or others.⁶ In the realm of religious preaching, fanaticism towards a particular group's viewpoint does not align with the principles of multicultural education. However, the essence of preaching can be presented with a more inclusive understanding that incorporates broader values.⁷

In the present day, problems persist in education that is based on a particular group. This is due to the entrenched viewpoints within these groups, which sometimes leads them to overlook brotherhood with followers of other groups.⁸ Many schools are established based on specific groups to advance their agendas or business endeavours. Consequently, this creates two different perspectives within society. Some support it, while others disagree, as these schools foster separation between groups or religions.

Parents' preferences heavily influence the education children receive from a young age in choosing a particular educational institution. This is where the role of parents becomes crucial in entrusting their children's education, both in religious knowledge and general subjects, to an institution. However, the lingering stigma from the past to the present often haunts parents' minds. Therefore, these three issues need to be seriously addressed or researched. One possible solution is introducing multicultural education to the community, particularly to those involved in

¹ R. Abuy Sodikin, 'Konsep Agama Dan Islam', *Alqalam*, 20.97 (2003) <<https://doi.org/doi.org/10.32678/alqalam.v20i97.643>>.

² Agama; Indonesia; Moderasi, *Moderasi Beragama Kemenag RI, Badan Litbang Dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI Jl.MH. Thamrin No.6 Lt. 2 Jakarta Pusat*, 2019.

³ Muhammad Mona Adha and Erwin Susanto, 'Kekuatan Nilai-Nilai Pancasila Dalam Membangun Kepribadian Masyarakat Indonesia', *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan*, 15. No. 1 (2020) <<https://doi.org/doi.org/10.37680/adabiya.v15i01.319>>.

⁴ Sitti Mania, 'Implementasi Pendidikan Multikultural Dalam Pembelajaran', *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan*, 13, No. 1 (2010), 78–91 <<https://doi.org/https://doi.org/10.24252/lp.2010v13n1a6>>.

⁵ Siti Maizul Habibah, 'Penanaman Nilai-Nilai Multikulturalisme Pada Sekolah Background Agama', *Integralistik*, 28, No. 2 (2018), 28 <<https://doi.org/https://doi.org/https://doi.org/10.15294/integralistik.v28i2.13735>>.

⁶ Sudi Raharjo, 'Dampak Radikalisme Atasnama Agama Bagi Kehidupan Masyarakat Secara Luas', 2022, 26 <<https://doi.org/https://doi.org/http://dx.doi.org/10.31941/jurnalpena.v36i0.1962>>.

⁷ Adi Suhara, 'Pengaruh Fanatisme Mazhab Terhadap Keberhasilan Dakwah', *Waraqat*, 01, No. 01 (2020) <<https://doi.org/https://doi.org/https://doi.org/10.51590/waraqat.v1i1.29>>.

⁸ Mursal Aziz, 'Pendidikan Multikultural Dalam Perspektif Pendidikan Islam', *Waraqat*, 01, N0. 02 (2016) <<https://doi.org/https://doi.org/https://doi.org/10.51590/waraqat.v1i2.38>>.

Islamic academia as education advocates. This is important to promote understanding and appreciation of cultural, religious, and ethnic diversity. Doing so is hoped to overcome division and enhance tolerance and unity within society.

Education holds great hope for humanity, and therein lies the importance of multicultural education in creating a balance in education based on diverse understandings from specific organizations or sects.⁹ A school environment is also where multicultural education can be implemented, whether in religious or public schools, with students from various religious backgrounds, including Islam and non-Islam.¹⁰ However, it is important not to blame one party solely. As individuals who are aware of the significance of tolerance and the implementation of multicultural education in the realm of education and society, we should be able to coexist with those with different tasks and roles in life.¹¹

This study employs library research or literature review as the research method.¹² The data sources in this study encompass both primary and secondary data. The primary data sources include (1) Islamic multicultural education: challenges and references in Indonesia; (2) models of multicultural education; (3) challenges of multicultural education. On the other hand, the secondary sources consist of previous research about Islamic multicultural education published in national and international journals. The data will be analyzed using the content analysis method. The steps of content analysis in this study are as follows: (1) identifying Islamic multicultural education in schools, madrasas, and Islamic boarding schools; (2) analyzing the content of Islamic education in schools, madrasas, and Islamic boarding schools; (3) concluding.

Result and Discussion

The concept of multicultural education is imperative in the realm of Islamic education.¹³ This is because Islam is a religion of mercy for all of creation, as embodied in the phrase "*rahmatan lil'alam*,"¹⁴ which means a merciful religion for the entire universe. This concept aligns with the primary objective of da'wah (Islamic propagation) upheld by Prophet Muhammad (peace be upon him). It often emphasizes that Islam is a religion of peace, compassion, tolerance, and love for goodness. Indonesia is diverse, encompassing various aspects of religion, ethnicity, language, race, and cultural traditions. This diversity can potentially be a source of conflict at the individual and group levels.¹⁵ The state of education in Indonesia, including Islamic education, often receives criticism from education experts.¹⁶ Therefore, there is a need for a paradigm shift in education within Indonesia. One of the solutions to address these issues is implementing a

⁹ Hikma H Amidong and Nurysamsi Maulana Insani, 'Paradigma Pendidikan Islam Masa Kini Dan Masa Depan', *Penelitian Universitas Muslim Indonesia Makassar*, VII.2 (2015).

¹⁰ Mariatul Qibtiyah, 'Tingkah Laku Ekonomi-Politik Dalam Hegemoni Agama Dan Budaya', *Jurnal Studi Sosial Dan Politik*, 3, No. 1 (2019), 55–68 <<https://doi.org/https://doi.org/10.19109/jssp.v3i1.4068>>.

¹¹ Ricky Santoso Muharam, 'Membangun Toleransi Umat Beragama Di Indonesia Berdasarkan Konsep Deklarasi Kairo', *Jurnal HAM*, 11.2 (2020), 269 <<https://doi.org/10.30641/ham.2020.11.269-283>>.

¹² Evanirosa and others, *Metode Penelitian Kepustakaan (Library Reaserch)* (Bandung: Media Sains Indonesia, 2022).

¹³ Zulkarnain Dali, 'Pendidikan Islam Multikultural?', *Nuansa: Jurnal Studi Islam Dan Kemasyarakatan*, 10, no. 1 (2017), 9–14 <<https://doi.org/https://doi.org/http://dx.doi.org/10.29300/nuansa.v10i1.629>>.

¹⁴ Harjani Hefni, 'Makna Dan Aktualisasi Dakwah Islam Rahmatan Lil'Alamin Di Indonesia', *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 11, no. 1 (2017), 1–20 <<https://doi.org/https://doi.org/10.15575/idajhs.v11i1.1438>>.

¹⁵ Saddam Saddam, Ilmiawan Mubin, and Dian Eka Mayasari SW, 'Perbandingan Sistem Sosial Budaya Indonesia Dari Masyarakat Majemuk Ke Masyarakat Multikultural', *Historis: Jurnal Kajian, Penelitian Dan Pengembangan Pendidikan Sejarah*, 5, no. 2 (2020), 136–145 <<https://doi.org/https://doi.org/https://doi.org/10.31764/historis.v5i2.3424>>.

¹⁶ Supriadi, 'Pendidikan Islam Multikultural (Tantangan Dan Relevansinya Di Indonesia)', *Ittibad*, 13, no. 23 (2015), 33–45 <<https://doi.org/https://doi.org/https://dx.doi.org/10.18592/ittihad.v13i23.1728>>.

multicultural education perspective.¹⁷ Multicultural education becomes more effective when infused with Islamic values, as these values are relevant to the goals of Islamic teaching.¹⁸

The message of the life of Prophet Muhammad is not to become individuals or groups with religious beliefs that lean towards agnostic views, disbelief in religion, or even atheism, which rejects the belief in God. Humans are born into this world with inherent belief and trust in God as an expression of His love for all creatures. In line with this, humans also have responsibilities that must be fulfilled and understood by utilizing logical reasoning without disregarding divine revelation.¹⁹ Strengthening our faith involves engaging in activities that result in a deeper understanding of religion in our minds.²⁰

The development of civilization through education encompasses several essential points to strengthen faith. In the book "Kita Wasathiyah" by Muhammad Abu Al-Fath Al-Bayanuni, four aspects must be considered in developing education within society. Firstly, having taqwa (God-consciousness) towards Allah entails devotion to Him, fulfilling His commandments, and refraining from His prohibitions. Secondly, exhibiting noble character towards fellow human beings. This approach emphasizes the importance of building good relationships, showing compassion, and mutual respect among individuals. Thirdly, showing filial piety towards parents. Lastly, not perceiving differences in religious beliefs and sects held by others. These four aspects aim to solidify the foundation of multicultural education that encompasses religious, social, cultural, and other elements. A multicultural approach does not solely focus on one aspect but also fosters a comprehensive understanding of the diversity within a nation.

In addition to the aspects mentioned above, several factors have not been discussed in the book, such as the steps to be taken when encountering clashes of opinions in multiculturalism between individuals with atheistic views or other beliefs related to spirituality within society. Furthermore, there is no explanation regarding the actions to be taken if someone who believes solely in Islam lives in a multicultural country but cannot adhere to the principles expressed by Muhammad Abu Al-Fath Al-Bayanuni. Here are the principles of multicultural education development in the book "Wasathiyah" by Muhammad Abu Al-Fath Al-Bayanuni:

Taqwa Towards Allah

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتَهُ وَيَحْذَرُكُمُ اللَّهُ أَنْ تَكُونُوا لِلْكَافِرِينَ أَوْلِيَاءَ تَعْلَمُونَ أَنَّ إِلَهُكُمْ إِلَهُ وَاحِدٌ ۗ اللَّهُ يُحْكِمُ لِمَا يَشَاءُ إِنَّهُ عَلِيمٌ ذَكِيمٌ ﴿٢٨﴾

"Believers should not take disbelievers as guardians instead of the believers—and whoever does so will have nothing to hope for from Allah—unless it is a precaution against their tyranny. And Allah warns you about Himself. And to Allah is the final return."

In the above verse, several sentences reflect the concept of taqwa, such as "being cautious of moral dangers." Taqwa can also be understood as a form of piety in the practice of religion. Furthermore, taqwa towards Allah can also be manifested in the economic sector, thereby fostering a sense of taqwa within individuals.²¹ Taqwa encompasses various aspects of reasoning that involve inner beliefs and serve as a driving force to achieve positive goals within the religious

¹⁷ Novia Iffatul Izzah, 'Urgensi Pendidikan Multikultural Di Indonesia Dalam Pendidikan Agama Islam', *Al Hikmah: Journal of Education*, 1, no. 1 (2020), 35–46 <<https://doi.org/10.54168/ahje.v1i1.5>>.

¹⁸ Rustam Ibrahim, 'Pendidikan Multikultural: Pengertian, Prinsip, Dan Relevansinya Dengan Tujuan Pendidikan Islam', *Addin*, 7, no. 1 (2013), 1–26 <<https://doi.org/10.21043/addin.v7i1.573>>.

¹⁹ Juabdin sad Heru, 'Manusia Dalam Perspektif Agama Islam', 07, No. 1 (2016) <<https://doi.org/10.24042/atjpi.v7i1.1498>>.

²⁰ Hoktaviandri, 'Mengenal Pendidikan Keimanan Dalam Al-Quran', *Tarbiyah*, 1, no. 02 (2017) <<https://doi.org/10.32332/tarbiyah.v1i02.973>>.

²¹ Ilham and Kadir Arnol, 'Poverty Alleviation and Inequality of Rural Economics in Indonesia', *Technium*, 36 (2022).

context. The concept of taqwa in life, particularly in the multicultural society of Indonesia, needs to be approached with comprehensive principles, acknowledging that culture and wisdom cannot be simplified. The discussion of taqwa in the Qur'an is central to the debates that prompt individuals to reflect on matters of the hereafter and seek solutions to worldly challenges.²²

Human beings, as creations of Allah, possess imperfections and tend to exhibit narrow thinking, as well as a tendency to prioritize personal interests. However, in the endeavor to fortify human intellect and comprehension of taqwa, Allah elucidates it in Surah Al-Ma'arij, verses 19-21, which state:

﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾﴾

“Indeed, humankind was created impatient: (19) distressed when touched with evil, (20) and withholding when touched with good. (21)”

From the above verse, it can be concluded that by combining religion and rationality in our human lives, the traits of complaint and greed can be diminished through the aspiration to enhance personal taqwa. Issues such as politics, religion, education, culture, and others can create new challenges that can trigger positive and negative emotions. However, they can also generate new ideas, for example, in educational thinking.²³ However, suppose we overly rely on secular education frameworks originating from the West. Such approaches may be less applicable in that case as each country has distinct concepts. Hence, the division between religious and state affairs will vary in each country's context.²⁴

Exhibiting Noble Character Towards Fellow Human Beings

One's character can be assessed based on moral values (*akhlak*).²⁵ Etymologically, "*akhlak*" in the Indonesian dictionary refers to one's manners and conduct. Another understanding of "*akhlak*" is behaviour that embodies deeply held values and is applied in everyday interactions. For example, in a simple scenario, if a child is mocked by their friend but does not feel angry and instead forgives and surrenders to Allah, it demonstrates commendable moral character. The child can embody the values they uphold in their life. According to Imam Al-Ghazali, a moral character formed in daily life is not merely an achievement but also knowledge. In other words, good moral character is not solely based on visible actions or behavior. However, it is also supported by proper understanding and knowledge.²⁶

The importance of having good morals towards fellow human beings is strongly emphasized in the book "*Wasathiyah*," especially in terms of interacting with others regardless of differences in beliefs, schools of thought, and varying opinions as a form of multiculturalism. In multicultural education, the way to engage with society is by upholding justice and goodness. Justice in multicultural education does not have to be uniformly applied but should be adjusted according to the circumstances and situations. On the other hand, excellence will always prevail if multicultural education is implemented according to the book's explanations. The book "*Wasathiyah*" also prohibits social interactions that have the potential to cause harm to others. Humans are encouraged to avoid any interaction that may harm and injustice toward others. Treating others with noble character is also clearly found in the following explicit quotation in the Quran:

²² Naila Farah and Intan Fitriya, 'Konsep Iman, Islam Dan Taqwa', *Rausyan Fikir*, 14, No. 2 (2018) <<https://doi.org/https://doi.org/https://doi.org/10.24239/rsy.v14i2.349>>.

²³ Sofa Muthohar, 'Antisipasi Degradasi Moral Di Era Global', *Nadwa: Jurnal Pendidikan Islam*, 07, No. 2 (2016) <<https://doi.org/https://doi.org/https://doi.org/10.21580/nw.2013.7.2.565>>.

²⁴ Dalmeri and others, 'Sekularisme Sebagai Tantangan Pendidikan Islam Kontemporer', *Ta'dubuna Jurnal Pendidikan Islam*, 11, No. 2 (2022) <<https://doi.org/http://dx.doi.org/10.32832/tadibuna.v11i2.7193>>.

²⁵ Ahmad Hifdzil Haq, 'Pendidikan Akhlak Menurut Imam Al-Ghazali', *At-Ta'dib*, 10, No. 2 (2015) <<https://doi.org/http://dx.doi.org/10.21111/at-tadib.v10i2.460>>.

²⁶ Haq.

Surah Al-A'raf, Verse 29

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

Artinya: *Katakanlah: "Tuhanku menyuruh menjalankan keadilan". dan (katakanlah): "Luruskanlah muka (diri)mu di Setiap sembahyang dan sembahlah Allah dengan mengikhlaskan ketaatanmu kepada-Nya. sebagaimana Dia telah menciptakan kamu pada permulaan (demikian pulalah kamu akan kembali kepadaNya)". "Say, 'O Prophet,' 'My Lord has commanded uprightness and dedication 'to Him alone' in worship, calling upon Him with sincere devotion. Just as He first brought you into being, you will be brought to life again.(29)"*

Showing Filial Piety Towards Parents

The next aspect of good manners in the book Wasathiyah is to always be dutiful to parents. From the hadith narrated by Tirmidhi, Ibn Hibban, and Hakim, the Prophet Muhammad said:

رِضَا اللَّهِ فِي رِضَا الْوَالِدَيْنِ، وَسَخَطُ اللَّهِ فِي سَخَطِ الْوَالِدَيْنِ

"Allah's pleasure results from the parent's pleasure, and Allah's displeasure results from the parent's displeasure."

From the above hadith, it is clear that the pleasure of both parents is actually the pleasure of Allah. Furthermore, this concept is also mentioned in Surah An-Nisa, verse 36:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ - شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْأَجَارِ ذِي الْقُرْبَىٰ وَالْأَجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

"Worship Allah 'alone' and associate none with Him. And be kind to parents, relatives, orphans, the poor, near and distant neighbours, close friends, 'needy' travellers, and those 'bondspeople' in your possession. Surely Allah does not like whoever is arrogant, boastful (36)"

The phrase "ridhallahi fi ridhal walidain" signifies that parents' pleasure depends on Allah's pleasure. This indicates the importance of being dutiful to parents. Education that begins within the family is the primary foundation, and parents play a central role in guiding us toward goodness through actions aligned with religious teachings. They also provide an understanding that is tailored to the surrounding environment.

Not Perceiving Differences In Religious Beliefs And Sects Held By Others

Differences that have the potential to cause conflict can lead to disintegration within households and society in a country. Pluralism often threatens societal harmony, especially in religion, where some individuals disregard and treat religious values merely as formalities.²⁷ Informal education plays a crucial role in shaping the future of the next generation. However, it is not only informal education that plays a role; formal and non-formal education also significantly influence individuals' thinking.²⁸ A holistic education, encompassing physical and spiritual aspects, will open doors to a broader understanding of multicultural education, as seen in Indonesia and other countries with culturally diverse societies. Thus, holistic and value-based education will help create a society that appreciates diversity and can foster positive social interactions where religious and sectarian differences do not hinder communal living. Several surahs in the Qur'an that state tolerance for differences in beliefs and sects are as follows:

²⁷ Amiroton Sholikhah Sholikhah, 'Peran Keluarga Sebagai Tempat Pertama Sosialisasi Budi Pekerti Jawa Bagi Anak Dalam Mengantisipasi Degradasi Nilai-Nilai Moral', 15, N0. 1 (2020) <<https://doi.org/https://doi.org/https://doi.org/10.24090/yinyang.v15i1.3805>>.

²⁸ Irwansyah Suwahyu, 'Pendidikan Karakter Dalam Konsep Pemikiran Pendidikan Ki Hajar Dewantara', *Insania*, 23, No. 2 (2018) <<https://doi.org/https://doi.org/https://doi.org/10.24090/insania.v23i2.2290>>.

Surah Al-Kafirun, Verses 1-6

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَا
عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

“Say, ‘O Prophet,’ ‘O you disbelievers!(1) I do not worship what you worship,(2) nor do you worship what I worship.(3) I will never worship what you worship,(4) nor will you ever worship what I worship. (5) You have your way, and I have my Way.’”(6)”

Surah Yunus, Verses 40-41

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ ۖ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ ۗ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ
عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾

“Some of them will ‘eventually’ believe in it; others will not. And your Lord knows best the corruptors.(40) If they deny you, then say, ‘My deeds are mine and your deeds are yours. You are free of what I do and I am free of what you do!’”(41)

Surah Al-Mumtahanah, Verse 8

لَا يَنْهَىكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ
يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

“Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair. (8)”

Surah Al-Baqarah, Verse 178

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۗ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ ۗ وَالْأُنثَىٰ بِالْأُنثَىٰ ۗ فَمَنْ عُفِيَ لَهُ
مِنْ أَخِيهِ سَيِّءٌ فَأَتْبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ ۗ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ
فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

“O believers! ‘The law of’ retaliation is set for you in cases of murder—a free man for a free man, a slave for a slave, and a female for a female. But if the offender is pardoned by the victim’s guardian, then blood-money should be decided fairly and payment should be made courteously. This is a concession and a mercy from your Lord. But whoever transgresses after that will suffer a painful punishment. (178)”

The concept of Qisas entails seeking equal retaliation against a criminal act. However, the implementation of Qisas is not carried out if the perpetrator of the murder obtains forgiveness from the family of the deceased, which can be achieved through the payment of Diah (compensation) that is deemed fair. The payment of Diah should be conducted with courtesy, for example, without coercing the perpetrator of the murder, and the perpetrator should fulfil the payment of Diah promptly, without unnecessary delays.

Surah Al-Hajj, Verse 40

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدَمَتَّ
صُومُعٌ وَبِيعٌ وَصَلَوَاتٌ وَمَسْجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

“They are ‘those who have been expelled from their homes for no reason other than proclaiming: ‘Our Lord is Allah.’ Had Allah not repelled ‘the aggression of’ some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah’s Name is often mentioned. Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty. (40)”

Multicultural education in Islam aims to teach us how to respect others in this life and to delve into the values embedded in the roles we currently fulfil. Islamic academics need to consider not only the identity of the educators but also how these values can provide new experiences for each

individual. Multicultural education will cultivate individuals who interpret life with a heightened sense of tolerance in various aspects, leading to positive outcomes.²⁹ This pertains not only to educational matters but also to the social issues in our daily lives. Hence, multicultural education³⁰ in an Islamic context will mold individuals with a broader understanding, enhanced tolerance, and the capability to confront the challenges of social life.³¹

There are several verses in the Qur'an regarding Islam explaining the meaning of multiculturalism in the world, these verses are as follows:

Surah Al-Hujurat, Verse 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Artinya: Hai manusia, Sesungguhnya Kami menciptakan kamu dari seorang laki-laki dan seorang perempuan dan menjadikan kamu berbangsa - bangsa dan bersuku-suku supaya kamu saling kenal-mengenal. Sesungguhnya orang yang paling mulia diantara kamu disisi Allah ialah orang yang paling taqwa diantara kamu. Sesungguhnya Allah Maha mengetahui lagi Maha Mengenal. "O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.(13)"

The message conveyed by the above verses is that the diversity of gender, individuals, tribes, and nations is intended to create a sense of "recognition" within the social sphere of humanity. Such an attitude fosters commitment within the community and gives rise to constructive and positively valued behaviors.

Surah Ar-Rum, Verse 22

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَنُكُمُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالِمِينَ ﴿٢٢﴾

"And one of His signs is the creation of the heavens and the earth, and the diversity of your languages and colours. Surely in this are signs for those of 'sound' knowledge.(22)"

Surah Yunus, Verse 99

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

"Had your Lord so willed 'O Prophet', all 'people' on earth would have certainly believed, every single one of them! Would you then force people to become believers? (99)"

Surah Al-Baqarah, Verse 13

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾

"And when they are told, 'Believe as others believe,' they reply, 'Will we believe as the fools believe?' Indeed, it is they who are fools, but they do not know."

One of the strategic efforts that can be undertaken to build a culturally aware future generation is cultivating diversity values through multicultural education in schools. Schools serve as appropriate institutions for implementing multicultural education amidst concerns about the dangers of national disintegration. In multicultural education conducted in schools, every element

²⁹ Murniati Agustian, *Pendidikan Multikulturalisme* (Jakarta: Universitas Katolik Indonesia Atma Jaya, 2019).

³⁰ Nuraliyah Ali and Syamhudian Noor, 'Pendidikan Islam Multikultur: Relevansi, Tantangan, Dan Peluang', *Hadratul Madaniyah*, 6, no. 1 (2019) <<https://doi.org/https://doi.org/https://doi.org/10.33084/jhm.v6i1.879>>.

³¹ Payiz Zawahir Muntaha and Ismail Suardi Wekke, 'Paradigma Pendidikan Islam Multikultural: Keberagaman Indonesia Dalam Keberagaman', *Intizar*, 23, No. 1 (2017) <<https://doi.org/https://doi.org/https://doi.org/10.19109/intizar.v23i1.1279>>.

of the school plays a vital role. A teacher's responsibility goes beyond merely teaching and mastering their subjects. Additionally, a teacher must also instil the values of multicultural education. Specifically, in the context of Islamic religious education in schools, transitioning from the era of religious moderation to the era of diversity necessitates a concept of multicultural-based learning.³² Multicultural education aims to provide equal opportunities for all students, regardless of their racial, ethnic, cultural, and religious backgrounds.³³

Multicultural education can be integrated with religious subjects, such as multicultural Islamic education, to strengthen the understanding of Muslim individuals regarding diversity within society. In this regard, there is a need for a change or improvement in attitudes toward universalism so that the younger generation is prepared to live in an atmosphere of tolerance (*tasamul*). Students with a tolerant attitude towards others will feel comfortable, especially in the learning process within the school environment. A comfortable learning environment plays a significant role as a supporting factor in achieving educational goals.

Indonesia, as one of the largest multicultural countries in the world, particularly within the ASEAN region, is characterized by diverse customs and cultures that contribute to national integration.³⁴ With the advancement of time, the concept of multiculturalism has become intertwined with globalization, which is increasingly pervasive across nations. This has prompted Indonesia to swiftly respond and develop new initiatives to mitigate the negative effects of globalization.³⁵ One significant effort, specifically in the field of education, is undertaken by madrasahs (Islamic educational institutions), which prioritize the teaching of Islam as a shield for individuals in their lives as citizens and as mentors to the young generation, who are the nation's future successors.³⁶ It is expected that through these efforts, students will develop an identity that upholds the principles of multiculturalism, using the foundation of Islam as a means to become well-rounded individuals.³⁷ Additionally, it is hoped that cooperative learning between students or santri and teachers will take place, ensuring that students are not passively exposed to multiculturalism but actively contribute their ideas during the teaching and learning process in the classroom.

Multicultural education is also implemented in Islamic boarding schools (pondok pesantren), known for bringing together people from various ethnicities and regions. When the concept of multiculturalism is effectively optimized, individuals in these boarding schools can experience valuable education.³⁸ One important aspect is to align the perceptions of the students who enter the pesantren, although not all may succeed. The critical point here is the implementation of multiculturalism in their daily lives at the boarding school, including through methods, strategies, materials, and other aspects of teaching and learning.³⁹ The educational model applied can draw

³² Novayani, 'Pembelajaran Pendidikan Agama Islam (PAI) Berbasis Multikultural', *Tadrib*, 3, No. 2 (2017), 235–259.

³³ Zakiyuddin Baidhawiy, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Erlangga, 2005).

³⁴ Muchamad Solahudin, 'Pendidikan Multikultural pada Madrasah Aliyah Negeri 2 Kebumen', *Angewandte Chemie International Edition*, 6, No. (11) (2018), 951–952 <<https://doi.org/https://doi.org/https://doi.org/10.21831/jppfa.v6i2.23179>>.

³⁵ Jiyanto Jiyanto and Amirul Eko Efendi, 'Implementasi Pendidikan Multikultural Di Madrasah Inklusi Madrasah Aliyah Negeri Maguwoharjo Yogyakarta', *Jurnal Penelitian*, 10, no. 1 (2016), 25 <<https://doi.org/https://doi.org/10.21043/jupe.v10i1.1366>>.

³⁶ Khuma Ida, 'Analisis Pendidikan Multikultural Di Madrasah Dan Pesantren: Studi Komparasi Di Man 3 Sleman Dan Pondok Pesantren Nurul Ummah Kotagede Yogyakarta', *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat*, 2, no. 1 (2018), 105 <<https://doi.org/https://doi.org/10.14421/panangkaran.2018.0201-06>>.

³⁷ Solso dalam Siti Rof'ah, 'Persepsi Pendidik PAI Tentang Pembelajaran Multikultural Di Madrasah Ibtidaiyah Berbasis Pesantren', *Muallimuna: Jurnal Madrasah Ibtidaiyah*, 2, no. 2 (2017), 28–40 <<https://doi.org/https://doi.org/http://dx.doi.org/10.31602/muallimuna.v2i2.766>>.

³⁸ Saeful Malik, 'Implementasi Manajemen Pendidikan Multikultural Di Pondok Pesantren Al Muqoddas Tukmudal Sumber Kabupaten Cirebon', *Eduprof: Islamic Education*, 2, no. 1 (2020), 128–148 <<https://doi.org/https://doi.org/10.47453/eduprof.v2i1.34>>.

³⁹ Junaidi Junaidi, 'Model Pendidikan Multikultural', *Al-Insyiroh: Jurnal Studi Keislaman*, 2, no. 1 (2018), 57–72 <<https://doi.org/https://doi.org/10.35309/alinsyiroh.v2i1.3332>>.

from local social values and relate them to religious principles.⁴⁰ In addition to fulfilling the components of education, such as curriculum, teachers, environment, materials, and objectives, the involvement of influential figures within the boarding school community is crucial. Their role can be associated with the significant presence of individuals who accompany the boarding school.⁴¹ The discussion on multicultural education in pondok pesantren aims to enable students to absorb and practice it in Indonesia's unique unity, which has been deeply rooted even before the country's development and when Indonesia was still known as "Nusantara."⁴²

The process of learning conducted in institutions and social systems will to some extent, have a beneficial impact on goodness. Although there may be some undesirable aspects, they are considered within reason as long as there is an effort to improve them fundamentally. From several discussions on the concept of multicultural education according to the book "Wasathiyah" by Muhammad Abu Al-Fath Al-Bayanuni, the following conclusions can be drawn: *First*, positive impact: it promotes open-mindedness within society, fosters healthy social relationships, encourages friendship, and instils mutual respect among individuals. *Second*, negative impact: it may lead to ethnocentrism, increased sensitivity to conflicts, the emergence of fanaticism, and extreme attitudes.

The concept of education in Islam, as well as in Western education, both promote the spirit of multiculturalism in their respective countries. They know that these differences are a gift from God that must be preserved, as they strengthen us in fulfilling our responsibilities in this world. Although occasional challenges may arise within diversity, they still believe in God's protection for communal life. This is similar to the situation in Indonesia, from Sabang to Merauke, which encompasses a wide range of differences such as ethnicity, race, culture, religion, skin colour, occupation, and environment. However, all these aspects firmly unite the nation under the spirit of Pancasila, with the motto "*Bhinneka Tunggal Ika*" (Unity in Diversity).⁴³ Together, they inspire the emergence of noble generations from the homeland, aiming to uphold the ideals and aspirations of the nation within the archipelago.

Conclusion

The concept of multicultural education, as outlined in the book "Wasathiyah" by Muhammad Abu Al-Fath Al-Bayanuni, is needed as a counterbalance to the mindset of diverse societies. Multicultural education becomes crucial in the context of heterogeneity as part of appropriate future planning within the academic sphere. In Islam, multicultural education serves as a means to foster tolerance among fellow Muslims, non-Muslims, and other communities. Several fundamental points from the book "Wasathiyah" by Muhammad Abu Al-Fath Al-Bayanuni that can be applied in multicultural education include having taqwa (God-consciousness) towards Allah, displaying noble character towards fellow human beings, showing respect to parents, and avoiding barriers caused by differences in religious understanding and sects in life. Schools, Islamic boarding schools, and community environments require multicultural education to provide knowledge to students and adults from an early age, enabling them to maintain a balanced and harmonious position.

Moreover, multicultural education helps adults align their thoughts and actions with a healthy proportion, avoiding excessive negative justifications. The primary objective is to build a just nation for all Indonesian citizens, both in terms of education and community life, by fostering

⁴⁰ Heri Cahyono, 'Pendidikan Multikultural Di Pondok Pesantren: Sebagai Strategi Dalam Menumbuhkan Nilai Karakter', *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam*, 1, no. 01 (2017), 26–43 <<https://doi.org/https://doi.org/10.24127/att.v1i01.333>>.

⁴¹ Muhadditsir Rifa'i and Ery Khaeriyah, 'Pendidikan Multikultural Di Pondok Pesantren', *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam*, 2, no. 01 (2019), 66–80 <<https://doi.org/https://doi.org/10.37542/iq.v2i01.25>>.

⁴² Yeni Tri Nurrahmawati, 'Desain Pendidikan Multikultural', 663–672 <<https://doi.org/https://doi.org/https://doi.org/10.36835/ancoms.v0iSeries%202.168>>.

⁴³ Alvira Oktavia Safitri and Dinie Anggraeni Dewi, 'Pancasila Sebagai Dasar Negara Dan Implementasinya Dalam Berbagai Bidang', *Edupsycouns*, 3, no. 1 (2021) <<https://doi.org/https://doi.org/10.33487>>.

civil society. While implementing multicultural education concepts proposed by experts may have positive and negative aspects, it ultimately relies on individuals to apply them wisely.

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