MULTICULTURAL EDUCATION CONSTRUCTION IN MADRASAH

Fatkhur Rohman[1]*, Rusydi Ananda[2]

[1,2] Universitas Islam Negeri Sumatera Utara

Abstract: This manuscript is an idea of how the multicultural education model can be applied in Islamic educational institutions, namely Madrasas. If we reflect on the disintegration potential, violence always threatens the life of society, nation and state, this is because of the diversity that exists. However, as human beings who have the ability that given by Allah SWT in the form of reason to be able to think, then we must not give up on obtaining a life in society, nation and state that is *baldatun toyyibatun warabbun ghafur*. Strategic efforts in the form of knowledge and values related to multiculturalism inherent in this nation are through education. Education in particular is multicultural education which aims to add value to equality and understanding in viewing various religions, ethnicities, cultures, socio-economics.

INTRODUCTION

Indonesia can be called a multicultural country, because Indonesia has a diversity of religions, beliefs, tribes/ethnicities, the number and distribution of islands, languages, customs and a number of other variations. This diversity is the potential and uniqueness of the Indonesian nation as a great nation. However, so far this diversity and uniqueness has not had the opportunity to develop and manage itself based on cultural wisdom and peaceful coexistence. More over, the paradigm in the field of centralized education has neglected the diversity which is the wealth and potential of this nation. Fights, riots, hostilities, which have ethnic and cultural backgrounds take place one after another in this country, so it is feared that this country will be on the verge of disintegration if comprehensive and serious handling is not immediately received, including through education.

According to the situation analysis, the current multicultural education implementation in Indonesia still has a number of weaknesses and shortcomings. This happens because of people do not understand the importance of these varieties. In the field of education, there are certain schools that have not encouraged respect for their students diversity. Educators, who are one of the most important stakeholders in the education system, have to show students yet how they must embody a spirit of tolerance to contribute to strengthening Indonesia as one of country (Saleh & Murtafiah, 2022).

According to Sutarno, the background factors of all the disputes in the country are caused by: (1) strong prejudice, ethnocentrism, stereotypes and discrimination between groups, (2) a decline in the sense of togetherness and unity as well as mutual understanding, (3) political activities of group identity/ region in the reform era, and (4) socio-economic pressure (Sutarno, 2007).

Referring to the above factors, all of start from the fact that cannot be denied that the Indonesian nation-state consists of various ethnic, cultural, religious and other groups, so that the Indonesian nation-state can simply be called asmulticultural society. All of these conditions are beautiful and become cultural assets, but the conditions are

vulnerable to divisions. This multicultural reality is faced to an urgent need to reconstruct Indonesia's national culture which can become an integrating force that binds all ethnic and cultural diversity.

The problems that related to violence that occur in the midst of society is a challenge for the world of education in contributing solutions to settlements.In this case multicultural education, both in theory and in practice are urgent, in engineering students as part of society, nation, and state, so that, later they will have wisdom in understanding the diversity that exists in Indonesia (Tazmizi, 2020). Multicultural education is believed to be a real solution to conflicts and disharmony that occur in society, as well as the emergence of violence which causes of a shift in Islamic values, morals and customs (Assegaf, 2004). In this case, Madrasah as the target of multicultural education need special attention regarding how to develop a model of multicultural education in Indonesia, so that, the diversity of religions, ethnicities, cultures and nations are well maintained for the unity of the Indonesian state.

Al-Qur'an as a guideline for the life of Muslims, has taught how to live in a multicultural concept. This can be seen in Q.S.Al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ
(١٣)

"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".

Ta'aruf, getting to know each other is a recommended choice by the Holy Scriptures in dealing with differences. Apparently, ta'aruf in the Qur'an is a grand concept that not only addresses human nature, but at the same time is very anticipatory of human development in history. This ta'aruf recommendation becomes so important, because in historical reality it is not uncommon for differences to become a source of dispute (Asari, 2020). The verse also invites people to view and respond to humans from two perspectives: (1) a physical-sociological perspective which classifies humans into various races, nations and tribes; and (2) a spiritual-theological perspective with a measure of piety.

Several researches relevant to the abovetheme: Baharun, said that "the development of multicultural Islamic religious education can be carried out by considering; (1) the principle of integration of multicultural education and PAI; (2) emphasizing multicultural values in PAI; (3) the important role of PAI teachers and educational institutions (Shofwan, 2016). The multicultural education curriculum must include themes such as tolerance, ethnocultural and religious differences, the dangers of discrimination, conflict resolution and mediation, human rights, democracy and plurality, universal humanity, and other relevant subjects (Susanti, S.S., 2018). The development of a multicultural-based education curriculum is a curriculum that refers to cultural diversity, in which the curriculum always explores differences as a necessity (God's gift/*sunatullah*), (Rif'an, 2022).

Likewise, the implementation of multicultural education predisposes to the treasures of the archipelago in the context of madrasah, which should cover five main things. First, the behavior and character development strategy. Second, respecting differences and cultural diversity. Third, appreciation of other cultures. Fourth, this conception is in harmony with the motto of the Indonesian nation with the philosophy of

Pancasila. Fifth, comprehensively implementing the concepts of moderation *(tawassuth),* upright *('itidal)* and *tabayyun* (Arrosyid, 2022). To realize multicultural education, teachers also have a role in its implementation, including Islamic religious education teachers. Some things that can be done are: (1) build an attitude of equality; (2) encourage substantial democracy; (3) building Gender Equality; (4) apply the principles of multicultural education and PAI; (5) emphasizing multicultural values in Islamic education; (6) the importance of the role of teachers who are able to practice and provide examples of multicultural values in Madrasah and schools; (7) Teachers need to integrate teaching models and methods so that learning objectives can be achieved (Huda, M., 2022).

From the aboveexplanation, the authors are interested in contributing thoughts and ideas in developing a multicultural education model, especially Islamic educational institutions (Madrasah) in Indonesia. The discussion begins with an examination of multicultural problems, multicultural education in Indonesia, principles, principles and core values of Indonesian multicultural education, strategies and models for developing multicultural education, and implementation of multicultural education in madrasah. This idea is part of the concern of the nation's children who want to continue to jointly maintain the integrity of the sovereignty of the Unitary State of the Indonesia Republic (NKRI).

DISCUSSION
A. Multicultural Problems
1. Regional Cultural Identity Diversity
Diversity is a capital as well as a potential for conflict.Regional cultural diversity indeed enriches cultural treasures and is a valuable capital for building a multicultural Indonesia. However, the condition of various cultures has the potential to divide and become fertile ground for conflict and social jealousy. Problems will arise if there is no communication between regional cultures.The lack of communication and understanding among various other cultural groups can actually lead to conflict.The reason for the conflicts that have occurred so far in Indonesia is the background of the diversity of ethnic, religious and racial identities.For example the Sampit incident. Why?This diversity can be used by provocateurs to make issues that provoke problems.

In anticipating this, the existing diversity must be recognized as something that must exist and allowed to grow naturally. Furthermore, a conflict management is needed so that potential conflicts can be corrected early to take steps to solve them, including through multicultural education. With the existence of multicultural education, it is expected that each resident of a particular area can know each other, understand, appreciate and be able to communicate with each other.

2. Power Shift
In 1998 Indonesia experienced a period of reform and democratization, this period Indonesia was faced with various new challenges that were very complex. One of the most prominent is the issue of culture. In the cultural arena, the shift of power from the center to the regions has had a major impact on the recognition of local culture and its diversity. If during the New Order era (Suharto era) policies related to culture were still centralized, they are not anymore. Culture, as a nation's wealth, can no longer be regulated by central policy, but instead is developed in the context of each local culture. When something comes into contact with power, various things can be used to seize power or perpetuate that power, including regional issues.

The concept of "son of the region" to occupy important positions in government, even though it is indeed a demand for the sake of equal distribution of abilities, does not need to be expressed as an ideology. The appearance of the sons of the region in important posts is indeed necessary so that the sons of the regions can think about and participate actively in developing their regions.The hope, of course, is the principle of equality and equity.However, if this issue continues to be exhaled, it will actually make people compartmentalized by narrow regional issues. People will easily be provoked by regional issues.Personal factors (eg envy, desire for office) can turn into destructive public issues when these problems arise between people belonging to the local community and immigrants.

The concept of dividing the region into new provinces or regencies which has been happening lately has always been inflated by certain circles in order to get sympathy from the people.They gather strength by exploiting this regional issue. Residents are easily provoked because they come from certain groups who are oppressed and disadvantaged.

3. **Cramped Fanaticism**

Fanaticism in a broad sense is necessary. But what is wrong is narrow fanaticism, which thinks that their group is the most righteous, the best and that other groups must be despised. The symptom of narrow fanaticism which causes many victims is common in this country.

Symptoms of Bonek (bondo reckless), Singo Edan and groups of supporters among football fans appear to be symptomatic in this country. Loving the local football club is good, but excessive love for one's group and blindly antagonizing other groups is actually unhealthy. Throwing at opposing players and vandalism to cars and objects around the stadium when their favorite team lost showed these symptoms.

Love and pride in the corps is good and very necessary. However, when this love and pride is shown by being hostile to other groups and behaving towards attacking other groups, this narrow fanaticism becomes destructive. The occurrence of feuds and fights between police officers and members of the Indonesian National Armed Forces, which often occur in this country, is also an example of this narrow fanaticism. Moreover, if this fanaticism is mixed with religious issues (for example in Ambon, Maluku and Poso, Central Sulawesi), it will cause symptoms towards national disintegration.

4. **Economy Problem**

An incident that looked racially nuanced like Sampit some time ago after being investigated turned out to have started from social jealousy that saw immigrants have a better socio-economic life than native residents. So several events in Indonesia that have the nuances of cultural conflict are in fact triggered by economic welfare issues.

The involvement of people in demonstrations that are rife in this country, regardless of the events and themes of the demonstrations, often occurs because people are experiencing great pressure in the economic field. There are even those who, for the sake of a piece of paper, twenty thousand people will get involved in a demonstration that they themselves don't know what it means. There have been many incidents that were revealed in the mass media regarding this matter.

People will easily be intimidated into taking anarchic actions when the economic pressures that hit them even spill their frustration on established groups and are seen as enjoying wealth that they cannot afford.This is evident from the symptoms of the destruction of luxury cars damaged by irresponsible people in various incidents in this

country. Luxury cars have become a symbol of luxury and stability, which have become social jealousy for certain groups, so they tend to be destroyed in riots. Even in everyday life, we often encounter luxury cars that are streaked with nails when the car is parked in certain areas where many of the people are from this oppressed group.

B. Multicultural Education in Indonesia

Multicultural education is an educational strategy that utilizes the diversity of cultural backgrounds of students as one of the strengths to form a multicultural attitude. This strategy is very useful, at least for schools as educational institutions that can form a shared understanding of the concepts of culture, cultural differences, balance and democracy in a broad sense (Tazmizi, 2005).

Multicultural education began to be adopted in the national education system starting in the 1960s. During this period educational reforms related to Indonesia's ethnic and cultural diversity were carried out. This period adopted in education the program of religious holidays, other special days, ethnic celebrations, and lessons that focus on one ethnic group. The field of ethnic studies that was developed and implemented during this period was usually optional and was taken mainly by students who were members of that group (Yaya & Rusdiana, 2015).

Likewise, textbook texts since the 1970s have adopted the diversity of Indonesian culture from various tribes, starting from accounts of traditional houses, dances, songs, traditional musical instruments, and regional specialties. Even since the administration of President Gus Dur (Abdurrahman Wahid) the recognition of ethnic Chinese has received state recognition, so that the world of education adopted ethnic culture in lesson texts. Currently, Mandarin (China) cultural studies study programs are also developing in various public and private universities. Implicitly the multicultural paradigm is also one of the concerns of the state, this can be seen in the national education system namely Law number 20 of 2003 concerning the National Education System in article 4 where in that article it is explained that education is organized democratically, not discriminatory, by upholding human rights, religious values, cultural values, and national pluralism.

The development of multiculturalism education in Indonesia is divided into three phases of educational development (Nurcahyono, 2018), including: First, segregation education during the colonial and pre-colonial periods. At this time education is essentially segregating or classifying social groups. Second, education is based on a melting pot. Where each ethnic group with its own culture is aware of the differences between each other. But by realizing these differences they can build a life together. The third is the stage of multicultural education that we encounter today. Multicultural education is currently manifested in the form of educational philosophy, educational approaches and the field of educational studies.

C. Foundation, Principles and Core Values of Indonesian Multicultural Education

Some of the foundation that characterize Indonesian multicultural education are in view of the situations and conditions of the Indonesian nation which have been forged by a long history of colonialism. The principles of multicultural education include:

1. The Foundation of Nationalism/Nationality (unity in diversity).

   This foundation emphasizes the concept of nationalism/nationality. The principle based on shared ownership (sense of belonging) which characterizes the nation's culture. Pancasila, which has become the personality of the nation, is a crystallization of the nation's cultural values, which are Indonesia's unique characteristics, which are different from other nations. Batik, wayang, keroncong music, pencak silat, keris,

rendang, Asmat tribal arts which are known and accepted throughout the country have become national icons and national icons. By mentioning one of these cultures, the world knows that it is a cultural characteristic of the Indonesian nation.

2. The Foundation of Bhineka Tunggal Ika (differences in unity).
   This principle emphasizes diversity in culture that is united in the territory of the Indonesian state.The diversity in the types of dance, clothing, food, shape of the house and so on makes Indonesia known for having a rich culture which has become a cultural mosaic.

3. The principle of equality.
   Indonesia respects this principle. All cultures are seen as equal, recognized and developed in equality. There is no domination imposed on a small group. If it happens that Javanese culture is better known, it is because of the problem of the number of people occupying the densely populated area of Java, not cultural domination, as Westerners consider white people to be superior to people of color (colour).

4. The principle of harmony, compatible and balance.
   All cultures that exist in Indonesia are developed in accordance with their respective developments, in harmony with the real conditions of each region and in balance throughout all regions and the entire Indonesian nation.

Related to the principles used in compiling multicultural education programs, namely:

a. Multicultural education is based on a new pedagogy, namely pedagogy based on human equality (equity pedagogy). Equality pedagogy not only recognizes human rights but also the rights of human groups, ethnic groups, national groups to live based on their own culture. There is equality between individuals, between individuals, between cultures, between nations, between religions.Equality pedagogy stems from the view of equality of human dignity.

b. Multicultural education is aimed at the realization of cultured human beings. Only people who are culturally literate can build a cultured nation. A cultured human being is a human who opens himself up from his limited thinking. Cultured human beings are only formed in an open world. Cultured human beings are also human beings who have morals and faith who can live together in a tolerant manner that is not just procedural democracy but substantive democracy.

c. The principle of cultural globalization. Cultural globalization is characterized by rapid technological advances, multinational products, and the expansion of popular culture. The culture of mobile phones, the internet and e-commerce has become a phenomenon globally.

Furthermore, related to the core values of multicultural education, Tillar explained, namely: (1) appreciation of the reality of cultural plurality in society, (2) recognition of human dignity and human rights, (3) development of world community responsibilities, and (4) development of human responsibility towards the earth (Tilar, 2003).

Based on these core values (Tilar, 2003), six objectives related to the core values of multicultural education can be formulated, namely: (1) developing a religious historical perspective from community groups, (2) strengthening cultural awareness that lives in society, (3) strengthen the intercultural competence of the cultures living in society, (4) eradicate racism, sexism, and various types of prejudice, (5) develop awareness of ownership of the earth, and (6) develop social action skills.

D. Strategy and Model for Multicultural EducationDevelopment.

In an effort to strengthen unity and integrity, national identity and national image both at the national and international levels. Educational institutions must be able to design learning processes, design curricula, design evaluations, and equip and prepare teachers who have perceptions of multicultural attitudes and behavior, so that they are able to become part of making a positive contribution to fostering multicultural attitudes of students (Ningsih & Ruswandi, 2022).

Strategies for developing multicultural education in Indonesia include: (1) adding multicultural material, (2) independent fields of study or subjects, (3) planned programs and practices from educational institutions.

The addition of multicultural material which in actualization is in the form of providing material about various cultures in the country and the cultures of various parts of the world. Multicultural messages can be placed in all fields of study or subjects that allow for that.All fields of study can be multicultural. However, it is realized that there are subjects that are more likely than others to teach multicultural education. Subjects of Social Sciences and Citizenship Education are more likely to teach multiculturalism than mathematics.

Field of study or subject that stands alone. Now there is a pioneering that is done in the form of a single subject or field of study that stands alone. This is intended so that multicultural education as an idea, reform movement and process is not carried out casually and as he recalls, but is really systematically planned. The three things above will not be achieved if they are only listed as one subject or sub-topic in one field of study.

Programs and planned practices of educational institutions. Multicultural education deals with the demands, needs and aspirations of different groups. Consequently, multicultural education cannot be identified as the actual practice of only one field of study or educational program. More than that, educators who practice the meaning of multicultural education will describe various programs and practices related to educational equality, women, ethnic groups, language minorities, low-income groups, and people who can't afford it.

Furthermore, related to the multicultural education model explained by Magsino as quoted by Tilaar, he said that there are several models of multicultural education that can be adopted in Indonesia (Tilar, 2004). The multicultural education model is:

1. Emergent society education. This model is a reconstruction effort of cultural diversity directed at the formation of a national culture.
2. Education of different cultural groups. This model is a special education for children from different cultural groups. The goal is to provide equal opportunities by reducing the differences between school and family, or between the culture one knows at home and the culture at school. This model aims to help children master the official language and dominant norms in society.
3. Education to deepen cultural mutual understanding. This model aims to foster an attitude of acceptance and appreciation of the culture of different groups. This model is a pluralist liberal approach that sees cultural differences as valuable things in society. In this regard, multicultural education is directed at strengthening social justice by opposing various types of discrimination and ethnocentrism.
4. Cultural accommodation education. The purpose of this model is to emphasize the similarity of various groups. Recognizing the existence of particularism while maintaining the dominant curriculum.

5. Accommodation and reservation education that seeks to maintain cultural values and identity of groups that are threatened with extinction.

6. Multicultural education that aims at adaptation and education to maintain bicultural competence. This model overcomes the specific group approach, identifies and develops the ability to communicate cross-culturally by gaining knowledge of another language or culture.

Zamroni's view of multicultural education is proposed to be used as an instrument of social engineering through formal education, meaning that school institutions must play a role in instilling awareness of life in a multicultural society and developing an attitude of tolerance and tolerance to realize needs and the ability to cooperate with all existing differences (Zamroni, 2011).

Ngainun & Syauqi in their book say that multicultural education is education that emphasizes the process of cultivating a way of life that is mutually respectful, sincere and tolerant of cultural diversity that lives in society, so that a multicultural society is like that, then the ideal curriculum is a curriculum that can supportthe process of students becoming democratic, pluralist human beings, and emphasizing the appreciation of life and reflection to become whole human beings, namely the younger generation who are not only intelligent, but also have ethical morality, can live in a democratic atmosphere that respects the rights of others (Ngainun & Syauqi, 2017). Parekh as in Raihani, developing multicultural education is reforming the content of the curriculum which is able to facilitate students to have an attitude of respecting diversity as a necessity.This can be done in 2 ways, namely through "infusion" (insertion of multicultural values in the curriculum) and "whole school", which involves all components of education in a comprehensive manner (Raihani, 2016).

E. Multicultural Education Implementationin Madrasas.

Some things that can be applied in implementing multicultural education in madrasas are:

1. Educators are a very important variable in teaching ethnic material. For that teachers have the necessary knowledge, attitudes, and skills, especially when dealing with racial material in the lesson materials or observing racism in students' statements and behavior, teachers can use this situation to teach important lessons about the experiences of certain ethnic groups. Knowledge of ethnic groups is necessary to teach ethnic material effectively. It is expected that teachers read at least one major book that surveys the history and culture of ethnic groups.

2. Be sensitive about your own racial attitudes, behavior and statements made about ethnic groups in class. Statements like "Sitting cross-legged like Javanese" are stereotyped Javanese.

3. Ensure that the class carries positive images of the various ethnic groups. Teachers can do this by displaying wall magazines, posters, and calendars that show the racial and ethnic differences in society.

4. Be sensitive to the racial and ethnic attitudes of students and do not accept the belief that students do not see race, rich/poor groups, skin color. Don't try to ignore this, try to respond positively and sensitively to these differences.

5. Teachers must be wise in using subject matter.Some of the material contains subtle or overt stereotypes of ethnic groups. Explain to students that an ethnic group is often stereotyped, or describe material from a certain point of view.

6. Use commercially available books, films, videos, and recordings to complement textbooks on ethnic groups and present ethnic group perspectives to your students. Some of these sources contain rich and powerful accounts of the experiences of people of color. Currently there are many broadcasts on television that tell various cultural events in the country.

7. Give a touch of cultural and ethnic heritage by sharing ethnic and cultural stories with students.Teachers can create a climate of sharing in class. This will help motivate students to explore their cultural and ethnic roots and will result in strong learning for students.

8. Be sensitive to the possibly controversial nature of some ethnic material. If you are clear and understand the purpose of teaching, then the teacher can use books that are less controversial to achieve the same goal.

9. Be sensitive to the developmental stage of students if teachers have to select concepts, materials, and activities related to ethnic groups. Concepts and learning activities for students should be specific and concrete. Students should be taught concepts such as equality, difference, prejudice and discrimination rather than higher concepts such as racism and colonialism. Vision and biographies are great vehicles to introduce this concept to students, teachers can introduce how someone who has a hearing impairment and is isolated from the environment like Thomas Alfa Edison is able to produce spectacular work. Students develop gradually, they can be introduced to more complex concepts, examples, and activities.

10. Seeing minority group students as winners.Students from minority groups want to achieve high career and academic goals. They need teachers who believe they can succeed and are willing to help them succeed.

11. Remember that parents of groups of students who are interested in education and want their children to succeed academically even if their parents are marginalized from school. Don't equate education with schooling.Try to get support from parents and make them partners in the education of their children.

12. Use cooperative learning strategies and group work to promote racial and ethnic integration in madrasah.

CONCLUSION

It is realized that the potential for disintegration, violence always threatens the life of society, nation and state, this is because of the diversity that exists. However, as human beings who have the ability given by Allah SWT in the form of reason to have the ability to think, we must not give up on achieving a life in society, nation and state that is *baldatun toiyyibatun warabbun ghafur*. Various efforts that can be made and have been made, one of the strategic efforts in the form of knowledge and values related to multiculturalism inherent in this nation is through education. The education that is specifically meant is multicultural education which aims to add the values of equality and understanding in viewing various religious, ethnic/ethnic, cultural, socio-economic diversity and so on.

For this reason, in the application of multicultural education, values that are pluralism must underlie the implementation of education and learning given to students (as members of society). Strategies for developing multicultural education in madrasas include: (1) adding multicultural education materials, (2) independent fields of study or subjects, and (3) planned programs and practices from educational institutions (madrasah).

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