

Multicultural Education Values At Hajjah Nuriyah Shabran Muhammadiyah Islamic Boarding School

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Abstract:

Purpose: This study aims to describe the multicultural values developed at the Muhammadiyah Islamic Boarding School Hajjah Nuriyah Shabran (Pondok Muhammadiyah Hajjah Nuriyah Shabran) as a base for Muhammadiyah cadres at the national level. The problem to be answered is about what multicultural values have been developed and how to internalize these values on the boarding school life.

Methodology: This research uses a phenomenological qualitative approach with interview, documentation and observation techniques for collecting data which is then analyzed descriptively.

Result: This study concludes that the multicultural values developed at Hajjah Nuriyah Shabran Muhammadiyah Boarding House are the values of *tasamuh*, forgiving each other's fault, giving compassion to others, understanding and tolerance to others. Internalization of these values shows the harmonious interaction pattern on boarding school life through the process of recruitment (selection), acceptance of students, and integrated on the featured programs of Hajjah Nuriyah Shabran Muhammadiyah Boarding House, although students have different ethnic and cultural backgrounds from all Indonesian provinces from Sabang to Merauke.

Applications/originality/value: Muhammadiyah as the oldest organization in Indonesia, is facing a problem of the shifting the nation's multicultural values. Islamic boarding school as one of the typical and authentic Islamic educational institutions, exists to give education of religion and multicultural values to students. With the motto of "Bhinneka Tunggal Ika" which is internalized from the attitude of *tasamuh* and tolerance, it has been able to create a harmonious life in the life of the nation and state especially for Muhammadiyah community members.

Keywords: Hajjah Nuriyah Shabran, multicultural Education

1. INTRODUCTION

Indonesia has a wide variety of cultures, ethnicities, races, and religions. This means that Indonesian is a multicultural society. Awareness and understanding of the multiculturalism is very important since globalization of information and citizen's mobility can trigger conflicts which could also destroy the joints of national life. Differences that exist in Indonesian society can either become a burden or wealth to the nation, depending on how to process them. "Bhinneka Tunggal Ika" is the motto that has been sparked by the founding fathers of this nation, with expectations that Indonesian people may be able to live side by side in a safe, comfortable, peaceful, and prosperous atmosphere (Wahyudi, 2017).

Historically, the peaceful and tolerant spread of Islam's teaching in Nusantara was relevant with what was taught by the saints (*wali*) through the synchronization of Islamic teaching with the local culture of the archipelago. Thus, cultural and racial differences could not cause contradiction or even hostility at that time. In line with the development of history, democracy and demands of social stratification massive Indonesian society, sects, religion currents, and new schools emerged in the name of Islam, which developed rapidly in accordance with the cultural

background and natural conditions that exist in the regions of its followers. The emergence of new "hard-line" Islamic schools in Indonesia cannot be separated from the reformation itself, developing democracy provides open space for Islamic schools to speak out their ideas vulgarly after the fall of the New Order regime (Hasan, 2006).

The diversity of cultures, ethnicities, races, and languages are priceless legacy and wealth of the nation as well as a valuable potential. Thus, it must be maintained, developed and preserved carefully. If this is ignored, it may become a time bomb that will explode at any time and will cause chaos that harms every components of the nation.

Multiculturalism is a character of Indonesia. This is a consequence of ethnic and cultural differences of the Indonesian people. Some of these ethnic groups clearly become the dominant group or majority over others. For example, the Javanese ethnic group is the majority in Central and East Java provinces, the Bataknese is the majority in North Sumatra, Madura occupies the highest population on Madura Island. Assimilation between ethnicity and tribes began to be felt after transmigration and urbanization of the society rife. On average, new residents who arrived at a new region became a minority (Muliati & Lailisna, 2017).

Indonesia actually has a strong philosophy and experience regarding diversity. This diversity is not just a discourse, but has become a practice of social and political life that has deep roots and can even be regarded as the identity of the Indonesian people through a slogan, "Unity in Diversity". The motto illustrates the diversity that can be united. In addition, the Indonesian government actually has regulations that explicitly reflect multicultural values, for example in the 1945 Constitution it is emphasized the importance of growing and developing a just attitude, equality of human rights in a plural society (Hefner, 2005).

As a part of the country with a population of around 250 million people and having different background of race, ethnicity and religion or beliefs, Indonesian people live together in accordance with the motto of "unity in diversity". That diversity is actually one of the basis of unity and integrity of the Indonesian society, instead as a nation divider (Budiwibowo, 2016). At present, the number of islands in the United Republic of Indonesia (NKRI) is around 17,000 islands, with more than 240 million inhabitants of 300 tribes, with almost 546 different languages still in use. In addition, they also embrace diverse religions and beliefs.

The increasingly open contact between social groups in various parts of the world against the difference of tradition, culture, and civilization background, the possibility of conflict or civilization clash is something that is inevitable. Different civilizations do have communality, affinity, and similarity. However, it must be admitted, there are also differences which potentially cause conflict, especially when such differences were exploited to achieve certain interests (Azra, 2002).

This condition is fair enough as long the differences were realized and internalized as something that must be addressed with tolerance. On the contrary, if these differences arise and become a threat to harmony, this can cause problem that must be resolved with tolerant attitude. Multicultural societies such as Indonesia, have a great potential for conflicts between groups, ethnicity, religion, and ethnic nation. One of the indications of such conflict is the flourishing of various social, professional, religious and organizational organizations or groups that struggle and act on behalf of group interests that lead to ethnic, religious, racial and intergroup conflicts (Lestari, 2015).

Diverse multicultural life with different race, ethnicity, religion and customs in a nation is a capital for nation building. However, in the same time, it also become as a challenge for those in effort to manage and organize it. It could be a 'time bomb' which could explode at any time in the form of friction or even an extreme conflict that leads to bloodshed and annihilation of human lives (Sadjim, 2017).

One of the strategic efforts in strengthening Pancasila values as intended in the slogan of "Bhinneka Tunggal Ika", the Muhammadiyah Association has established a *pesantren* or boarding school as a unique and authentic Islamic educational institution in Indonesia. Muhammadiyah as the largest society organization in Indonesia, has been able to establish multicultural boarding schools, such as discussed in this study, the Hajjah Nuriyah Shabran Muhammadiyah Islamic Boarding School in Solo, Central Java.

The students of this Islamic boarding school hail from various ethnic backgrounds, customs and languages. However, the difference of their background does not create conflict between them. On the contrary, the residents of the boarding house live in harmony and peace since a long time. This condition could not be achieved without any strong education on multicultural knowledge and values to their students. Based on this reality, this study aims to describe the multicultural values developed at Hajjah Nuriyah Shabran Islamic Boarding School as a base for Muhammadiyah regeneration at national level. The main problem to be answered through this study is what multicultural values have been developed and how to internalize these values.

2. METHODOLOGY

This research is a qualitative-phenomenological research. To acquire data, this research uses interview, document studies, and observation technique. In depth interview is used to representative subjects so that their speech, thought, and ideas of the informant can be revealed and recorded. In document studies, researcher studies pictures, writings, books, and monographs from reports of the boarding house students of year 2016, 2017 and 2018. Observation techniques used to study the development and application of multicultural values at Shabran Boarding School on the behavior patterns of student boarding house life.

3. DISCUSSION

Multicultural boarding house

Through the historiography of Indonesia, Islamic boarding house or also locally known as *pesantren* or *pondokan* existence can be traced back to the 13th century AD. It is form of educational institution that flourished in rural and remote areas. Later developments showed that Islamic boarding schools grew as part of the Islamic teaching spread effort in Java by a group of religious teachers or ulema commonly referred to as Walisongo. Role of Walisongo and the Islamic boarding school was further strengthened by the alignments of the rulers of the Islamic kingdom, such as Sultan Agung in the Islamic Mataram Kingdom to Islamic teachings spread.

The beginning of foundation of Islamic educational institutions is still a subject of debate and study that continues to develop. Differences in views occur between those who see that boarding schools are native products of Indonesia, those who see boarding schools as a derivation of Hindu education models in India, as well as those who argue that Islam in Baghdad at the peak of the golden age of Islam is the inspiration for the establishment of Islamic educational institutions in Indonesia (Huda, 2018). Apart from the arguments, in general Islamic boarding schools are recognized as institutions that maintain the noble task of spreading the teachings of Islam in the archipelago.

In the structure of national education, Islamic boarding schools or *pesantren* is very important. This importance is not only because of its very long history of emergence, but also due to their significant contributions in efforts to educate the nation's people (Suryana et al, 2002). The existence of some particular terms used in the *pesantren* environment is an evidence that the *pesantren*-like education system existed before the arrival of Islam. One example of such terms is the word *kiai* which originally means 'old people'. *Kiai* is a term usually to call someone who has many religious knowledge with respect. The association of 'old people' with concept of knowledge derived from an understanding that hold by Indonesian people, especially in Java, that old people usually have more knowledge than younger people. Students of the *kiai* were called *santri*. This term also has appeared before the arrival of Islam to Indonesia.

Pesantren as an educational institution that emphasizes the understanding of religion as the soul of human life, promises extraordinary potential. Data from the Ministry of Religion in 1997 noted that the number of *pesantren* had increased 224% (9,388 units) from before, and the increase in the number of students reached 261% or 1,770,768 people. Based on the statistics from the Directorate General of Islamic Institutions in the Ministry of Religion of the Republic of Indonesia in 2001 there were 11,312 *pesantren* with 2,737,805 students. Then, in 2005 the number of *pesantren* increased to 14,798 *pesantren* with 3,464,334 students. Meanwhile, based on data acquired from Data Section, Information System, and Public Relations of the Directorate General of Islamic Education Secretary in the Ministry of Religion, there were 28,194 *pesantrens* that were spread both in urban and rural areas with 4,290,626 students in 2016, and all of them were managed by private administrators. This numbers prove that *pesantren* should have ability and authority to prevent the emergence of religious teachings misunderstandings that ultimately lead to social conflict (Susanti, 2013). Islamic boarding schools must be able to be neutral towards the surrounding conditions and better yet, they should be able to protect the community's integrity.

Multicultural Education at Hajjah Nuriyah Shabran Muhammadiyah Islamic Boarding House

Pondok Muhammadiyah Hajjah Nuriyah Shabran (Hajjah Nuriyah Shabran Muhammadiyah Islamic Boarding School), also known as Pondok Shabran, was established in 1982 in Saripan 02/012 Tomb of Haji Kartosura, Surakarta. It begins when UMS was developing the Faculty of Islamic Studies in 1980 and no significant progress was seen in terms of quality or quantity. Therefore, the Chancellor of the UMS who served at the time, H.M. Jazman Alkindi, proposes several programs. One of them is the need to open a scholarship program at the Faculty of Islamic Studies for young Muhammadiyah cadres with high morale, and the need for coaching them. The boarding house

program for the Muhammadiyah cadres who get scholarships is directed at deepening their understanding on Islamic teachings, Muhammadiyah teachings, and leadership, as theory and practice (Documentation of the Guidelines for the Implementation of Muhammadiyah Islamic Boarding School Hajjah Nuriyah Shabran, 2013).

Learning activities at Hajjah Nuriyah Shabran boarding houses are carried out from dawn until night. Meanwhile, from midday to afternoon students also study at the campus of Surakarta Muhammadiyah University, in accordance with their respective majors. At present, UMS students that staying at Hajjah Nuriyah Shabran Islamic Boarding House comes from three departments: The Department of Islamic Religious Education (PAI), Sharia Economic Law (HES), and Alquran's Tafsir Studies (IQT).

Hajjah Nuriyah Shabran Islamic Boarding House strongly emphasized his students to be able to develop themselves according to their talents and interests. As basic organization training, all students required to follow the activities of the Muhammadiyah Student Association (IMM) at the boarding house. The students must be active in this organization as a forum and cadre of Muhammadiyah. As for the other self-development training program, students are given the freedom to choose any student activity units at UMS according to their interests. Students who like to be a scout join Hizbul Wathan Muhammadiyah. Others who likes *pencak silat* might join Tapak Suci. Students engaged in studying English might join Muhammadiyah English Course (MUEC) while those who speak Arabic can join the Arrasail wa Namlah activity unit.

Hajjah Nuriyah Shabran Islamic Boarding House students and alumni are widely known to have made a major contribution to the propaganda and progress of Muhammadiyah. Alumni who have returned to their hometown usually have the ability and competence of being leaders at every stratum of Muhammadiyah's organization. They have become leaders and role models of their respective communities. Hajjah Nuriyah Shabran Islamic Boarding House alumni can also be found at every leadership levels of Muhammadiyah organization, from national, regional, sectoral down to the smallest branch of the organization. This level of trust and competence achieved because every alumni of the boarding house have proven their effort and spirit as a student.

There are three kind of community service activities of Hajjah Nuriyah Shabran Islamic Boarding House which prominently and greatly contributed in honing the spirit of leadership and devotion of their students. These service, at the same time, increase the students' knowledge and open their insights the obstacles and challenges of *dakwah* effort.

First, the boarding house students acts as Quran recital teacher while preaching. This has become a very valuable experience for the students of Hajjah Nuriyah Shabran Islamic Boarding House. The students were distributed in several mosques around the 2—5 km range around their boarding house. On each mosque, they were tasked to teach the children to recite and understand the Quran. In addition, they are also expected to be able to foster the recitation of the Quran of young children. This activity is carried out in the afternoons and evenings. The schedule itself were adjusted to the schedule of the students' lecture time at their campus and their study time at the boarding school. Meanwhile, they were also expected to deliver a preach every Friday Prayer time.

Secondly, the students of Hajjah Nuriyah Shabran Islamic Boarding House also tasked to give preachers during the month of Ramadan. This activity called *Muballigh Hijrah Ramadhan* (MHR). This activity conducted only at Ramadan month, from the first day up to the end or few days before the end of the month—between twenty to twenty-five days. In this activity, the students were distributed to various areas in Greater Solo, from Sukoharjo, Boyolali, Sragen, Wonogiri, Klaten, Karanganyar and several other areas in East Java. Some students who have certain special capabilities were sent out of Java by the request of the Regional Muhammadiyah and Sectoral Muhammadiyah organizations who need them, by submitting an application.

Muballigh Hijrah activity has provided a lot of experience to the students. One confession of the student named Muhammad Fadhil (2018), a delegation of East Nusa Tenggara Region of Muhammadiyah who was assigned as a preacher in Krobokan, Juwangi, and Boyolali, admitted that he had gained a lot of experience while undergoing the activity. For Fadhil who comes from outside Java, he must be able to adjust himself and his life to life with other society whom are very much different from his hometown. The differences itself ranging from language, culture, habits, to worship procedures. With these differences, students as preachers must be able to adjust themselves to during the program implementation. This activity has indirectly provided a great lesson for the students as preachers about multicultural education.

The third and the most effort service is when the students have completed their studies at Hajjah Nuriyah Shabran Islamic Boarding House and Surakarta Muhammadiyah University. Before getting a diploma, they have the

obligation to preach on the outermost, furthest, and disadvantaged (3T) regions in Indonesia for a year. This activity is the result of the collaboration of Hajjah Nuriyah Shabran Islamic Boarding House with the Special Dakwah Institute (LDK) of Muhammadiyah Central Leadership. Dakwah Institute provides all accommodation and transportation during the students' trip to their preaching destination. Their daily needs are also the responsibility of the LDK. The boarding house only prepared its resources.

In this program, students who have just completed their studies must be prepared to devote themselves to remote areas of the archipelago, from Sumatra, Kalimantan, Sulawesi to Papua. During one year of service they are required to be able to adjust to their own environment and customs which are very different from their original environment. One of the requirements for this service is that students cannot carry out the service in their area of origin even if they come from one of the outermost, furthest, and disadvantaged regions (3T). For example, the students from the Java region will be sent out of Java, whilst those who hail from Sumatra will never be tasked to Sumatra, but to other region of Indonesia. The students were sent to Kalimantan, Sulawesi and Papua in accordance with the and programs set by the Muhammadiyah.

This activity also received appreciation from the leaders of the Muhammadiyah region and the area of service outside Java. Sahman (2018), a delegation from the West Nusa Tenggara Muhammadiyah Region, who received the mandate as a preacher in 3T has given a testimony. For Sahman, carrying out the mandate as a preacher in Papua Province has provided vast experience and knowledge, especially on how to adjust himself with the weather conditions and customs of the Papuan people. In interacting with indigenous Papuans, they must be extra careful. A preachers' speech could be presented with well intention but when people misunderstand the text or context, the preach could be understand with negative meaning. This condition could trigger conflict with Papuan culture or even society.

Muhammad Ketut Iqbal Rizal (2017), a student from Bali Region of Muhammadiyah tasked to preach in the Central Kalimantan area, said that dealing with the Dayak tribe has its particular challenge because their life and culture has a very big difference from the culture of Balinese people, especially the Islamic community of Bali. But for Rizal, whatever differences encountered, a preacher must be able to adapt and implement the values of *tasamuh*, and be tolerant to others during his service period to fulfill the mission of Muhammadiyah preaching. Therefore, one of the mandatory requirements for preacher on foreign land is the preacher must be able to accept the differences, learn the local culture, and not to be quick to impose his own desires or wants.

Implementation of Multicultural Values at Hajjah Nuriyah Shabran Muhammadiyah Islamic Boarding School

Hajjah Nuriyah Shabran Muhammadiyah Islamic Boarding School students were envoys from Muhammadiyah Regional Leadership (PWM) throughout Indonesia, from Aceh to Papua. This is what makes the boarding house students is greatly varied with ethnics, cultural and language background. However even after its 20 years of establishment, every student can life without severe social conflict or problems that could be triggered by differences of ethnicity, culture, or language. They lived in harmony during their education process for four years. Yahya Faturuzzi (2018) revealed that multicultural education in the boarding school proceeded naturally. There is no specific program from the boarding house to teach the importance of multiculturalism. Nevertheless, the close and warm relationship between the students which come from various ethnicities and cultures shows the harmony of life between them. This harmony also arises and strengthened by daily interaction and communication between the students. The interaction itself not only happens on the boarding house but also at student organizations such as IMM. Through these processes, multiculturalism in Hajjah Nuriyah Shabran Muhammadiyah Islamic Boarding School can be maintained harmoniously and warmly.

There are several factors that promote the implantation of multicultural values to the students of Hajjah Nuriyah Shabran Muhammadiyah Islamic Boarding School. One of them is the selection process for new students. The initial process of selecting new students gave no particular priorities to any region of student's origin. The process flows naturally and the selection assessment is conducted according to the ability of prospective students answering the selection questions on the selection test. The natural process runs properly and strict with the rules without giving special consideration of family background or friends, wealth, ethnicity, or government officials.

The second factor is shown in welcoming new students. Once the selection process has been completed, students who passed the entrance assessment came together at the announced schedule. Most of the students came alone even though some were escorted by parents or leaders of Muhammadiyah region who sent him as a form of responsibility. On arriving at the boarding house, the students were placed in a room with no partition or wall. Thirty-

five of them were placed in one room for months. The goal is so that they could interact and socialize each other until they know each other intimately. This is a standard operative procedure (SOP) in the Hajjah Nuriyah Shabran Muhammadiyah Islamic Boarding School student development program.

At the beginning of their meeting, prospective students from various regions had meaningful socialization lessons. With different dialects and characters, they must be able to unite and be friendly to each other during their stay at the boarding house. Muh Akib (2019) a student from South Sumatra province said, at the first days after he arrived at Hajjah Nuriyah Shabran Muhammadiyah Islamic Boarding School, he faced difficulty on adapting with his new life. This difficulty due to the other roommates not only comes from Java, but from all over Indonesia. This difference of culture and people made him difficult to communicate well. Different languages, accent and even the very different ways of joking, like the way students from Eastern Indonesia talks and acts. The students from eastern Indonesia tends to talk like arrogant or resentful tones. However, after the other students understand that people in eastern Indonesia do talks with such abrasive tone, they completely accepted their manner of talking. This shows that multicultural education has been implanted to the students since their early days at the boarding school.

The third factor is the room division. There is no certain pattern of room assignments to the students. A room must be inhabited by students with different background. This method encourages the student to strengthen their brotherhood bond and mutual understanding. The students to mutually apply the concept of *uswatun hasanah*, that is not to prejudice each other, trust each other, uphold honesty, while forgive students in the event of internal conflict. Because of differences of student's background, misunderstanding is a common thing to happen. However, the teaching of *uswatun hasanah* concept can overcome the conflict.

The fourth factor is the educational system applied at class. Other than the difference of ethnicity and culture, the students are also different on the background of education and knowledge interest. Most of the students come from *pesantrens*, *tahfiz* schools, or other Islamic schools like *madrasah Aliyah*. The others come from general public schools (SMA) or vocational high schools (SMK). The difference of education background causes the difference of studies major taken by the students their university. However, on the boarding house group studies, everybody study together on the same place, with no particular grouping of education background. Students who had mastered a certain subject will help other students who still learning it.

A student from Mamuju of West Sulawesi, Hasram (2018) revealed that during the learning process at the boarding school, the students were gathered in a dormitory with a variety of different backgrounds, initially it was very difficult to communicate, but after a few months they had been able to adapt to each other. Hasram and other students who came from the same region must struggle with differences, especially in the prejudice of harsh character because of their manner of speaking, which is very different from the way Javanese speaks. In addition, there are students who easily absorb the lessons and some are difficult to understand the lesson. This means that the multicultural background of boarding house students has been able to foster the implantation of multicultural values on the boarding house. The spirit of *tasamuh* and mutual respect encourage a harmonious life among the students to foster mutual understanding, care, and sharing, on the basis of diversity of the students' background.

From all explanation above, it is clear that internalization of the multicultural values of Hajjah Nuriyah Shabran Muhammadiyah Islamic Boarding School is implemented through interaction and communication in the daily life of boarding house students. Emphasis on these values is manifested in the attitude of *tasamuh*, a mutual understanding and respect between students in the boarding house. The boarding house life and cultural assimilation has been able to foster a positive attitude for the life, especially the students who come from various tribes and cultures in Indonesia. The process of internalizing cultural values in the Hajjah Nuriyah Shabran Muhammadiyah Islamic Boarding School also going very well because it was indirectly practiced by students with interaction between themselves in the boarding house community and the local community. Therefore, in the context of the very multicultural Indonesian society, people should accommodate the concept and principles of the boarding school's multiculturalism to maintain tolerance with each other, not only with interreligious community, but with every parts of Indonesian society, regardless of religion, ethnicity, race, education, culture or language.

4. CONCLUSION

As a conclusion, this research found that multicultural values education implemented to the students at Hajjah Nuriyah Shabran Islamic Boarding School are *tasamuh*, forgiving each other, giving compassion to others, understanding and tolerant to others. This value is not formally or directly taught to the students, but grows naturally from interaction and communication process among the everyday life on the boarding house. The implantation of these values also applied when the students join three preaching programs. Process of multicultural values

internalization has working very well because its implementation is directly or indirectly practiced by the students and between students with their local community. The concept of *tasamuh* and sincerity on accepting the difference of each other is the key for the students to live harmoniously. Even though in the beginning some students experience difficulty on interacting with others, especially with the difference of native languages, they can overcome the obstacles and accept the reality as a tradition to be appreciated.

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