

THE CONCEPT OF PLURALISM IN ISLAMIC EDUCATION

Anas M. Adam

Mahasiswa Program Doktor Pasca Sarjana Universitas Islam Negeri
Ar-Raniry Banda Aceh
e-mail : anasmadam@gmail.com

Abstrak

Religious pluralisme is a term used to refer to positive attitudes toward world religions (e.g., Islam, Christianity, Hinduism, Buddhism, Catholic, etc) with the aim of creating a harmonious, peaceful, and prosperous life within a pluralist society by upholding people's equal rights to live peacefully in this world. The aim of this article is to elaborate on the concept of religious pluralism and its relation to Islamic education. There have been a controversy caused by the differing definitions of religious pluralism, which has led to certain misconceptions and hence its alienation from Islamic education in general. In the face of such challenges, efforts must continually be made to foster mutual understanding and respect between people of different religions in order to avoid potential conflicts, either between people embracing different religions or people within the same religion. It is this positive awareness which religious pluralism seeks to foster. Thus, incorporating the concept of pluralism into Islamic education is a must, especially by making change to the system of Islamic education which for a long time has focused only on building individual or communal piety. The new priority should be given to the creation of social sensitivity toward pluralism, either through cultural, language, or religious interventions. This all aims at reinforcing the notion of Islam as Rahmatallil'alam.

Key Words: *Pluralism, Religion, Islamic Education.*

A. Introduction

What is pluralism? According to several sources, pluralism can be defined as variation. In the context of understanding religion, it can be seen as a way to understand the nature of religions, why they are numerous and varied, and whether there is only one or many true religions.

The idea of pluralism thus, desperately calls for interreligious dialogues. A religious dialogue allows religions to interact with one another to try to understand various ways in which God provides a path

for salvation. Such an activity, I believe, is very important in order to enrich the interfaith experience, which could serve as the entrance to deeper theological dialogues. This is what Wilfred C. Smith refers to as world theology and what John Hick refers to as global theology. Later, such theology has recently become known as pluralism theology.

The recognition of religious pluralism within a community of believers promises of the prevalence of the principle of inclusiveness, which can lead to the growth of sensitivity toward possibilities that may enrich human efforts in seeking spiritual and moral well-being.

It is undeniable that our worldly life has diverse dimensions. Like a diverse nation, it deals with colors, multilingual languages, different cultures, multi-faceted religions, plural human ideologies and thoughts, and various other aspects and dimensions of human life.

In this case Allah says in the Qur'an:

"O mankind, We created you from a man and a woman and made you nation and tribe so that you may know one another. Verily the most honorable among you in the sight of Allah is the most wicked among you. Allah is the Knower, the Knower. " (Al-Hujarat: 13)

Plurality of religions has its own challenges due to the dynamics of the society that we live in. According to Berger, the great challenge of religion (religiosity) in the future is not modernization, but the plurality of people. That is, our willingness to understand that we are different from others.¹ The people of Indonesia, who are notably a pluralist society, of course have their own challenges in dealing with the future that is much more complex. And one of the issues that stand out today is the not so harmonious relationship between religions, which often causes wars.²

¹Abdul Munir Mulkhan, dkk., (mengutip Abdul Munir Mulkhan, *Relegiusitas Pasca Modern*), *Rekonstruksi Pesantren, Relegiusitas IPTEK*, (Yogyakarta: Pustaka Pelajar, 1998), h. 23.

²Victor I Tanja, *Pluralisme Agama dan Problema Sosial: Diskursus Teologi tentang Isu-Isu Kontemporer*, (Jakarta: Pustaka Cidesindo, 1998), h. 6.

The Concept of Pluralism in Islamic Education

As social conflicts arise in the midst of plural societies, especially among religious people, religious pluralism is born with the aim of reducing the conflict. However, such an understanding does not always receive an ideal response from religious people, whether they are Muslims, Christians, Buddhists, and others. This is perhaps due to the different interpretations of the ideology each party holds which always stirs debates. The impact of that all, of course, is that the people fall victims. They are confused and not able to take a stance in the face of the pluralist nature of their society, with regard to religious issues. Meanwhile, social conflicts in the name of religion continue to occur.

In the Islamic world especially, the formation of such mindsets stems from the shortcomings found in the field of Islamic or general education. Education in general is still understood as a process of religious knowledge transfer rather than as a process of transforming religious and moral values into real life experiences. Only in this way people will learn to promote interreligious harmony such as love, compassion, friendship, helpfulness, peace and tolerance. In addition, a lack of attention paid to the study of other religions is also to blame for the disruption of social harmony. Thus the success is not determined by the success at a cognitive level alone but by the success at the social level as well. Thus instead of using religious education as a tool to provide solutions for the problems of life today, it is often understood as the mere teaching of jurisprudence, which tends to teach one particular school and reject plurality in religions.

If this way of learning remains unchanged, we should not expect much of the Islamic religious education to help reduce the conflict that hits the country now. Islamic religious education should undergo some changes to its learning system in order to create a more dynamic and plural society whose members are ready to co-exist.

B. Discussion

1. The Concept of Religious Pluralism

Religious pluralism is an understanding which accommodate differing perspectives on existing religions. This term has yielded a long discussion among scientists in religious studies, both proponents and opponents.

Etymologically, this term derives from two words, Pluralism and Religion. In Arabic this term is translated as *al-ta'addudiyah al-diniyyah* and in English as religious pluralism.³

Pluralism consists of two syllables: plural, which means plural, more than one;⁴ and isms, which is a suffix used to form a noun, in this case, related to political, social, or economic beliefs. In *Kamus Besar Bahasa Indonesia* (Indonesian grand dictionary), pluralism refers to a plural society (with its social and political system).⁵

Meanwhile, according to Anis, pluralism comes from the English word *Pluralism*, which has three meanings: *First*, ecclesiastical which refers to a) a reference to a person holding more than one position in the ecclesiastical structure, and b); A reference to a person holding two or more positions simultaneously, whether ecclesiastical or non-ecclesiastical. *Second*, a philosophical notion which refers to a system of thoughts that acknowledges the underlying foundation of thoughts which are various in nature. *Third*, a socio-political notion, which is a system that recognizes the coexistence of different groups, whether in terms of race, ethnicity, stream or party, while upholding the highly characteristic aspects of differences among these groups. Based on these three meanings, pluralism can be simply defined as the coexistence of a group of people or beliefs at one time by maintaining the differences and characteristics of each.⁶

³ Anis Malik Toha, *Tren Pluralisme Agama: Tinjauan kritis*, (Jakarta: Perspektif, 2005), h. 11

⁴Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Edisi ke II, (Jakarta: Balai Pustaka, 1994), h. 883

⁵ *Ibid.* h. 884

⁶ Anis Malik Toha, *Tren Pluralisme Agama...*, h. 11-12.

The Concept of Pluralism in Islamic Education

The second root of the word is "Agama" (religion), which refers to the binding agent of human life inherited continuously from one generation to another. Language scholars differ on whether the word is derived from the combination of the word "a" which means "meaningless" and "gama" which means "chaotic", or whether it is derived from the Indo-Germanic language, which also gave birth to other words such as "go", "geoin" and "gang". Together, the word "agama" means "the way to heaven."⁷

From the explanation of the two definitions of the words "pluralism" and "agama," the authors concludes that religious pluralism refers to a form of attitudes on religious plurality that centers on mutual respect and understanding toward differences characterized by active involvement while upholding the characteristics of each religion.

2. The Concept of Religious Pluralism in Islam

The system of plural values is a system which originates from God (sunnatullah) and hence impossible to change, challenge, or deny. Whoever tries to disregard the law of cultural pluralism will face the consequence of endless upheaval.⁸ Thus, to deal with such diversity in beliefs, we cannot take the position of anti-pluralism. We must continue to learn to be tolerant of pluralism.⁹

The Qur'an explicitly states that Allah Almighty created men in a plural state, be it due to differences in race, nation, culture and even religion. Allah SWT says in the Qur'an :

"O mankind, We created you from a man and a woman and made you nation and tribe so that you may know one another. Verily the most honorable among you in

⁷M. Quraish Shihab, *Secercah Cahaya Ilahi Hidup Bersama Al-qur'an*, Cet. I, (Bandung: Mizan, 2000), h. 52.

⁸Lihat Adeng Muchtar Ghazali, "Pluralisme Agama dan Pendidikan Inklusif", diakses melalui situs www.uinsgd.ac.id/front/detail/fokus/pluralisme-agama-dan-pendidikan-inklusif. 10 November 2014

⁹ Elpa Sarapung, (mengutip Johan Efendi, *Kemusliman dan Kemajmukan Agama*), *Dialog: Kritik dan Identitas Agama*, Cet. I, (Yogyakarta: Pustaka Pelajar, 2004), h. 61.

the sight of Allah is the most wicked among you. Allah is the Knower, the Knower. "(Al-Hujarat: 13)

The differences created by Allah SWT encourage people to get to know each other. In this case, positive interactions¹⁰ are needed, because there is no way that humans can get to know one another without having good interactions. But when a person claims that his or her beliefs are absolute, he or she can be said to have been trapped in an attitude of fanaticism. This attitude insists that only one's view is the most correct one while other people's view is wrong. Such a position often leads to conflicts between people. According to Khamami Zada, this relates to how people understand the views or beliefs of others as "something different" (the others'). Therefore, to avoid a conflict, other people's ideology should be viewed as "a reality" that also has its place in the society.¹¹ Other people also need to be appreciated and understood.

After reading and reviewing some concepts related to pluralism and the arguments presented by both the proponents and opponents of pluralism, the author is convinced that Islam rejects any idea which suggests that all religions are equally true. Despite the many arguments rejecting the concept of deity in the perspective of other religions, this does not mean that Islam has no stance in relations to the issue of plurality, which is in itself the reality created by Allah SWT. Despite the long history of religious pluralism occurring in the West, the definition of pluralism offered by Quraish Shihab is worth contemplating. He claims that religious pluralism is an attitude that must be possessed by every embracer of a religion not only to recognize the existence the rights of the people of other religions, but also to engage in understanding the differences and equality in order to achieve harmony in diversity

¹⁰ Alwi Shihab, *Islam Inklusif...*,41

¹¹Khamami Zada,dkk., *Islam Pribuni MendialogkanAgama Membaca Realitas*, (Jakarta: Air Langga, 2003) h. 73-74.

The Concept of Pluralism in Islamic Education

(*kebhinekaan*).¹² Therefore, to understand pluralism, interactions are needed. Good understanding will not be obtained without engaging in meaningful interactions with others.

Rasulullah SAW himself highly appreciated the existence of other religions. This was evident in the declaration of Madinah charter (*Mitsaq Al-Madinah*)¹³. It explicitly states that the Jews and others were as one with the Muslims. They were to be treated fairly and were guaranteed their rights as long as they did not commit crimes and treason. It was by this law that the Messenger of Allah managed to give birth to the plural society of Medina.

Furthermore, the truth claim can be seen as a natural thing. It is impossible for a person to embrace a belief which he or she believes is not true. In this case, what one ought to do is not express it in a way that tends to give rise to extremism such as by stating inconsiderately that people's understanding of something is wrong. Islam itself strongly prohibits this fanatical act. This can be understood from the hadith of Abdullah ibn Mas'ud ra narrated from Rasulullah SAW who said:

*"Really perish the people who behave tanaththu (extreme) '- he repeated this statement three times"*¹⁴ (HR. Muslim)

3. The Urgency of Religious Pluralism in Islamic Education

Considering the notion of "one God, many religions" is a fact or reality, which has existed in our society, people must now realize that pluralism is indeed the very nature of human life.

Encouraging everyone to appreciate diversity is of paramount importance, especially in a pluralistic Indonesia. The multi-dimensional crisis that hit Indonesia has caused various social problems to the nation.

¹² Alwi Shihab, *Islam Inklusif...* h.41.

¹³ Muhammad Bin Ismail Bin Ibrahim, *Shahih Al-Bukhari*h. 132.

¹⁴Shafiyurrahman Al- Mubarakfury, *Minnat Al-Mun'im Syarh Sahih Muslim*, Cet. I, Jilid IV, (Riyad: Dar As- Salam, 1999), h. 228.

Among the major problems that are faced by Indonesia are ethnic, cultural and religious conflicts, or better known in Indonesia as SARA.

The failure of religion in playing its role as problem solver for SARA-related problems in Indonesia is closely linked to exclusive religious teaching. So, in order to get out of the chaos that plagued the nation, it is time to bring about some changes to religious education, to be made more inclusive and more humanist.

At the theological level, religious education needs to change the currently passive, technocratic, and exclusive theological paradigm which exists today to a theology of mutual respect, mutual recognition of existence, of positive thinking, and of mutually enriching. It should aim to build interactions among religious and interfaith people who not only coexist harmoniously and peacefully but are also willing to be active and productive humans.

Furthermore, the people of Indonesia have long been familiar with the dictum of *Bhinneka Tunggal Ika*. Unfortunately, however, this concept has undergone a shift in meaning and has been subjected to bias interpretations, especially during the New Order administration. The socio-political policy at the time tended to be uniformist. At the time, the prevailing culture tended to belong to the dominant group, which was given the opportunity to be taught and distributed by schools from one generation to another.

Schools were also blamed for reflecting and echoing the stereotypes and prejudices at the time when they were expected to try to neutralize and eliminate them. There were also indications that schools were participating in developing prejudices and escalating intergroup tensions through the legislations that confounded the delivery of religious education, ethnocentric content of the curriculum, and the segregated dynamics of intergroup social relationships.¹⁵ It is not impossible that the segregation of schools based on religious beliefs also contributed to the prejudice and the process of

¹⁵ Khisbisyah, Yayah at al., "Mencari Pendidikan Yang Menghargai Pluralisme" dalam *Membangun Masa Depan Anak-anak Kita*, Yogyakarta: Kanisius. 2000, h. 156-157.

The Concept of Pluralism in Islamic Education

demonization between one group and another group, either directly or indirectly.

In fact, according to S. Hamid Hasan,¹⁶ "social, cultural, economic, political aspirations and economic capabilities are a reality for Indonesian society and nation. However, the social, cultural, economic, and political aspirations that should be taken into account in the determination of philosophy, theory, vision, document development, curriculum socialization and curriculum implementation are not yet considered as factors to be considered in the implementation of the curriculum in our country".¹⁷

Consequently, it was only natural that failure occurred in the field of education (including religious education), particularly due to a lack of respect given to differences in the Indonesian society.

In addition, Kautsar Azhari Noer mentions that there are at least four factors which have contributed to the failure of religious education in encouraging pluralism. First, the emphasis has been on the process of transfer of religious knowledge rather than on the process of transforming religious and moral values to students. Second, there has been a misconception that religious education is nothing more than a mere "curriculum ornament", or "complementary". Third, there has been a lack of emphasis on the cultivation of moral values which support interreligious harmony, such as love, compassion, friendship, helping, peace and tolerance. Fourth, there has been a lack of attention or interest in studying other religions.¹⁸

Based on this situation, coupled with the many conflicts, violence, and even cruelty carried out in the name of religion, the goal of religious education should be to transform the religious life itself by looking at both

¹⁶ S. Hamid Hasan, "Pendekatan Multikultural Untuk Penyempurnaan Kurikulum Nasional", dalam *Jurnal Pendidikan dan Kebudayaan*, Jakarta, Edisi Bulan Januari-November, 2000, h. 510-524.

¹⁷ S. Hamid Hasan, "Pendekatan Multikultural...", h. 511.

¹⁸ Noer dalam Sumartana, 2001: 239-240.

the divine and socio-cultural aspect of life. Religious education should be able to instill a better way of life and courtesy to students so that attitudes such as mutual respect, sincerity, and tolerance toward religions and cultural diversity can be achieved in a plural society like Indonesia.

Efforts to build tolerant Islamic education characterized by cultural and religious diversity are not easy to make, because at the same time, Islamic education also has an obligation to preserve and inculcate the values of Islamic teachings. Such plausibility for the Indonesian nation can be a positive and constructive force, which can also become a negative and destructive force if it is not directed correctly¹⁹. Therefore, educational institutions should be able to direct learners who will later become the nation's successors to understand the notion of nation by establishing cooperation. This is because the role of education is central in the life of a society. The social, political, and economic system of the nation has always been decisive in emphasizing the importance of education.²⁰

By understanding that our society is made up of many tribes and various religions we can become truly pluralist. Thus, the search for alternative forms of education is absolutely necessary. It is a form of education which seeks to preserve the culture of a society and pass it along to the next generation, fosters values, fosters friendships between diverse students of different races and religions, and develops mutual understanding, openness and dialogue. This form of education has been advocated by "many experts" in order to anticipate religious conflicts and to build a lasting peace. This is the true meaning of "pluralism in education".

C. Conclusions

¹⁹ Moh. Mahfud, Md., dkk, *Kritik Sosial dalam Wacana Pembangunan*, (Yogyakarta: UII Press, 1997), h. 366

²⁰ Fasli Jalal, *Reformasi Pendidikan dalam Konteks Otonomi Daerah*, (Yogyakarta: Adicita, 2001), h.6.

The Concept of Pluralism in Islamic Education

Religious pluralism according to the Islamic view is the concept that every Muslim must understand in order to address the plurality issue, which is part of "sunnatullah" and which can not be changed by anyone. Muslims should not be overly confused by the notion that religious pluralism refers to the equality of all religions. That is because, essentially, the emphasis in such an understanding is on the positive interaction between religious adherents with each side maintaining their own faith. To understand a concept fully is impossible because humans are not perfect and perfection only belongs to God Almighty. Because Indonesia is a multicultural nation, with different cultures, languages, and religions, it certainly has far more complex challenges to deal with.

Bibliography

- Abdul Munir Mul Khan, dkk., (mengutip Abdul Munir Mul Khan, *Relegiusitas Pasca Modern*), *Rekonstruksi Pesantren, Relegiusitas IPTEK*, Yogyakarta: Pustaka Pelajar, 1998.
- Abdul Muqsih Ghazali, *Argumen Pluralisme Agama: Membangun Toleransi Berbasis Al-Qur'an*, Depok: Kata Kita, 2009.
- Abudin Nata, *Manajemen Pendidikan*, Bogor: Kencana, 2003.
- Acosta, M. (2016). Paradigm Shift in Open Education and E-Learning Resources as Teaching and Learning in Philippines. *Jurnal Ilmiah Peuradeun*, 4(2), 161-172.
- Adeng Muchtar Ghazali (ed), *Otonomi Pendidikan*, Lembaga Penelitian UIN SGD Bandung, 2008, hal. 1-7, diambil dari tulisan Hujair Sanaky, "Paradigma Pembangunan Pendidikan di Indonesia Pasca Reformasi Antara Mitos dan Realitas", diakses melalui situs: www.sanaky.com
- Adeng Muchtar Ghazali, "Pluralisme Agama dan Pendidikan Inklusif", diakses melalui situs www.uinsgd.ac.id/front/detail/fokus/pluralisme-agama-dan-pendidikan-inklusif.
- Adeng Muchtar Ghazali, *Agama dan Keberagaman dalam Konteks Perbandingan Agama*, Bandung: Pustaka Setia, 2004.

- Adeng Muchtar Ghazali, *Pluralisme Agama dan Pendidikan Iklusif*, diakses melalui situs www.uinsgd.ac.id/front/detail/fokus/pluralisme-agama-dan-pendidikan-inklusif.
- Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*, Bandung: Mizan, 1999.
- Anis Malik Toha, *Tren Pluralisme Agama: Tinjauan kritis*, Jakarta: Perspektif, 2005.
- Bagir's Blog, *Pluralisme Agama*, (online) diakses melalui situs <http://bagiryahya.blogspot.com/2009/11/pluralisme-agama-di-indonesia.html?m=1>.
- Bustanuddin Agus, *Al-Islam: Buku Pedoman Kuliah Mahasiswa Mata Ajaran Pendidikan Agama Islam*, Jakarta: Raja Grafindo Persada, 1993.
- Departemen Agama RI., *Himpunan Peraturan Perundang-undangan Tentang Pendidikan Tinggi*, Direktorat Jenderal Pembinaan Kelembagaan Agama Islam, 1991.
- Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Edisi ke II, Jakarta: Balai Pustaka, 1994.
- Dewey, John. *Democracy and Education*, New York: Macmillan, 1916.
- Durkheim, E., *Moral Education*, New York: The Free Press, 1961.
- Effendy, Bachtiar. *Masyarakat Agama dan Pluralisme Keagamaan*, Yogyakarta: Galang Press, 2001.
- Elpa Sarapung, (mengutip Johan Efendi, *Kemusliman dan Kemajmukan Agama*), *Dialog: Kritik dan Identitas Agama*, Cet. I, Yogyakarta: Pustaka Pelajar, 2004.
- Fasli Jalal, *Reformasi Pendidikan dalam Konteks Otonomi Daerah*, Yogyakarta: Adicita, 2001.
- Fatimatuzzahroh, F., Abdoellah, O. S., & Sunardi, S. (2015). The Potential of Pesantren In Sustainable Rural Development. *Jurnal Ilmiah Peuradeun*, 3(2), 257-278.
- Hasan Langgulang, *Asas-Asas Pendidikan Islam*, Jakarta: Pustaka Al Husnah Baru, 2008.
- Haynes, J. (2015). Religion in Global Politics: Explaining Deprivatization. *Jurnal Ilmiah Peuradeun*, 3(2), 199-216.

The Concept of Pluralism in Islamic Education

- Hick, John, *Philosophy of Religion*, New Delhi: Prentice Hall, 1963.
- Idris, S. (2014). *Demokrasi dan Filsafat Pendidikan (Akar Filosofis dan Implikasinya dalam Pengembangan Filsafat Pendidikan)*. Ar-Raniry Press.
- Idris, S. (2015), *Kosmologi Seyyed Hossein Nasr (Tinjauan Metafisika)*. **Research**, DOI: 10.13140/RG.2.1.1360.2005 2015-10-28 T 17:12:41 UTC.
- Idris, S. (2015), Proposing "Learning by Conscience" As a New Method of Internalization in Learning: An Application of John Dewey's Thinking Paradigm, **Conference Paper**, Conference: The 3rd International Conference on Educational Research And Practice 2015, At The Everly Hotel, Putra Jaya Kuala Lumpur, Malaysia.
- Idris, S. (2015). *Kosmologi Seyyed Hossein Nasr (Tinjauan Metafisika)*. ResearchGate. DOI: 10.13140/RG.2.1.1360.2005
- Idris, S., Arusman, (2015), Evaluasi Kinerja Dosen pada Prodi Pendidikan Fisika Terhadap Implementasi Pengembangan Kurikulum Fakultas Tarbiyah IAIN Ar-Raniry, **Conference Paper**, DOI: 10.13140/RG.2.1.2220.2009, Conference: 1st Annual International Seminar on Education 2015, At Faculty of Tarbiyah and Teacher Training of UIN Ar-Raniry Banda Aceh, Indonesia, Volume: 1
- Kaylene, P., & Rosone, T. L. (2016). Multicultural Perspective on the Motivation of Students in Teaching Physical Education. *Jurnal Ilmiah Peuradeun*, 4(1), 115-126.
- Khamami Zada,dkk., *Islam Pribuni MendialogkanAgama Membaca Realitas*, Jakarta: Air Langga, 2003.
- Khisbiyah, Yayah at al., "Mencari Pendidikan Yang Menghargai Pluralisme" dalam *Membangun Masa Depan Anak-anak Kita*, Yogyakarta: Kanisius. 2000.
- Komaruddin Hidayat, *Menafsirkan Kehendak Tuhan*, Jakarta: Teraju, 2004.
- Lexy J Maleong, *Metode Penelitian Kualitatif*, Bandung: Remaja Rosda Karya, 2004.
- M. Mustofa, *Landasan Kependidikan*, Semarang: Bumi Aksara, 2001.
- M. Qurais Shihab, *Tafsir Al-Misbah Vol 1*, Jakarta: Lentera Hati,2002.

- M. Quraish Shihab, *Membumikan Al-Qur'an*, Cet. XI, Bandung: Mizan, 1995.
- M. Quraish Shihab, *Secercah Cahaya Ilahi Hidup Bersama Al-qur'an*, Cet. I, Bandung: Mizan, 2000.
- M. Rasjidi, *Al-Djami'ah*, Nomor Khusus, Mei 1968 Tahun ke VIII
- Madung, O. G. (2014). Paradigma Holisme Hegelian dan Kritik Atas Liberalisme. *Jurnal Ilmiah Peuradeun*, 2(2), 45-60.
- Maimunah, M. (2014). Relevansi Metode dan Pendekatan Pendidikan Islam. *Jurnal Ilmiah Peuradeun*, 2(2), 287-300.
- Majalah Media Dakwah*, Edisi No. 358, Jakarta: Dewan Dakwah Islamiyah Indonesia, 2005.
- Meraj, M. A. (2016). Islamic Approach to The Environment and The Role's in The Environment Protected. *Jurnal Ilmiah Peuradeun*, 4(1), 1-14.
- Miftah Da Silva, *Pluralisme Agama*, (online), diakses melalui situs <http://www.miftakh.com/2010/10/pluralisme-agama.html?m=1>
- Moh. Mahfud, Md, dkk, *Kritik Sosial dalam Wacana Pembangunan*, Yogyakarta: UII Press, 1997.
- Moh. Shofan, *Pluralisme menyelamatkan agama-agama*, Cet.I, Yogyakarta: Samudra Biru, 2011.
- Mohammad Ali, *Penelitian Pendidikan: Prosedur dan Strategi*, Bandung: Angkasa, 1997.
- Muhaimin dkk., *Pradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*, Cet. II, Bandung: Remaja Rosdakarya, 2002.
- Musradinur & Tabrani. ZA. (2015). Paradigma Pendidikan Islam Pluralis Sebagai Solusi Integrasi Bangsa (*Suatu Analisis Wacana Pendidikan Pluralisme Indonesia*). *Proceedings 1st Annual International Seminar on Education 2015*. Banda Aceh: FTK Ar-Raniry Press, 77-86
- Nufiar, N., & Idris, S. (2016). "Teacher Competence Test of Islamic Primary Teachers Education in State Islamic Primary Schools (MIN) Of Pidie Regency". *Jurnal Ilmiah Peuradeun*, 4 (3), 309-320.
- Nurani Sayomukti, *Teori-Teori Pendidikan: Tradisional, (Neo) Liberal, Marxis, sosialis, Postmodern*, Jogjakarta: Ar-ruzz Media Group, 2010.

The Concept of Pluralism in Islamic Education

- Nurcholish Madjid, *Masalah Simbol dan Symbolisme Dalam Ekspresi Keagamaan*, dalam buku Budhy Munawar Rachman, *Kontekstualisasi Doktrin Islam Dalam Sejarah*, Jakarta: Paramadina, 1995.
- S. Hamid Hasan, "Pendekatan Multikultural Untuk Penyempurnaan Kurikulum Nasional", dalam *Jurnal Pendidikan dan Kebudayaan*, Jakarta, Edisi Bulan Januari-November, h. 510-524. 2000.
- Saifullah. (2015). The Internalization of Democratic Values into Education and Their Relevance to Islamic Education Development (Synthetic, Analytic, and Eclectic Implementation of John Dewey's Thoughts). *Advanced Science Letters*, 21 (7), pp. 2301-2304, DOI: 10.1166/asl.2015.6257
- Saifullah. (2017). Learning by Conscience as a New Paradigm in Education. *Advanced Science Letters*, 23, (2), pp. 853-856, DOI: 10.1166/asl.2017.7447
- Sanapiah Faisal, *Metodologi Penelitian Pendidikan*, Surabaya: Usaha Nasional, 1982.
- Shafiyurrahman Al- Mubarakfury, *Minnat Al-Mun'im Syarh Sahih Muslim*, Cet. I, Jilid IV, Riyad: Dar As- Salam, 1999
- Smith, W. C. *Toward Theology: Faith and the Comparative History of Religion*, London dan Basingstoke: The Macmillan Press, 1981.
- Solihan, *Sosial: Konflik Sosial Makin Brutal*, (online) diakses melalui situs: <http://m.hizbut-tahrir.or.id/2012/1230/sosial-konflik-sosial-makin-brutal/>
- Sumartana at al., *Pluralisme, Konflik, dan Pendidikan Agama di Indonesia*, Yogyakarta: Pustaka Pelajar, 2001.
- Syahminan, S. (2014). Modernisasi Sistem Pendidikan Islam di Indonesia pada Abad 21. *Jurnal Ilmiah Peuradeun*, 2(2), 235-260.
- Tabrani, Z. A., & Masbur, M. (2016). Islamic Perspectives on the Existence of Soul and ITS Influence in Human Learning (A Philosophical Analysis of the Classical and Modern Learning Theories). *Jurnal Edukasi: Jurnal Bimbingan Konseling*, 1(2), 99-112.
- Tabrani. ZA. (2014). Islamic Studies dalam Pendekatan Multidisipliner (Suatu Kajian Gradual Menuju Paradigma Global). *Jurnal Ilmiah Peuradeun*, 2(2), 127-144.

- Tabrani. ZA. (2014). Isu-Isu Kritis dalam Pendidikan Islam. *Jurnal Ilmiah Islam Futura*, 13(2), 250-270
- Victor I Tanja, *Pluralisme Agama dan Problema Sosial: Diskursus Teologi tentang Isu-Isu Kontemporer*, Jakarta: Pustaka Cidesindo, 1998.
- Zakiah Darajat, *Ilmu Pendidikan Islam*, Jakarta: Bumi Aksara, 1996.
- Zaky Mubarak latif dkk., *Akidah Islam*, Yogyakarta: UII Press, 2001.