

## **MANAGING ETHNICITY, RELIGION, RACE, AND INTER-GROUP RELATIONS<sup>1</sup> ISSUES: MULTICULTURALISM ISLAMIC EDUCATION**

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### ***Abstract***

*The prejudice and conflict caused by differences of tribe, faith, and group as well as students background can be pressed by multiculturalism of Islamic education. The Islamic education gives positive influence to acknowledgement and appreciation of differences in tribe, faith, and students' background. The implementation of Islamic education learning in the multiculturalism perspective can be seen in the application of cooperative learning model where various groups (tribe, faith, race and intergroup) allows students to interact across culture so that students can have multicultural competencies.*

***Keywords:*** Islam; Education; Multiculturalism

### **INTRODUCTION**

Ethnic, religious, racial and inter-group relations (SARA)<sup>2</sup> conflicts threaten Indonesia nowadays. This is caused by the uproars of Jakarta

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<sup>1</sup> In Indonesia, it is usually called SARA: Suku (ethnic), Agama (religion), Ras (race), Antar golongan (inter-group relations). Thus, in this article, the writer decided to constantly use this Indonesian term.

<sup>2</sup> Tamrin Amal Tomagola, *Anatomi Konflik Komunal di Indonesia: Kasus Maluku, Poso dan Kalimantan, 1998-2002*, in Moh. Soleh Isre, ed., *Konflik Etno Religius Indonesia*

Election (Pilkada). A few months ago there was a series of reports related to the blasphemy case conducted by Basuki Tjahaja Purnama as the governor.<sup>3</sup> Leader of the Islamic Defenders Forum (FPI) Rizieq Shihab back and forth was reported to the police in various cases.<sup>4</sup> The phenomenon of conflict and punishment, according to Zainal Abidin Bagir, is due to the simultaneous strength of two mainstream groups that are sometimes intersect and impossible to eliminate; current supports and currents resist.<sup>5</sup>

Suryadharma Ali stated that the conflict caused by SARA is a natural phenomenon in a diverse society background in religion, tribe, and culture like in Indonesia. Such cases should not be exacerbated or ridden by various interests.<sup>6</sup> As long as it is not enlarged, the conflict is still normal. No matter how small the cause of the conflict must be wary because if it happens continuously, it will gradually form a negative opinion.<sup>7</sup> But Ichsan Malik disagrees with Suryadharma Ali who declares conflict is a natural thing, but it is dangerous. Suryadharma Ali's statement of conflict

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*Kontemporer* (Jakarta: Badan Litbang Agama dan Diklat Keagamaan Departemen RI, 2003), p. 23; In the global context, Huntington's theory of The Clash of Civilizations also illustrates that there has been a clash of civilizations between the West against Islam, though this view is simplistic because it will prepare a conducive psychological atmosphere for violent clashes. See Azyumardi Azra, *Konflik Baru Antar Peradaban: Globalisasi, Radikalisme, dan Pluralitas* (Jakarta: PT Raja Grafindo Persada, 2002), p. 12.

<sup>3</sup> Xena levina atmadja, " Analisis Framing Terhadap Pemberitaan Sosok Basuki Tjahaja Purnama (Ahok) di Media Online", *Jurnal E-Komunikasi Program Studi Ilmu Komunikasi Universitas Kristen Petra*, Vol 2. No. 1, 2014, pp. 1-11.

<sup>4</sup> Ichsan Malik "Selangkah Lagi, Krisis Konflik SARA Bisa Terulang", *suara.com*, Senin, January 30, 2017

<sup>5</sup> Abidin Bagir, "Jalan Tengah Mahkamah Konstitusi dan Kebebasan Beragama di Indonesia", in Ismail Hasani (ed), *Putusan Uji Materi UU No.1/PNPS/1965 tentang Pencegahan Penyalahgunaan dan/atau Penodaan Agama Terhadap UUD 1945 di Mahkamah Konstitusi* (Jakarta: Setara Institute, 2013), p. 31.

<sup>6</sup> See "Konflik Wajar, Jangan Tunggangi", *Kompas*, July 10, 2013, Rubrik Nasional, p.2.

<sup>7</sup> See "Konflik Wajar, Jangan Tunggangi", *Kompas*, July 10, 2013, Rubrik Nasional. Conflict always exist in human life, even in advanced civilization or country. It happens because people are blessed with anger. To regulate it, religion and state prohibit murder, violence, insulting or slandering each other. In connection with the number of violence caused by the SARA conflict, Suryadharma Ali asserted, anyone who intimidates or violence must be prosecuted by law. Violence by anyone to anyone for any reason can not be justified. Anyone who commits violence will deal with the law.

can justify that disputes or disagreements in difference can be allowed to continue. Potential conflicts can not be considered fair as they may lead to open conflict.<sup>8</sup>

The differences of ethnicity, religion, race and intergroup (SARA) are natural, but the inability to face differences can lead to disputes and even bloodshed.<sup>9</sup> The actualization of SARA has taken place since the classical period until now (partially doctrinised with the development of post-modernism).<sup>10</sup> Postmodern understanding was born in the 1960s, in response to the disappointment of modern notions of ideology which are regarded as incompatible with common interests. Concrete postmodernism shows a panic against modernism by staging action at St. Louis, United States. Postmodern refutes the present superiority of the past. That is why postmodernism re-awakens the relevance of traditional sacred (religious) values to human life. While the modernist group has not considered the relevance of religious values in the dynamics of life that occurred.<sup>11</sup>

The revival of the relevance of religious values in the public, along with the birth of Islamist movements in Muslim countries.<sup>12</sup> At the end of the 20th century marked by the end of Western colonialism in Muslim countries (Turkey, Egypt, Sudan, Morocco, Pakistan, Malaysia, Indonesia

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<sup>8</sup> See "Pernyataan Menag Berbahaya", *Kompas*, June 11, 2013. Rubrik Nasional, p. 2.

<sup>9</sup> Syaripulloh, "Kebersamaan Dalam Perbedaan: Studi Kasus Masyarakat Cigugur, Kabupaten Kuningan, Jawa Barat", *Jurnal Sosio Didaktika*, Vol. 1, No. 1, 2014, pp. 64-78.

<sup>10</sup> The debate begins with the debate between religious and state relations which gave rise to three groups: secularism, symbiosism and integralism. It is undergoing debate transformation and is no longer in debate on state identity, but it has been included in the debate of religious strength or weakness. These conditions occur in a religious-secular states, such as: Sudan, India, Amerika, Malaysia, dan lain-lain. See Matthew Kustenbauder, "The Politicization of Religious Identity in Sudan, With Special Reference to Oral Histories of Thesudanese Diaspora in America", *International Studies in Religion and Society Journal*, Vol. 15, No. 2, 2012, pp. 397-424.

<sup>11</sup> Mohammad Supriya in, *Demokrasi, Pemilu dan Isu SARA Perspektif Pilihan Rasional* (Jakarta: Pensil-324, 2014), pp. 1-4.

<sup>12</sup> Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama* (Bandung: Mizan, 1999), pp. 50-51.

and Algeria) had difficulties with the rebirth of Islamic movements in the state system as a form of ideological power of the social movement . The rebirth of the Islamist movement led to the conflict. From this phenomenon then formed a systematic study on the issue of SARA that continues to grow with the transformation toward the dynamics of contemporary issues.<sup>13</sup> However, it is quite encouraging to get information from LSI (Lingkaran Survei Indonesia / Indonesian Survey Circle) stated that 51.6% of Jakarta people do not like the SARA issue and who likes to SARA issues only 29.5%.<sup>14</sup>

The conflict also occurred in Burundi, Sri Lanka, Yugoslavia, and others. Brown saw that the conflicts were caused by prejudice against other groups and also the inability of political institutions to protect minorities.<sup>15</sup> These two factors are necessarily related to one another, thus creating a condition that becomes complicated to solve. On the other hand, globalization that brings new values such as human rights and democracy as well if not accompanied by education that instills an appreciation of human rights and democratic values<sup>16</sup> and also the dimension of multiculturalism will be able to create conflict in the community.

Therefore, the cultivation of the awareness of the multicultural dimension in plural and multicultural society through education becomes urgent because education is a potential entrance to instill an appreciation for diversity due to ethnic, religious, racial and intergroup backgrounds,

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<sup>13</sup> Bahtiar Effendy, *Islam dan Negara: Transformasi Gagasan dan Praktik Politik Islam di Indonesia* (Jakarta: Yayasan Waqaf Paramadina and LSI, 2009), pp. 2-3.

<sup>14</sup> Muhammad Iqbal, "Pelaksanaan Pull Marketing Jokowi Ahok dalam Pemenangan Pemilu pada DKI Jakarta 2012", *Jurnal Komunikator*, Vol. 5, No. 2, 2013, pp. 94-105.

<sup>15</sup> William Sweet, ed., *The Dialogue of Cultural Tradition: A Global Perspective* (USA: The Council for Research in Values and Philosophy, 2008), p. 158.

<sup>16</sup> Sindhunata, *Menggagas Paradigma Baru Pendidikan: Demokratisasi, Otonomi, Civil Society, Globalisasi* (Jakarta: Kanisius, 2000), p. 110.

even the background of sex and family economy and others among learners.<sup>17</sup> This has led to the perspective of multiculturalism in education.

Azyumardi Azra considers that the formulation and implementation of education in the view of multiculturalism in Indonesia still needs serious and specific discussion, both in terms of material content and learning strategies that will be pursued, in the sense that multicultural education is a separate subject or integrated in the existing curriculum.<sup>18</sup> On the other hand, Komarudin Hidayat stated that to maintain the harmony of various cultures and religions, political policy is not only necessary but also the preparation of curriculum and the development of school culture that instills respect for differences.<sup>19</sup>

Education in the perspective of multiculturalism is essentially an educational process that inculcates values so that learners are able to coexist harmoniously in the reality of religious and positive behavior so that it can manage the SARA into a force without eliminating its identity and culture.<sup>20</sup> The values referred to are tolerance, solidarity, empathy, deliberation, egalitarianism, openness, justice, and cooperation,<sup>21</sup> compassion, nationalism, good prejudice, mutual trust, confidence, responsibility, honesty and sincerity<sup>22</sup> need to get a positive appreciation in a multicultural society like Indonesia. With the actualization of such

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<sup>17</sup> M. Amin Abdullah, "Kesadaran Multikultural: Sebuah Gerakan "Interest Minimalization" dalam Ainul Yaqin, *Pendidikan Multikultural: Cross-Cultural Understanding untuk Demokrasi dan Keadilan* (Yogyakarta: Nuansa Aksara, 2007), p. xix.

<sup>18</sup> Zakiyuddin Baidhawiy, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Erlangga, 2005), p. x.

<sup>19</sup> Komaruddin Hidayat, "Merawat Keragaman Budaya" dalam Tonny D. Widiastono, *Pendidikan Manusia Indonesia* (Jakarta: Penerbit Buku Kompas, 2004), p. 90.

<sup>20</sup> Tim, *Laporan Workshop Pendidikan Multikultural Pertama* (Jakarta: Direktorat Pendidikan Agama Islam pada Sekolah Departemen Agama RI, 2008), p. 6.

<sup>21</sup> The values developed are derived from the results of research on the implementation of multicultural education in Jakarta. See, Murniati Agustian and Yustina Rostiawati, *Pendidikan Multikultural Sekolah Menengah Atas* (Jakarta: Universitas Atmajaya, 2008), p.11

<sup>22</sup> Apart from the values developed by Murniati and Yustina, these values are also developed from the results of the Multicultural Education Implementation Workshop. See Tim, *Laporan Workshop Pendidikan Multikultural Pertama, ...*, p. 8.

values, multiculturalism does not need to be a separate subject, but more relevantly integrated into existing subjects.

The idea of the importance of cultivation and appreciation of the multicultural dimension emerges in response to differences that are vulnerable to discriminatory treatment such as ethnic, religious, racial and intergroup differences,<sup>23</sup> especially minority immigrants who are discriminated, thus requiring recognition.<sup>24</sup>

Desmond Cahill has stated that with the cultivation of awareness of multiculturalism make learners able to interact cross-cultural, state, religion, ethnic and social class.<sup>25</sup> Verma and Ashworth's research shows that learning perspective of multiculturalism gives rise to empathy awareness toward others with different personality and cultural identity.<sup>26</sup> While Tiedt and Tiedt emphasize that institutionalization of values and multicultural learning in education is based on 3 (three) elements, consisting of esteem, empathy, and equity. These three elements then become the cornerstone of the implementation of multicultural education.<sup>27</sup> Based on some of the above opinion it can be concluded that the learning process that is directed at the planting dimension of multiculturalism will produce a positive attitude in the context of plural social life.

Banks agrees with Tiedt and Tiedt to assume that the cultivation and appreciation of multiculturalism is done by giving equal opportunity (equity) to learners to achieve academic achievement,<sup>28</sup> so it becomes very

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<sup>23</sup> Joe L. Kincheloe and Shirley R. Stein, *Changing Multiculturalism* (Philadelphia: Open University Press, 2002), p. 2.

<sup>24</sup> Singh, *Equality and Education* (Derby: Albrighton Publications, 1993), p. 7

<sup>25</sup> Carl A. Grant, ed., *Global Constructions of Multicultural Education: Theories and Realities* (New Jersey: Lawrence Erlbaum Associates, 2001), p. 58.

<sup>26</sup> Gurbachan Singh, *Equality and Education, ...*, p. 63.

<sup>27</sup> Pamela L. Tiedt and Iris M. Tiedt, *Multicultural Teaching: A Handbook of Activities Information and Resources* (USA: Pearson Education Inc, 2005), p. 32.

<sup>28</sup> In American history, African Americans have gained the stigma of being mentally retarded because of low intelligence test scores. This is because the test

effective to raise awareness about equality, democratic attitude, tolerance and rationality between culture. Therefore, the curriculum in multiculturalism perspective must be well designed so that ethnic prejudice and discrimination can be optimally suppressed,<sup>29</sup> since this prejudice and discrimination factor causes ethnic conflict in some areas.<sup>30</sup>

Nonetheless, multicultural learning can not be separated from criticism. Maureen Stone criticized that multicultural learning will lead to more racial attitudes than encouraging learners to master basic competencies. Though schools should also develop not only attitudes or behaviors, but also knowledge and skills.<sup>31</sup>

Bennett reported in his research that the cause of the failure of learners in schools due to cultural differences. Thus education in the perspective of multiculturalism is designed to teach value appreciation, understanding of cultural concepts, and acceptance of differences.<sup>32</sup> Nevertheless this model underestimates the powerful influence of racism so that by developing cultural appreciation and ethnic literacy does not necessarily automatically eliminate the attitude of racism, prejudice, and discrimination. Ravitch also considers that educational approaches that emphasize individuality and group diversity will be vulnerable and culturally sensitive, and believe that all beliefs and values are equal.<sup>33</sup>

The criticism and worries described above are overwhelming, as multicultural learning is applied not to reinforce racist attitudes, but rather

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instruments developed are based on the core cultures of Americans (whites, Anglo-Saxons, and upper middle class). See James A. Banks, *Multicultural Education: Issues and Perspectives* (Boston: Allyn and Bacon, 1997), p. 13.

<sup>29</sup> See the research result written by Ernie Isis Aisyah Amini about *Analisis Kebutuhan Materi Pendidikan Multikultural*, in [www.damandiri.or.id](http://www.damandiri.or.id).

<sup>30</sup> William Sweet, ed., *The Dialogue of Cultural Tradition: A Global Perspective* (USA: The Council for Research in Values and Philosophy, 2008), p. 158.

<sup>31</sup> Sohan Modgil, ed., *Multicultural Education: The Interminable Debate* (London and Philadelphia: The Falmer Press, 1986), p. 225.

<sup>32</sup> M. Lee Manning and Leroy G. Baruth, *Multicultural Education of Children and Adolescents* (Boston: Allyn and Bacon, 1986), p. 23.

<sup>33</sup> Susan C. Brown and Marcella L. Kysilka, *Applying Multicultural and Global Concepts in the Classroom and Beyond* (Boston: Allyn and Bacon, 2005), p. 3.

to instill awareness of diversity and to cultivate an attitude of respect for diversity in order to build a harmonious atmosphere in a plural and heterogeneous society. To that end, this study is directed to examine how the dimension of multiculturalism is actualized in the learning of Islamic Education (Pendidikan Agama Islam / PAI).

### **Multiculturalism in Discourse**

The meaning of multicultural is culture itself. Etymologically, multiculturalism is formed from the word "multi" (many), "culture", and "ism" (belief or understanding). Culture is universal, a group of people who embrace a collection of symbols, widely written personalities, reflections of biological structures, and invisible expressions.<sup>34</sup> Multicultural is a society formed from many cultural groups based on the characteristics of tribe, race, religion, nation, language,<sup>35</sup> and income.<sup>36</sup> Essentially, it contains the recognition of the human dignity that lives in its community with its unique culture. Elizabeth B. Taylor and L.H. Morgan define culture as something universal for human beings at various levels held by all members of society. Emile Durkheim and Marcel Maus explain that culture is a group of people who embrace a set of binding symbols<sup>37</sup> within a society to apply. Ruth Benedict and Margaret

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<sup>34</sup> Rina Hanipah Muslimah, "Analisis Nilai-nilai Pendidikan Multikultural dalam Teks Mata Pelajaran Pendidikan Agama Islam SMA Kelas X", *Fakultas Tarbiyah UIN Sunan Kalijaga Yogyakarta*, 2010, p.1-66.

<sup>35</sup> Semiotics is a study of how signs, including language, bridge the world of human experience and thought. Because there is little natural connection between language and reality, language actually forms reality. One of the major differences between different cultures is how language is used, as shown by both linguistic relativity theories as well as complex and limited codes. See Stephen W. Littlejohn and Karen A. Foss, *Theories of Human Communication* (Canada: Thomson Learning Academic Resource Center, 2005), pp.449-454.

<sup>36</sup> Jessie Lovano Kerr and Enid Zimmerman, "Multiculture Teacher Education Program in The Arts", *Journal of Art Education*, Vol. 30, No. 1, 1977, pp.34-38.

<sup>37</sup> Bernstein Bernard's theory of complex and limited codes shows how the language structure used in everyday speech reflects and shapes the assumptions of a social group. Bernstein's theory centers on two codes - complicated and limited. The elaborated codes provide a wide range of different ways of saying things. These codes allow the speaker to explain their ideas and intentions. The restricted codes have a



Mead explain that culture is the personality of its members. Claude Levi-Strauss argues that all cultures are a reflection of the universal biological structure of the human mind. E.O. Wilson and Jeromen Barko argue that culture is an invisible expression of special genetic traits.<sup>38</sup>

The term of multicultural implies that our society is made up of many cultural groups based on some traits such as race, religion, nation, language,<sup>39</sup> and income. One type of cultural pluralism is the diversity of cultural differences within each group such as group differences that illustrate the phenomena of some subcultural individuals who may participate fully, or to a more limited degree, to a dominant culture.<sup>40</sup> As for multiculturalism is the notion, even the politics of teaching and the value of diversity in the plural society.<sup>41</sup> The two terms are actually closely related to the world of education with one mutual exclusive, can even be said as two different sides of coin.<sup>42</sup>

A recent discussion of the term multiculturalism with interculturalism has emerged. Multiculturalism is ideal but difficult to apply. Multiculturalism really only plays a role in the economic and political aspects so that it stuck to the status quo. Interculturalism is an

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narrower range of options and it is easier to predict what form they will take. The restricted codes are appropriately used in groups with strong shared assumptions and little need to broaden the intent. While the codes extend to different categories that may not belong to others. See Stephen W. Littlejohn dan Karen A. Foss, *Theories of Human Communication, ...*, pp. 449-454.

<sup>38</sup> Rina Hanipah Muslimah, "Analisis Nilai-nilai Pendidikan Multikultural dalam Teks Mata Pelajaran Pendidikan Agama Islam SMA Kelas X", ..., pp. 1-66.

<sup>39</sup> Benjamin Lee Whorf's hypothesis of linguistic relativity suggests that the cultural structure of a culture dictates the behavior and habits of thought in that culture. The theory of linguistic relativity differs from the social constructionist theory discussed earlier. In social constructionism, humans are believed to create their reality in the process of interaction, whereas Whorf and Sapir have taught that reality has been planted in language and has demonstrated its form. Both theories relate to cultural reality, but differ in their approach. See Stephen W. Littlejohn dan Karen A. Foss, *Theories of Human Communication, ...*, pp.449-454.

<sup>40</sup> Jessie Lovano Kerr and Enid Zimmerman, "Multiculture Teacher Education Program in The Arts", *Journal of Art Education, ...*, pp. 34-38.

<sup>41</sup> Muhammad Yahya, "Pendidikan Islam Pluralis dan Multikultural", *Jurnal Lentera Pendidikan*, Vol. 13, No 2, 2010, pp. 175-191.

<sup>42</sup> Muhammad Yahya, "Pendidikan Islam Pluralis dan Multikultural", ..., pp.175-191.

active finding of the struggles, problems, mistakes of multiculturalism.<sup>43</sup> One of the problems that arise in multiculturalism is the limitation of which element is the basis of the need for political culture, especially if it is related to the state.<sup>44</sup>

Indonesia is a multicultural country which has ethnic, religious, racial and inter-group (SARA), all of which are priceless possessions owned by this nation. Multicultural can be defined as the diversity or difference between a culture with another culture.<sup>45</sup> Multiculturalism can be seen as recognition of cultural pluralism.<sup>46</sup> Multicultural can not be equated with the concept of diversity by ethnic or tribal cultures that characterize plural society, because multicultural emphasizes cultural diversity in equality.<sup>47</sup> In this context multiculturalism accepts and recognizes the importance of a belief, the stance, the values and the different views of life.<sup>48</sup>

Tilaar identifies several terms related to multiculturalism as follows:<sup>49</sup>

1. Multiculturalism is a concept with very broad and complex aspects because it deals with cultural, political, social, economic, and philosophical issues. Therefore, the concept of

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<sup>43</sup> Richard Schechner, "Multiculture at School", *Journal of The MIT*, Vol. 36, No. 1, 1992, pp. 7-9.

<sup>44</sup> John J. Haldane, "Identity, Community and the Limits of Multiculture", *Journal of Journal of Public Affairs Quarterly*, Vol. 7, No. 3, 1993, pp. 199-214.

<sup>45</sup> Gina Lestari, "Bhinneka Tunggal Ika: Khasanah Multikultural Indonesia Di Tengah Kehidupan Sara", *Jurnal Pendidikan Pancasila dan Kewarganegaraan*, Vol. 28, No. 1, 2015, pp. 31-37

<sup>46</sup> Muh. Sain Hanafy, "Pendidikan Multikultural dan Dinamika Ruang Kebangsaan", *Jurnal Diskursus Islam*, Vol. 3, No. 1, 2015, pp. 119-139.

<sup>47</sup> Bunyamin, "Pendidikan Multikultural Menuju Masyarakat Bermartabat", *Jurnal Pendidikan Islam*, Vol. 7, No. 2, 2016, pp. 1-20.

<sup>48</sup> Aneta Baraskoka, "Multiculturalism As Important Characteristic of Contemporary Education", *IJCRSEE*, Vol. 1, No. 1, 2013, pp. 127- 159.

<sup>49</sup> H.A.R. Tilaar, *Multikulturalisme: Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional* (Jakarta: Grasindo, 2003), p. 93.

multiculturalism continues to change in accordance with the development of a nation's life;

2. Culture is one of the important elements that determine the future of mankind (culture matters). Multiculturalism is an attempt to explore cultural potential as a capital (cultural capital) that can bring a community to face of a risky future;
3. Multiculturalism is a tool for fostering a safe and prosperous world where nations sit together, respect and help each other;
4. Multiculturalism seeks to broaden the view that truth is not monopolized by one group, but truth can also be shared by other groups. Multiculturalism provides a vital and decisive role and contribution in building a new world.

Multiculturalism essentially contains three important principles.<sup>50</sup> First, human beings grow up in a society that has a particular order and culture. In this case, society organizes life and social relationships in various cultural expressions and symbols. Second, diverse and different cultures show different visions and systems of meaning about life. Third, every culture is internally diverse and reflects the ongoing dialogue between different traditions.

When this is mapped, in general multiculturalism is classified into five; first, isolationist multiculturalism, which refers to the vision of society as the place of distinct cultural groups that live independently and engage in interacting with each other at least as necessary conditions for coexistence; second, accommodative multiculturalism, which refers to the vision of a society based on a dominant culture, with appropriate adjustments and arrangements for the cultural needs of minorities; third, independent multiculturalism, which refers to the vision of society in which large groups seek equality with dominant cultures and aim to

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<sup>50</sup> Abdul Hadi, "Multikulturalisme vs Nation State", *Jurnal Dialog Peradaban*, Vol. 1, No. 1, 2008, p. 136.

pursue independent life in an acceptable collective positive frame; fourth, critical or interactive multiculturalism, which refers to the vision of society as a place where cultural groups are less concerned for independent life and more concerned in creating a collective culture that reflects and recognizes their different perspectives; fifth, cosmopolitan multiculturalism, which refers to the vision of a society that seeks to break through cultural bonds and opens opportunities for individuals who are not currently tied to specific cultures, freely engaged in intercultural experiments and developing a culture of their own.<sup>51</sup>

From some understanding of multiculturalism above, it can be drawn a conclusion that multiculturalism is a notion to recognize and appreciate diversity. Multiculturalism as a philosophy to cultivate the attitude of tolerance, harmony, togetherness and give space to develop all the expression and cultural potential in diversity.

### **Multiculturalism in Education**

James Banks was the first to introduce the concept of multiculturalism in the world of education which became known as multicultural education. Multicultural education itself in American society is the development of several previous educational phases, namely 1) segregated education; 2) education according to the salad bowl concept; 3) education according to the concept of melting pot;<sup>52</sup> and 4) multicultural education.<sup>53</sup>

The segregation education distinguishes people based on their background; race, religion, social and economic. The segregation

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<sup>51</sup> St. Nugroho, "Multikulturalisme", in Andre Ata Ujan, *Multikulturalisme: Belajar Hidup Bersama dalam Perbedaan* (Jakarta: PT. Indeks, 2009), p. 16; Azyumardi Azra, *Merawat Kemajemukan Merawat Indonesia* (Yogyakarta: Kanisius, 2007), p. 86

<sup>52</sup> The term melting pot was introduced by Israel Zangwill in 1909 which in essence that there is no more hostility, where all the state and ethnic identities are converted into Americanism. See Pamela L. Tiedt and Iris M. Tiedt, *Multicultural Teaching: A Handbook of Activities Information and Resources, ...*, p. 8

<sup>53</sup> James A. Banks, *Multicultural Education: Issues and Perspectives, ...*, p. 5.

distinguishes the quality of education produced. Segregation education occurred in Indonesia during the Dutch colonialism that distinguished between the education of "Bumi Putra" and the colonial. In America, political racism was revoked by the Supreme Court in 1954 and the Civil Right Act in 1964, and then the practice of segregation in education began to be eliminated.<sup>54</sup> The salad bowl concept emphasizes that each ethnic group can coexist peacefully and as a whole is a fusion that each stands alone. The weakness of this concept, although the existing ethnic groups can co-exist, but they may not care for one another.<sup>55</sup> The concept of melting pot is different from the salad bowl concept. The difference is in the concept of it, each ethnic group does not care for each other, while in the concept of melting pot is the existence of a power to synthesize the culture of each group into American culture.<sup>56</sup>

Law no. 20 of 2003 on the National Education System does not seem to set specifically about multicultural education. The soul of the law is still struggling how to pursue the realization of the noble ideals of Indonesia as mandated in the 1945 Constitution. In article 3 stated that "National education functions to develop the ability and shape the character and civilization of nations, aims to develop the potential of the learners to be human beings who believe and be cautious to God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic citizens and responsible".<sup>57</sup>

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<sup>54</sup> H.A.R. Tilaar, *Multikulturalisme: Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional*, ... p. 132.

<sup>55</sup> The Salad Bowl or Tossed Salad concept is also driven by the need to preserve cultural diversity in the metaphor of American homogeneity. See Pamela L. Tiedt and Iris M. Tiedt, *Multicultural Teaching: A Handbook of Activities Information and Resources*, ..., p. 9; H.A.R. Tilaar, *Multikulturalisme: Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional*, ..., p. 134.

<sup>56</sup> H.A.R. Tilaar, *Multikulturalisme: Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional*, ..., p. 135.

<sup>57</sup> Ainurrofiq Dawam, *Emoh Sekolah: Menolak Komersialisasi Pendidikan dan Kanibalisme Intelektual Menuju Pendidikan Multikultural* (Yogyakarta: Inspeal Ahimsakarya Press, 2003), p. 100.

The actualization of the dimension of multiculturalism in education is very relevant to the educational paradigm of UNESCO: *learning to know, learning to do, learning to live together, and learning to be*. Learning to know implies how to learn to develop concentration, memory skills, and thinking skills.<sup>58</sup> Soedijarto explained that learning to know is a learning process that allows learners to master the technique of acquiring knowledge and not solely acquire knowledge.<sup>59</sup>

*Learning to do* relates to the question of how education is able to prepare learners who have skills in a kind of work required in the future.<sup>60</sup> Therefore, this can be done by developing a professional education that leads to problem solving, enabling learners to integrate understanding of concepts and mastery of technical and intellectual abilities to solve problems and can continue on innovation and improvisation.<sup>61</sup>

*Learning to live together* is caused by the many acts of violence that stain life in the contemporary world.<sup>62</sup> So education needs to be directed to achieve a level of awareness of equality between people and interdependence and requires a very inherent learning atmosphere that contains values of tolerance, interdependence, and cooperation.<sup>63</sup>

*Learning to be* emerges because of the increasing dehumanization in the contemporary world.<sup>64</sup> So education is directed at the goal so that humans have a steady and independent personality both emotionally and

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<sup>58</sup> Jacques Delors, "Education for the Twenty First Century: Issues and Prospects". (Online) [www.unesco.org/delors/ltoknow](http://www.unesco.org/delors/ltoknow). Accessed on May 19, 2017.

<sup>59</sup> Soedijarto, *Landasan dan Arah Pendidikan Nasional Kita* (Jakarta: Kompas, 2008), p. 130.

<sup>60</sup> Jacques Delors, "Education for the Twenty First Century: Issues and Prospects". (Online) [www.unesco.org/delors/ltoknow](http://www.unesco.org/delors/ltoknow). Accessed on May 19, 2017.

<sup>61</sup> Soedijarto, *Landasan dan Arah Pendidikan Nasional Kita*, ..., p. 134.

<sup>62</sup> Jacques Delors, "Education for the Twenty First Century: Issues and Prospects". (Online) [www.unesco.org/delors/ltoknow](http://www.unesco.org/delors/ltoknow). Accessed on May 19, 2017.

<sup>63</sup> Soedijarto, *Landasan dan Arah Pendidikan Nasional Kita* ..., p. 136

<sup>64</sup> Jacques Delors, "Education for the Twenty First Century: Issues and Prospects". (Online) [www.unesco.org/delors/ltoknow](http://www.unesco.org/delors/ltoknow). Accessed on May 19, 2017.

intellectually, and can know and control himself consistently and have empathy.<sup>65</sup>

In the context of *learning to live together* clearly illustrates that education should be able to instill the values needed in the life of a complex and pluralistic world community in the perspective of togetherness (multiculturalism).

Education as a process of developing human resources in order to have optimal social and developmental ability of individuals, providing strong relationships between individuals and society and the surrounding cultural environment.<sup>66</sup> The ideal process is different from the actual conditions occurring in the reality of our society. Horizontal conflicts show that collectively this nation does not want to learn about how to live together and get along. Indeed, it can be said that major socialization agencies such as families and educational institutions seem to have been unsuccessful in instilling inclusive tolerance and unable to teach to live together in a multicultural society.<sup>67</sup>

Multicultural education views humans as both macro and micro creatures that will not be separated from the cultural roots of the nation and its ethnic groups. Strong macro roots will cause humans to never be deprived of humanity, while a strong micro root will make humans are not easily swayed by the rapid changes of the world in the modern and global relationships.<sup>68</sup>

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<sup>65</sup> Soedijarto, *Landasan dan Arah Pendidikan Nasional Kita ...*, p. 137

<sup>66</sup> Zahara Idris provides many definitions of education taken from the *Dictionary of Education*. In addition to the above definition, he also cites another definition, namely education is a social process whereby people are exposed to selected and controlled environmental influences (especially school environments), so that they can obtain optimal social development skills. See Zahara Idris, *Dasar-dasar Pendidikan* (Padang: Angkasa Raya, 1997), p. 7.

<sup>67</sup> M. Amin Abdullah, "Pengajaran Kalam dan Teologi dalam Era Kemajemukan di Indonesia", in T.H. Sumartana, *Pluralisme, Konflik dan Pendidikan Agama di Indonesia* (Yogyakarta: Pustaka Pelajar, 2001), p. 239.

<sup>68</sup> Ali Maksun and Luluk Yunan Ruhendi, *Paradigma Pendidikan Universal di Era Modern dan Post-Modern* (Yogyakarta: Ircisod, 2004), p. 191.

Multicultural education seeks to reduce the ethnic nature of culture and make it a shared human guideline. The education is committed to the basic values of the liberal society, extending it to include others and helping to create a more plural and richer culture. The education encourages intercultural dialogue, and prepares students to be able to talk in diverse cultural idioms.<sup>69</sup>

Multicultural education is a perspective that recognizes the political, social and economic realities experienced by individuals in complex, culturally diverse human encounters and reflects the importance of culture, race, sexuality and gender, ethnicity, religion, social status, economy and exceptions in the educational process.<sup>70</sup>

Multicultural education at least has three meanings, namely as an idea or concept, an educational reform movement, and a process.<sup>71</sup> As an idea or concept, multicultural education considers that all learners have equal academic opportunities to learn, regardless of gender, social class, ethnicity, race and cultural characteristics. As an educational reform movement, multicultural education seeks to update schools or other educational institutions to provide equal opportunities for all learners to learn. Likewise as a process, the goal of multicultural education on equity in education will not be fully achieved, so multicultural education is seen as an ongoing process.

The forms of multicultural education practice<sup>72</sup> are:

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<sup>69</sup> Bhikhu Parekh, *Rethinking Multiculturalism: Cultural Diversity and Political Theory* (Cambridge, Mass.: Harvard University Press, 2000), p. 305.

<sup>70</sup> Choirul Mahfud, *Pendidikan Multikultural* (Yogyakarta: Pustaka Pelajar, 2006), p. 176.

<sup>71</sup> James A. Banks, *Multicultural Education: Issues and Perspectives*, ..., p. 3

<sup>72</sup> Will Kymlicka (ed), *Citizenship in Diverse Societies* (Oxford: Oxford University Press, 2000), p. 28; Paul Kelly, *Multiculturalism Reconsidered* (Cambridge U.K.: Polity Press, 2002), p. 145; James A. Banks, *Handbook of Research on Multiculturalism Education* (San Fransisco: Jossey-Bass Inc, 2004), pp. 27-28; Abdrew M. Schocket, "Little Founders on the Small Screen: Interpreting a Multicultural American Revolution for Children's Television", *Journal of American Studies*, Vol. 45, No. 1, 2011, pp.145-163.



1. Multicultural education seeks to protect the individual rights and collective rights of every citizen, that is every individual of a nation has the same right to fulfill all of his or her human rights, such as the right to embrace a religion, the right to a decent life, the right to business opportunities and the like. Collectively, minority communities have the same rights as the majority to express their political aspirations, develop their culture, and other similar rights.
2. Multicultural education seeks to protect individual and cultural habits; that every individual, including ethnic minorities, has the freedom to be creative, to work even to develop and promote their culture. Majority ethnic groups should respect minority rights to develop the culture.
3. Multicultural education seeks to protect justice and minority rights, that is, all members of society have equal rights to obtain justice from the state, including ethnic minorities who must be able to manage the language, and various social institutions, so as not to disappear in the midst of the culture of the majority group.
4. Multicultural education guarantees minority groups to speak and have representation to convey their aspirations within the legislative government structure.
5. Multicultural education seeks to maintain tolerance; that ethnic minorities who do not have direct representation in parliament or bureaucracy should be protected by ethnic or group controlling institutions of authority in making public policies with certain limitations that have been mutually agreed upon.

After understanding the above forms of multicultural education, there are three principles of multicultural education: first, multicultural education is based on the pedagogic of human equality. Second, multicultural education is aimed at the realization of intelligent

Indonesian people and develops Indonesian personalities who master science as well as possible. Third, the principle of globalization need not be feared if the nation knows the direction and values it holds.<sup>73</sup>

The three principles of multicultural education mentioned above have been able to illustrate that the direction of multiculturalism's insight is to create people who are open to various things related to the development of ages and the diversity of various aspects of modern life.

The link between education and multiculturalism<sup>74</sup> is a solution to diverse cultural realities as a process of developing all the appropriate potential associated with plurality and heterogeneity as a unity of cultural, ethnic and religious diversity. Plurality of open cultures in Indonesia, placing multicultural education becomes very important. Cultural diversity in Indonesia is a historical and social source that can not be denied by satisfaction.<sup>75</sup>

In more detail, multicultural education has the following objectives, first, to improve self-understanding and self-concept well. Second, to increase sensitivity in understanding others, including to various cultural groups in their own country and other countries. Third, to improve the ability to sense and understand pluralism, cultural interpretations that sometimes conflict with an event, value and behavior. Fourth, to be open minded when responding to issues. Fifth, to understand the background of the emergence of a cliché or archaic view, away from the stereotypical view and willingly appreciate everyone.<sup>76</sup>

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<sup>73</sup> H.A.R. Tilaar, *Multikulturalisme: Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional, ...*, pp. 216-221; Florian Schwieger, Emmeline Gros and Laura Barberan, "Lessons From the Culturally Diverse Classroom: Intellectual Challenges and Opportunities of Teaching in the American University", *Journal of Taylor & Francis*, Vol. 58, No. 4, 2011, pp. 148-155.

<sup>74</sup> Maslikhah, *Quo Vadis Pendidikan Multikultural: Rekonstruksi Sistem Pendidikan Berbasis Kebangsaan* (Surabaya: JP. Books, 2007), p. 21.

<sup>75</sup> Maslikhah, *Quo Vadis Pendidikan Multikultural: Rekonstruksi Sistem Pendidikan Berbasis Kebangsaan, ...*, p. 220.

<sup>76</sup> Zubaedi, *Pendidikan Berbasis Masyarakat* (Yogyakarta: Pustaka Pelajar, 2007), p. 71.

In relation to the objectives of multicultural-based education, Rus'an and Lisnawaty identify the following objectives, first, to enable the role of schools in viewing the existence of diverse students; second, to assist students in establishing a positive treatment of cultural, racial, ethnic, religious groups differences; third, to provide students resilience by teaching them in their decisions and social skills; and fourth, to assist students in building cross-cultural dependence and to give them a positive picture of group differences.<sup>77</sup>

On the other hand, the goal of multicultural education is, first, to cultivate an attitude of respect and appreciation of cultural diversity; secondly, to promote an intrinsic belief in everyone and concern for a more righteous society; third, to develop multicultural competence<sup>78</sup> in culturally diverse cultural settings; and fourth, to facilitate equality of education for all, such as ethnicity, race, gender, age and other exceptions.<sup>79</sup>

### **Multiculturalism in the National Education System**

Law No. 20 of 2003 on National Education System (Sisdikna Law) has not specifically regulated the implementation of multiculturalism in education,<sup>80</sup> but when viewed under the dimensions of developed multiculturalism, there are several articles related to the dimensions of multiculturalism.

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<sup>77</sup> Rus'an and Sri Dewi Lisnawaty, "Urgensi Pendidikan Multikultural dalam Pendidikan Islam di Madrasah Aliyah Negeri (MAN) Poso Pesisir", *Jurnal Istiqra*, Vol. 1, No. 1, 2013, pp. 97-98.

<sup>78</sup> Multicultural competence as proposed by Slocum, Jackson, and Hellriegel leads to a positive understanding, appreciation, and response to diversity issues due to economic, cultural and political backgrounds both within countries and across countries. See Slocum, Jackson and Hellriegel, *Competency Based Management* (USA: Thomson Higher Education, 2008), p. 24.

<sup>79</sup> Young Pai, Susan A. Adler and Linda K. Shadiow, *Cultural Foundation of Education* (Upper Saddle River: Pearson Education, 2006), p. 109.

<sup>80</sup> H.A.R. Tilaar, *Multikulturalisme: Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional, ...*, p. 209

The development of multicultural aspect in education can be conducted also through the implementation of education based on the religious, social, cultural, aspiration, and potential of society as the realization of education from and for society as regulated in Article 1 paragraph (16). This article relates to article 55 paragraph (1) which states, "The community has the right to organize a community-based education on formal and non-formal education according to the specificity of religion, social environment, and culture for the benefit of society".<sup>81</sup>

Through the implementation of community-based education, it can be arranged on how to develop mutual understanding and appreciation in various cultures within Indonesian society, as well as to build tolerance and cooperation between ethnic in communities.<sup>82</sup>

The principles of organizing education, though not explicitly mentioning the term multiculturalism, but in article 4 are stated as follows:<sup>83</sup> a) education is organized in a democratic and fair and non-discriminatory way by upholding human rights, religious values and national pluralism; b) education is organized as a systemic entity with an open and multi-meaning system; c) education is organized as a process of culture and empowerment of learners that lasts forever.

The provision of article 4 states the terms of democratic, fair, non-discriminatory, and upholds human rights (*Hak Asasi Manusia / HAM*) which is the principle of education, which is a highly respected substance in the context of multiculturalism.

Whereas to achieve national education objectives, curriculum development should observe verifiable principles in accordance with

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<sup>81</sup> See Article 1 Paragraph (16) and Article 55 Paragraph (1) in Law Number 20 of 2003 regarding National Education System.

<sup>82</sup> H.A.R. Tilaar, *Multikulturalisme: Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional, ...*, p. 211.

<sup>83</sup> See Article 4 paragraphs (1), (2), and (3) in Law Number 20 of 2003 regarding National Education System.

educational units, regional potentials, and learners<sup>84</sup> by taking into account: a) the improvement of faith and piety; b) the improvement of noble character; c) increasing the potential, intelligence, and interests of learners; d) the diversity of local and environmental potential; e) regional and national development demands; f) the demands of the world of work; g) the development of science, technology, and the arts; h) religion; i) the dynamics of global development; and j) national unity and nationality values.

National education as a growing educational center in Indonesia highly upholds plurality.<sup>85</sup> The appreciation of religious and cultural spirituality is mentioned in the *Sisdiknas* Law in three places. *First*, Chapter I of General Provisions, Article 1 paragraph (1), said that education is a conscious and continuous effort to create an atmosphere of learning and learning process so that learners actively develop self-control, personality, intelligence, noble character, and skills needed by themselves, society and country.<sup>86</sup>

The keyword that is interpreted as a way of self-esteem for students without discrimination is "develop themselves for...". To develop themselves requires freedom without the shackles of others. Thus, all the characteristics that students have will be respected as the diversity that should be granted their rights.<sup>87</sup>

*Secondly*, in Chapter I of the General Provisions, Article 1 (2) states that national education is education that is based on Pancasila and the Constitution of the Republic of Indonesia in 1945 were rooted in religious values, national culture of Indonesia and responsive to the demands of the

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<sup>84</sup> See Article 36 of Law Number 20 of 2003 on the National Education System.

<sup>85</sup> Fuad A. Hamied and Syihabuddin, ed., *Memelihara Kerukunan Melalui Pendidikan Multikultural* (Jakarta: Kadeputian Bidang Koordinasi Pendidikan, Agama, dan Aparatur Negara, 2009), p. 215.

<sup>86</sup> See Law Number 20 of 2003 on National Education System, Chapter I on General Provisions, Article 1 Paragraph (1).

<sup>87</sup> Fuad A. Hamied and Syihabuddin, ed., *Memelihara Kerukunan Melalui Pendidikan Multikultural, ...*, p. 216.

times that changed.<sup>88</sup> This Article provides that the values of religion and national culture are closely linked with multicultural values to develop and which are developed in the educational process.<sup>89</sup>

Thirdly, in Chapter V on the Learners, article 12 paragraph (1); (a) receiving religious education in accordance with their religion and are taught by educators whose religion is the same; (b) obtaining educational services in accordance with their talents, interests, and abilities; (c) obtaining scholarships for those with achievements whose parents can not afford to pay for their education; (d) obtaining tuition fees for those whose parents can not afford to pay for their education; (e) moving to an education program on an equivalent track and other equivalent education units; (f) completing the educational program according to the individual learning speed and not deviate from the stipulated time limit.<sup>90</sup> This Article provides real treatment of learners in accordance with the religion, interests, talents, abilities, and academic achievement of learners.<sup>91</sup>

The appreciation of education quality without discrimination is mentioned in three places. *First*, Chapter IV on the Rights and Duties of Citizens, Parents, Communities and Governments, section one on the Rights and Duties of Citizens, Article 5 Paragraph (1) provides that every citizen has the same right to obtain quality education. With this article it can be stated that the government provides quality education services without discrimination, from the planning, process, and quality of educational outcomes. This is a manifestation of respect for the

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<sup>88</sup> See Law Number 20 of 2003 on National Education System, Chapter I on General Provisions, Article 1 Paragraph (2).

<sup>89</sup> Fuad A. Hamied and Syihabuddin, ed., *Memelihara Kerukunan Melalui Pendidikan Multikultural*, ..., p. 217.

<sup>90</sup> See Law Number 20 of 2003 on National Education System, Chapter I on General Provisions, Article 12 Paragraph (1).

<sup>91</sup> Fuad A. Hamied and Syihabuddin, ed., *Memelihara Kerukunan Melalui Pendidikan Multikultural*, ..., p. 217.

dimensions of multiculturalism.<sup>92</sup> This effort is made to avoid any conflict at the local, regional, and national levels.

*Second*, the appreciation of multiculturalism is mentioned in Chapter IV of the fourth section on Rights and Duties of the Government and Local Government, Article 11 Paragraph (1)<sup>93</sup> mentioned that the government and regional governments are obliged to provide services and facilities, and ensure the implementation of quality education for every citizen without discrimination.

*Third*, in Chapter III on Principles of Implementation of Education, Article 4 paragraph (1)<sup>94</sup> mentioned that education is held democratically and justly and not discriminating by upholding human rights, diversity values, cultural values, and national pluralism.

This article expressly states the terms democratic, fair, non-discriminatory, upholds human rights, religious values, and cultural values. The values here are the essence of values that are valued in the perspective of multiculturalism.

The appreciation of the implementation of community-based education in the perspective of multiculturalism is mentioned in two places; Chapter 1 on General Provisions, Article 16 paragraph (16)<sup>95</sup> which states that community-based education is the implementation of education based on the religious, social, cultural, aspirational, the realization of education from and for the community; and in Chapter XV Part Two on Community-Based Education, Article 55 Paragraph (1) states that the community has the right to provide community-based education in formal

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<sup>92</sup> See Law Number 20 of 2003 on National Education System, Chapter IV on the Rights and Duties of Citizens, Communities and Governments, Article 5 paragraph (1).

<sup>93</sup> See Law Number 20 of 2003 on National Education System, Chapter IV on Rights and Duties of Government and Local Government Article 11 Paragraph (1).

<sup>94</sup> See Law Number 20 of 2003 on National Education System, Chapter IV on Principles of Implementation of Education, Article 4 Paragraph (1).

<sup>95</sup> See Law Number 20 of 2003 on National Education System, Chapter XII on General Provisions, Article 1 Paragraph (16).

and non-formal education in accordance with religious, social, and cultural specificities for the benefit of the community.

Both of the above provisions indicate that the national education system guarantees the implementation of education by the community in accordance with the distinctiveness of religion, social environment, and culture for the benefit of society. This shows the welcome dimension of multiculturalism as the basis of education for the community.<sup>96</sup>

Thus, multiculturalism, though not explicitly and specifically, is mentioned in the provisions of the law on the national education system, but the values contained in some provisions of this law are highly relevant to values in the perspective of multiculturalism.

### **Multiculturalism in Islamic Education**

Victor H. Kazanjian said that educational institutions are the transformation of religious values in the development of academic discourse and the personality of students or lecturers. Then religion<sup>97</sup> can be a place in academic dialogue.<sup>98</sup> Furthermore, in the findings of Matthew J. et al, which shows that religion, spirituality and ideology in educational institutions have a strong influence on the psychological aspects and personality of students. Religious view becomes an important aspect in building a person's life behavior.<sup>99</sup> Basically, religion plays an important role in contributing to inclusive education services, not the

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<sup>96</sup> Fuad A. Hamied and Syhabuddin, ed., *Memelihara Kerukunan Melalui Pendidikan Multikultural*, ..., p. 227.

<sup>97</sup> In QS. Al-Anbiyâ [21]: 107 clearly states that the goal of Islam is to realize the *Rahmatan li al-'âlamîn* (grace for the whole of nature/world). According to al-Raghîb said by rahmah, it is defined as gentleness for recipients. See al-Raghîb al-Aṣfahâni, *Mu'jam al-Mufradât Alfâz al-Qurân* (Beirut: Dâr al-Fikr, 1976), p. 196.

<sup>98</sup> Victor H. Kazanjian, Jr and Peter L. Laurence (ed), *Education as Transformation: Religious Pluralism, Spirituality, and a New Vision for Higher Education in America* (New York: Peter Lang Publishing, 2006), p. 145.

<sup>99</sup> Matthew J. Mayhew, "Alyssa N. Bryant and Alyssa Bryant Rockenbach, Achievement or Arrest? The Influence of the Collegiate Religious and Spiritual Climate on Students' Worldview Commitment", *Research in Higher Education*, Vol. 54, No. 1, 2013, pp. 63-85.



other way around.<sup>100</sup> Society relies more on religious authority as a source of knowledge about socio-political roles, and social life.<sup>101</sup>

From the background shows how important the inculcation of religious values to learners in the education process. Because religion can be a driving force to bring peace, happiness and prosperity of mankind.<sup>102</sup> Especially in an educational environment with a multicultural background. Religious education in schools will be a very important medium in realizing an inclusive environment. As explained by Masooda Bano that religious education can partner with the government to realize an open and mutually reinforcing education. Strengthening religious education with secular education can reduce student militancy.<sup>103</sup>

Chang Yau Hoon stated that religious education can shape and nurture culture and identity. Religious education also plays a role in building students to be able to negotiate with diversities.<sup>104</sup> As Robert Jackson also points out that religious education contributes to shaping the character of the students, shaping the school culture, building a religious attitude and tolerance in diversity. Religious education is able to accommodate different students and diverse cultures.<sup>105</sup>

The recognition of plurality is always emphasized. In this case, religious education has an important role. The religious education has a goal to help students develop themselves for their beliefs without ignoring

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<sup>100</sup> Yue Sum Sharon Lai, Kaili Chen Zhang, "A Comparison on Inclusive Practices for Children with Special Needs in Faith-Based Kindergartens in Hong Kong", *Journal of Religion Health*, Vol. 53, No. 2, 2013, pp. 809-024.

<sup>101</sup> Mansoor Moadded, Stuart A Karabenick, "Religious Fundamentalism Among Young Muslim Agyp and Saudi Arabia", *Journal of Social Forces*, Vol. 86, No. 4, 2008, pp. 1675-1710.

<sup>102</sup> QS. al-Anbiyâ [21]: 107, Islamic mission is to act "rahmatan li al-'âlamîn."

<sup>103</sup> Masooda Bano, "Madrzas as Partners in Education Provision: The South Asian Experience", *Journal of Development in Practice*, Vol. 20, No. 4/5, 2010, pp. 554-556.

<sup>104</sup> Chang Yau Hoon, "Mapping 'Chinese' Christian Schools in Indonesia: Ethnicity, Class and Religion", *Journal of Asia Pacific Education Review*, Vol. 47, No. 1, 2011, pp. 403-441.

<sup>105</sup> Robert Jackson, *Rethinking Religious Education and Plurality Issues in Diversity and Pedagogy* (USA: Routledge Falmer, 2004), p. 234

the recognition of plurality.<sup>106</sup> Some forms of effort developed in emphasizing plurality recognition are that students are encouraged to be openly greeted, discourse, dialogue across thoughts, across cultures, across religions without any barriers. Because it is able to train and develop children's skills to interpret religion or material cultures, ethnicities, traditions taken from several studies of anthropology, ethnography, sociology or the like.<sup>107</sup> Children will also be trained to work together to improve their understanding, gain insight, review and formulate various matters related to plurality according to their own thinking.<sup>108</sup>

Religious education contributes to cross-cultural education, civic education, in order to create a life of pluralism, democracy, and nationalism. Religious education can face the question of religious and cultural identity. In addition, it can analyze the elements of religion in racism, bringing together both multicultural and antiracial issues.<sup>109</sup> Similarly, religious education creates the skills of dealing with differences, interpreting foreign religious languages, the attitude of constructive criticism and personal reflection. It contributes to civic education, as well as facilitates the understanding of religion in society. In addition, religious education can address the role of religion in global issues, such as human rights, the distribution of environmental issues and wealth.<sup>110</sup> Religious education should be conducted in a context that upholds democratic social

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<sup>106</sup> Zaniah Marshallsay, "Twists and Turns of Islamic Education Across the Islamic World", *International Journal of Pedagogies and Learning*, Vol. 7, No. 2, 2012, pp. 156-168.

<sup>107</sup> Lambert, L.T., "The New Physical Education", *Journal of Educational Leadership*, Vol. 57, No. 6, 2000, pp. 34-38.

<sup>108</sup> Finn, J.D., "Withdrawing From School", *Review of Educational Research*, Vol. 59, No. 2, 1989, pp. 117-142.

<sup>109</sup> Sarfaroz Niyozov and Memon Nadeem, "Islamic Education and Islamization: Evolution of Themes, Continuities and New Direction", *Journal of Muslim Minority Affairs*, Vol. 31, No. 1, 2011, pp. 5-30.

<sup>110</sup> Mayida Zaal, "Islamophobia in Classroom, Media and Politics", *Journal of Adolescent & Adult Literacy*, Vol. 55, No. 6, 2012, pp. 555-558.

morality, reflected in the school's ethos, respect for the rights of religious freedom or belief.<sup>111</sup>

Islamic education today should be oriented to:

- a. Decentralized, education policy must be bottom up, orientation must be holistic; it means that education is emphasized on the development of consciousness to unite in cultural pluralism, pluralism of thought, upholding moral values, humanity and religion, creative and productive awareness, and legal awareness.<sup>112</sup> In addition, the orientation that must be built is the orientation of humanity, togetherness, prosperity, proportional in recognizing plurality, anti hegemony and anti domination.<sup>113</sup>
- b. Islamic education should be designed by applying the principles of multicultural democracy. This is in line with the more humane as a consequence of no more colonized nations in this world. The various social groups (minorities) in various countries with their background, ethnicity, race, religion, intergroup relations (SARA) who had not dared to voice their aspirations now began to rise and demand their aspirations. This phenomenon is responded by applying democratic based education, as well as multicultural education.
- c. Religious education should organize education with a vision of making religion as the basis of value in the study of various disciplines, life guides, ethical, moral and cultural resources in facing the effects of modernization and globalization and making it a personality in life. The desired religious teaching is a comprehensive, integrative, holistic, rational, empirical,

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<sup>111</sup> Robert Jackson, *Rethinking Religious Education and Plurality Issues in Diversity and Pedagogy, ...*, p. 189.

<sup>112</sup> Fasli Jalal, *Reformasi Pendidikan dalam Konteks Otonomi Daerah* (Yogyakarta: Aditia, 2001), p. 5

<sup>113</sup> Ainurrofiq Dawam, *Emoh Sekolah: Menolak Komersialisasi Pendidikan dan Kanibalisme Intelektual Menuju Pendidikan Multikultural, ...*, pp. 104-108.

progressive, humanist, inclusive, cultural, actual and contextual religious teaching in accordance with the spirit of teachings contained in religious scripture.<sup>114</sup>

Multicultural education model in Indonesia should be based on Pancasila that has been agreed by the founders of the nation as a guarantee of the Unitary State of the Republic of Indonesia (NKRI). Multicultural and education is a series of words containing essences and consequences that can not be separated because in education there is an educational philosophy that is extracted from the values of community culture. Philosophy itself is the spirit as well as the source of energy in the education system which becomes something that is very decisive. The philosophy is a guide in education planning.<sup>115</sup>

Islamic education is now required to be able to apply multicultural education. It is a process of sending young people to fill the role, transfer the knowledge and Islamic values that are aligned with the human function to worship and behave in the world and reap the rewards in the afterlife.<sup>116</sup> Islamic education in Indonesia does not conflict with the spirit of multiculturalism, Islamic education in Indonesia is full of multicultural values and build humanist, democratic and tolerance education. Nur Enlaila's research proves that the Educational Unit Level Curriculum (Kurikulum Tingkat Satuan Pendidikan / KTSP), which has become the National Education curriculum since 2006, has proven to be multicultural. In the context of Islamic education there is also a content of multicultural values implicitly or explicitly in its implementation in the high school.<sup>117</sup>

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<sup>114</sup> Abudin Nata, "Paradigma Baru Pendidikan Islam di Era Pasar Bebas", *Jurnal Didaktika Pendidikan*, Vol. 6, No. 1, 2005, pp. 38-40.

<sup>115</sup> Maslikhah, *Quo Vadis Pendidikan Multikultural: Rekonstruksi Sistem Pendidikan Berbasis Kebangsaan, ...*, p. 7.

<sup>116</sup> Azyumardi Azra, *Pendidikan Islam: Terpadu dan Modernisasi Menuju Millenium Baru* (Jakarta: Logos Wacana Ilmu, 2002), p. 4.

<sup>117</sup> Nur Enlaila, "Pendidikan Islam Berbasis Multikultural", *The thesis of Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta*, 2010.

Abdullah Aly in his dissertation at UIN Sunan Kalijaga Yogyakarta stated that the multicultural curriculum in Islamic education contains democratic, fair and open values. Furthermore, in the implementation of Islamic education in *Pesantren Assalam Surakarta* contains the values of multicultural and counter-productive. Because the brotherhood is only limited to fellow Muslims, for non-Muslims, it is not necessary brotherhood but only unity and affection. The weakness in this study is because it is done in pesantren where the students have the same religion so that in the context of Islamic education in multicultural public schools can not be obtained yet. Besides, it does not assess its effectiveness to students' religiousness.<sup>118</sup>

Hairani in her research concluded that the curriculum of Islamic Education (Pendidikan Agama Islam / PAI) in *KTSP* contains multicultural values that are integrated in textual and contextual. Textual integration is meant to integrate multicultural values in the learning program / lesson plan (Rencana Pelaksanaan Pembelajaran / RPP), and in teaching materials. Then contextually means the integration of multicultural values in three aspects; first, in school management such as curriculum, educational staff, students, facilities, infrastructure and financing; second, integration in student habituation. This is related to the establishment of school culture; third, integration in school extracurricular activities.<sup>119</sup>

Susari in her research concluded that the implementation of Islamic education learning that integrates the dimensions of multiculturalism can create the actualization in dimension of multiculturalism in learners. Then the learning of Islamic education with a multicultural perspective leads to meaningful impression, ethics, and spiritual. This research is much studying the curriculum and teaching practice of Islamic education. The

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<sup>118</sup> Abdullah Aly, *Pendidikan Islam Multikultural di Pesantren Telaah Terhadap Kurikulum Pondok Pesantren Islam Assalam Surakarta* (Yogyakarta: Pustaka Pelajar, 2011).

<sup>119</sup> Hairani, *Integrasi Kurikulum Multikultural Dalam Kurikulum PAI* (Jakarta: Rajawali, 2012).

multi-dimensional integrity dimension pattern into PAI learning is supported by applying cooperative learning models that enable learners to interact across cultures. Implementation of PAI learning that contains dimensions of multiculturalism gives a positive influence on diversity.<sup>120</sup>

A research finding conducted by Abdul Fatah stated that the PAI curriculum at Senior High School (SMA) is able to build a culture of religious tolerance towards all the citizens of the school. The culture of tolerance in the PAI curriculum in its finding is implemented in two ways; first, the student centered approach and the second, the contextual teaching learning approach, ie the students connecting the reality of life with the learning materials. Furthermore, tolerance culture is applied in extracurricular activities.<sup>121</sup>

From several studies it can be concluded that Islamic education in Indonesia has incorporated and developed a multicultural dimension. This can be seen in the curriculum, implementation, extracurricular activities and the development of an educational culture that promotes multicultural values. Religious education in addition to teaching divine values also teaches multicultural values (human dimension), such as tolerance, democracy, humanist and togetherness.

## **Conclusion**

Ethnic, religious, racial and inter-group relations diversity (SARA) are the main realities experienced by Indonesian society and culture in the past, the present and the future. To manage them, multicultural education is needed thoroughly to the various layers of society. This is an appropriate step to establish a democratic Indonesian cultural society.

To manage SARA, multiculturalism can be used as an alternative solution to avoid various social, economic, and political problems that

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<sup>120</sup> Susari, *Pendidikan Agama Islam dalam Perspektif Multikultural Studi Kasus di SMAN 8 Kota Tangerang* (Ciputat: Young Progressive Muslim, 2012).

<sup>121</sup> Abdul Fatah, *Budaya Toleransi Dalam Pembelajaran Pendidikan Agama Islam* (Ciputat: Young Progressive Muslim, 2012).

have the potential to cause disintegration of the nation. The process of transformation towards a multicultural society can be done by incorporating into Islamic religious education. In Islamic education should instill a positive attitude toward the diversities in society to avoid the prejudices that can give rise to conflict.

Thus Islamic religious education multiculturalism is a process to merge the teachings of Islam and its values, so as to create an atmosphere of harmony in the midst of multicultural society. Ultimately Islamic education will give birth to students who have personal, social, spiritual and multicultural competencies.

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