

ISLAM AND MULTICULTURAL EDUCATION

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Abstract

The nation of Indonesia is a plural-nation. Plurality and multi cultural hinted at the existence of differences. The understanding and management of Plurality and multi cultural will generate a positive force for the development of the nation. On the contrary, when it is not understood and managed correctly. Plurality and multi cultural can be a destructive factor and trigger a disaster. Conflict and social violence that often occurs between community groups is part of Plurality and multi cultural which are not managed properly. Religious conflict as happened in Maumere (1995), Surabaya, Situbondo and Tasikmalaya Rengasdengklok (1996), (1997), Solo, Jakarta and Kupang (1998), Poso, Ambon (1999-2002). Similarly, notes smelling of ethnic violence, such as certain ethnic violence in West Kalimantan (1933), Central Kalimantan (2000). Necessary preventive measures as early prevention efforts, so that such events do not reoccur in the future. Education is seen as an important factor to fostering awareness of the values of multicultural life. Education-based multicultural helps learners understand, accept, and appreciate the people of the tribe, culture, values, and religion are different. In other words, learners are taught to respect plurality and heterogeneity.

Keywords: Curriculum, Plurality, Islam, Multicultural Education

INTRODUCTION

Indonesian people belong to plural society. The diversity of race, local language, religion, tradition and culture indicates plurality (Nasikun, 2006: 39; Naim, 2008: 51; Zubaedi, 2004: 3). There are some factors which cause the plurality of Indonesian society. *First*, the geographic condition of Indonesia's territory, that consists of approximately 3.000 islands spreading out alongside the *equator*, around three thousand miles from the east to the west, and one thousand miles from the south to the north, is considered as a very influential factor toward the existence of the plurality of race and religion in Indonesia.

The second factor causing the plurality of Indonesian society is the fact that Indonesia lies on between Hindia Ocean and Pacific Ocean. This case makes Indonesia trade route which eventually creates the plurality of religion and ethnic among Indonesian people.

Third, the climate is different and the structure is not the same among the various regions in the archipelago, has resulted in regional plurality. Differences in rainfall and soil fertility is a condition that creates two kinds of ecological environment is different, namely the wet agricultural area (*wet rice cultivation*) is mainly prevalent in Java and Bali, as well as local fields (*shifting cultivation*) which are often found outside Java. It has led to an exodus of people from one place to another with the hope of life improvements (Nasikun, 1984: 10).

In a plural society, conflict is very possible to happen. Various conflicts can be caused by many reasons, such as: the existence of inter-religious conflicts, ethnic conflicts, the conflicts between cultures, ethnic conflict or a conflict among people from different regions or provinces. It is a fact in a plural society that truth claims and the missionary character of every religion can lead to conflicts in religious life and the incidence of misunderstanding among faiths become widely open. This is because every religion requires a totality of meaning system in its teachings that applies to all life, both individual and social (Rahman, 2004: 8).

The conflicts in Ambon, Sampit, between Madurese and Dayak, and the conflict between Jemaah Achmadiyah and FPI show that nowadays the sensitivity of nationalism is very fragile. Handling that seems to be omission would likely widen the chasm of national disintegration. Therefore, providing a multicultural education as a new discourse in education system in Indonesia has become a necessity. It is intended that the students have a sensitivity in dealing with the symptoms and social problems related to the differences in ethnicity, race, religion and

values that occur in their communities. Multicultural education can be implemented both in substance and learning model that recognize and respect cultural diversity.

The basic value of the pattern of multicultural education is tolerance which includes two main orientations, namely: (1) Multicultural education should focus on understanding and attempt to live within the context of differences in religion and culture, either individually or in groups and not to get stuck in the narrow primordial and exclusivism of religious or cultural group; (2) focus on understanding of togetherness and collaborative efforts to solve common problems either in the form of crime, and collective advocacy on poverty and underdevelopment (Banks, 1997: 17).

Tilaar said that multiculturalism has two meanings: first, the meaning word “multi” means plural and “culturalism” means culture. The term of multiculturalism has many meanings, it is not only a kind of recognition of different things, but also include in political, social, and economic implications. Second, multiculturalism related with epistemology side, especially social epistemology. In social epistemology, multiculturalism has meaning that something does not have real truth and it means that knowledge has value. It can be said that something can be said that it is true if it is good for society (Tilaar, 2004: 82)

Multiculturalism is a set of beliefs that recognize and assess the importance of socio-cultural diversity, both in the context of cross ethnic, ethnocultural and ethnoreligious. Multiculturalism, as a set of beliefs, is obviously consisted of the concept of cultural pluralism called multicultural citizenship. Kymlicka (1995: 81) identified that human has an essential willingness to live better. First, live belief with a live value. Second, the belief can be mistaken, but the chosen experiences have absolute autonomy that cannot be intervened. The variety of socio-culture will build a life style, social experience, self-identity, and social group in the relation with the nation and state establishment (Ilyas, 2008).

Indonesia inherits cultural mobility due to the inclusion of religious culture, either Hindu-Buddhist, Muslim, Christian Europeans, and Chinese. The multicultural culture, by Robert W. Hefner (2007: 33), is seen as a hybrid culture. In a multicultural society consisting of more than two elements ethnicity, ethnocultural and ethnoreligious socially coexist within a single political unit. People who differ from each other interact within the social frame of Indonesia and appreciate the cultural values in the atmosphere of a new identity (Furnivall, 1987: 446).

Recognition of the diversity across ethnicity, ethnocultural, and ethnoreligious, according to Moeslim Abdurrahman, is a process of "odyssey" for individuals who claim to be "religious figures". The process of life settlement is influenced by the experience of the pious to be applied on a new environment (Abdurrahman, 2005: 9). Adaptability, according to Jean Piaget, is the ability to assimilate and accommodate (Gredler, 2011: 336).

Including multiculturalism in educational context can be stated as a process of enculturational principles of democracy, equality, and humanity-oriented justice (Aly, 2011: 19). This principles can be run when the society involve the era of modernization demanding political cultural homogenization (Hefner, 2000: 369; Gaus, 2013: 595; Giddens, 2008: 493).

DISCUSSION

The phenomenon of Religious Education (Islam) among Multiculturalism

The national education system which has been implemented in Indonesia shows the unfavorable phenomenon for the formation of cultural processes. It is characterized by practices of the broken education, which are: First, the national education is monolithic-cultural, ethnocentrism by placing the main culture as a reference or standard of superiority which is very harmful for the establishment of national integration.

Secondly, the Western education system is developed in Indonesia, with reference to the international economic system that creates the term of formality in assessing the success of the community (vertical mobility).

Third, nationalism is not sufficiently built with sub-national identity on the basis of race, ethnicity, culture, social class, religion or other grouping. This is because nationalism does not successfully maintain the system of values and patterns of behavior that is generally accepted and applicable to preserving the integrity of the society.

Fourth, schools in Indonesia tend to be elitist to maintain the *status quo* in the established social structure. Chinese children are grouped in their own school model, as well as indigenous children gathered in the public schools, they use the symbol of ethnicity, religion and social status, as well as with the phenomenon of *full-day school* which is increasingly elitist. It indirectly makes children more individualistic, materialistic, sectarian, often avoid big responsibility, tend to be more relax and have never been concerned with the others' fate (Salim, 2007: 277).

Islamic education as part of the national education system has a moral obligation in spreading the values of plurality, multicultural, inclusiveness and tolerance. But the fact, Islamic values that are taught in schools, boarding schools, madrasas and Islamic institutions have unconsciously contributed the exclusiveness and supersessionism in Islam (Noer, 2001: 239-240).

Mochtar Buchori, as quoted Muhaimin (2000: 88), also states that religious education activities that took place during this time more aloof and less interaction with other educational activities. This kind of work are less effective for the purpose of planting a complex set of values. Therefore, the teachers/educators religions should work together and synchronizes with the teachers of non - religious in their daily work. Religious education should not be and cannot walk alone, it must run together and in cooperation with the educational programs of non - religious if it wants to have relevance to the changes in society.

On the other hand, there are some other disadvantages, both in understanding educational materials as well as in its implementation, namely : 1) in the field of theology , there is a tendency leads to a fatalistic understanding; 2) in the field of character, it only matters of manners and have not understood the human person as a whole religion; 3) areas of worship religion is taught as a routine activity and less stressed as the process of personality formation; 4) in the field of law (fiqh) tend to be studied as rules and regulations that will not change throughout the period , and the lack of understanding of the dynamics and spirit of Islamic law; 5) Islam tends to be taught as dogma and rationality as well as the less developed the love for the progress of science; 6) orientation to study the Qur'an still tend to reading text , not lead to the understanding of the meaning and significance excavation (Abdullah, 1998: 65).

In addition, the orientation of Islamic religious education during this time is also less appropriate. As an indicator of these inaccuracies are: *First* , religious education is now more oriented to learning about religion, so the results are a lot of people know the values of religion, but his behavior is not relevant to the values of religious teachings.

Second, no orderly preparation and selection of materials of religious education, so often found matters of principle that should be learned early, but it missed. Similarly, religious education materials more oriented toward the election jurisprudence disciplines are often considered as if the religion itself. Even the citizens consider that religion is completely identical with the schools of jurisprudence proper and recognized by the majority. When there is a little difference from schools that adopted the majority, it can be accused of being a cult and distorted.

Third, the lack of explanation of the profound and the lack of mastery of semantics and generic on the main key terms and main of the religion teachings, so it is often founded the explanation that is very far different from the meaning, spirit and context. This has implications for the emergence of the notion that religious teachings are held and deemed correct by the followers of the teachings of religion that has become history for hundreds of years, which is not known for certain of its source (Fahrurrozi, 2005: 168).

Such orientation causes separation and the gap between religious teaching and the reality of the behavior of its adherents. Therefore, it needs the re-orientation in learning Islam. Within this framework, there are at least two things that can be done. First, studying Islam to know how to do the religious correctly. Second, studying Islam as a science. In other words, the study of religion is to establish a religious behavior that has commitment, loyalty and dedication, that is able to position themselves as learners, researchers and observers are critical for the improvement and development of science, to borrow a phrase Allport, how to be religious intrinsically (Hidayat, 1999: xii).

Forming education that can produce human who have multiculturalism awareness, it is required the deconstruction of social and religious education to reinforce the religious dimension of the social contract in religious education. If during this practice in the field of religious education is still an emphasis on safety that is owned and coveted by others beyond themselves and their own group, the religious education needs to be deconstructed, in order to emphasize the social educational process which is not merely individual and introduce *social contract*. Thus, the self-learners, embedded conviction that from the beginning, they are different in many things, especially in the fields of theology, faith, creed and dogma. However, to maintain harmony, safety and interests of the common life, they should be willing to work together in a social form among citizen groups, *agree in disagreement* in religious life.

Worry and anxiety in some society that multicultural education will degrade the faith and not in accordance with the fundamental requirement in Islam, is a concern that too much. Because in this multiculturalism educational context, students are not taught to nullify all values and even make them become relative but still knowing that Islam is the right religion while not rule out the existence of truth other than Islam. One of the goals of multicultural education is the education of Islam that does not lead to a claim of *truth and supersessionis*.

Multicultural education try to embed on students about the importance of religion in quality, not quantity. They are taught how to prioritize the substance rather than religious symbols. Religious messages of universal religions such as fairness, honesty and tolerance. All of them are values that need to be developed in a plural society. At least the active role that can be done by the activists of education is to develop the design of the curriculum and methods of religious education that can foster mutual respect inter follower of religion and belief. Hence the importance of inter-religious education.

Initiating the Islamic Education curriculum-Multicultural

Curriculum is one of the important aspects of multicultural education. The curriculum, according to Hilda Taba as quoted S. Nasution (1990: 8), is a plan of learning, a learning plan that will be given to students. Doll (1974), said; curriculum is the experience offered to students under the guidance and direction of the school (Doll, 1974: 22; Olivia, 1988: 12).

The definition of multicultural education is very diverse. Among others mentioned that education multicultural is: (1) An education programs and practices designed to improve the academic achievement of immigrant and ethnic groups and teach communities the majority of the cultures and experiences of minorities; (2) A knowledge which instill awareness person will sense the differences amongst people and different cultures and values contained inside. With awareness is expected to be used to respond to demographic and cultural changes of a society or

even the world as a whole and can be used for live mutual respect, sincere and tolerant in the face of diversity (Husen, 1994: 3961); (3) Multicultural education is defined as education for people of color. Its mean that multicultural education is a form of education which is directed to explore the differences and diversity, because of the differences and the inevitability of diversity (Banks, 1997: 17); (4) Multicultural education is a curriculum development and educational activities as well as a response to the development of the diversity of the school population as demanded equal rights for every ethnic/group (Mahfud, 2010: 169).

From the above definition, it can be concluded that multicultural education is broadly intended to provide academic attention to marginalized groups and provide cultural knowledge about the group minority for the majority. Minimize the differences and conflicts that may arise. While in the narrow sense, multicultural education is a program in educational practice in which not only developed human potential but also instilled the understanding and will award versatile compound in humans, which give birth to a sincere and tolerant attitude without discrimination and injustice inside.

The basic concept of multicultural education according to Bennet consists of two things, such as the core values (*nilai-nilai inti*) of multicultural education and multicultural education purposes. Bennet explicitly states that the core values of multicultural education, among other things: 1) an appreciation of the cultural reality in a society with its plurality; 2) the recognition of human dignity and human rights; 3) awareness and the development of human responsibility towards the universe (Tilaar, 2003: 170). Thus, the core problems of multicultural education is related to issues of social justice, democracy, and human rights.

While the goal of multicultural education: first. Attitudinal (*sikap*) has objectives which cultivate the attitude of conscious, sensitive, tolerant, respect for cultural identity, responsive to the various problems that arise in the community. Second, the cognitive has objectives which is associated with academic achievement, learning different languages, expanding the knowledge of specific cultures, able to analyze and interpret cultural behavior and aware of their particular cultural perspective. Third, the instructional goals, which deliver information on the various ethnic groups correctly in textbooks and in teaching, making certain strategies in the face of a pluralistic society, prepare the tools conceptual for intercultural communication and for the development of skills, preparing the evaluation techniques and opening up to clarify and information about the values and dynamics of culture (Husen, 1994: 3964).

Socio-cultural phenomenon as multicultural discourse is urgent consideration in curriculum development. Hasan (2000: 102) argues that the society and the Indonesia nation have a high level of diversity, of the social, cultural, political aspirations and economic capabilities. This diversity is a direct effect on the ability of teachers to implement the curriculum. The ability of schools to provide learning experiences is also influential in processing information into something that can be translated as a result of learning. Diversity is becoming an independent variable that has contributed significantly to the successful implementation of the existing curriculum, both the curriculum as the curriculum process as well as the result. Therefore, such diversity should be a factor that must be taken thought out and considered in the determination of philosophy, theory, vision, document development, dissemination, and curriculum implementation.

Curriculum and educational multicultural materials can not be removed simply from the dimensions of the development of multicultural education. In this case the multicultural education curriculum does not mean there are subjects for the development of multicultural education, multicultural education but underlies and animates a variety of subjects even in each subject, not least the Islam education curriculum (Tilaar, 2003: 229).

Multicultural curriculum education can not be separated from specific components. The components are included in the curriculum of multicultural education, among other ethnic studies, minorities, gender, culture awareness, relationships amongst human beings, and

clarifying the values in a culture. These things also includes the concept of racism, gender, justice, discrimination, oppression, and the difference, etc (Hikiemah, 2007: 35).

Multicultural education principles are: 1) the subject should be opened culturally based on the students; 2) the content of the subject chosen should have differences and similarities in cross-group; 3) appropriate time and place in choosing the subject; 4) all subject should establish by students' experiences; 5) teaching learning should be interactive so it can be understood well (Maksum, 2007: 102). It can be conclude that multicultural education establish a harmony live in plural society.

Islamic religious education is given either in schools, madrasah and boarding school, it is time integrated with the spirit of multicultural education. Therefore, in the future curriculum development of Islamic studies with insightful multicultural must be based on the following principles: 1) cultural diversity is the basis in determining the philosophy, theories, models, and the relationship of the school with the socio-cultural environment; 2) cultural diversity basis in developing various components of the curriculum such as purpose, content, process and evaluation; 3) culture in the education environment unit is a source of learning and study objects that should be part of the activities of the students, and 4) the curriculum role as a medium in developing the regional culture and the nation culture (Hasan: 2000: 102).

The Islamic Studies needs to immediately display the teachings of Islam which tolerant and inclusive through the curriculum education with the purpose and focus on understanding and effort to be able to live in the context of religious and cultural differences, both individually and community; and not trapped in primordial and cultural groups narrow. From this point, the plurality-multicultural understanding is expected to be fostered in the young generation.

Curriculum development efforts of Islamic studies have attention dimensions such as: first, religious education as jurisprudence (fiqh) and interpretation (tafsir) need not be linear, but the approach muqoron (comparison). It becomes very important, because the child is not only equipped with the knowledge or understanding of the legal provisions in jurisprudence or single meaning of the verse, but also provided a different view. Of course, it does not just know the different, but also given the knowledge of why it can be different.

Second, to develop social intelligence, students should also be given interfaith education. This can be done with a program of inter-religious dialogue should be organized by the Islamic educational institutions. For example, a dialogue about fasting that may bring the bikhsu or theolog of other religions. This program is very strategic, in particular to provide insight to students that turns fasting were also at the core teachings of other religion. With dialogue like this, learners are expected to have an understanding, particularly in assessing the beliefs of different religions.

Third, understanding the reality of the differences in religious, the Islamic studies institutions is not just a call for dialogue between religions, but also organized a road show interfaith program. Program interfaith road show this is a real program to instill awareness and solidarity with other religious communities. It is by means of sending students to participate in voluntary work cleaning public areas together with other religions. Awareness plurality is not simply just understand otherness, but must also be demonstrated with concrete attitude that even different beliefs, but still you can help each other and between each other.

Fourth, to give spiritual awareness, Islamic studies needs to deliver programs such as Spiritual Work Camp (SWC), this can be done by sending learners to participate in a family for several days, including the possibility of participating in a family of a different religion. Learners must be blended into the family. He also must perform daily activities as the activities of the family. If the family is farmer, then he must also help the family farm and so on. This is a very strategic program to improve the sensitivity and social solidarity. Another important lesson, learners are

able to learn how to understand the variety of life. Thus, students will have the awareness and sensitivity to appreciate and respect others.

Fifth, in the fasting month or Ramadan, is in a very strategic to foster social sensitivity to the learners. For example, it's organizing programs sahur on the road. Due to this program, can be designed sahur together between learners with street children. The program also provides a direct benefit to students to cultivate an attitude of social sensitivity, especially in people around him who are less fortunate.

Islamic studies through the teaching of aqidah, need to emphasize the importance of religious brotherhood. Aqidah lesson is not just demanding in every learner to memorize some material relating to himself, such as faith in Allah SWT, the Prophet Muhammad, and others. But it also emphasizes the importance of living out faith earlier in life everyday (internalization of religious values). Aqidah must be realized with good deeds or *akhlak al-karimah* on the learner. Having a good character to God, universe and fellow beings human.

Islamic study should be aware that the riots SARA in Indonesia is caused of the false religion expression in society, such as exclusive and monolithic, fanatics religion expression monopolized the truth falsely. Unfortunately, it comes from the religion education. The religion education still produces the human who only see the other group as an enemy. So, in this case, it still needs to show the focus of religion education does not only a ritual ability and tauhid, but also the social and humanity.

Through the multicultural education, it would be established an atmosphere of mutual understanding in the nation, there is no difference between human. There is no superior and inferior, marginal society or community, and open the new spiritual knowledge about religion.

CONCLUSIONS

Islamic studies with knowledge multicultural education is an open vision and a broader horizon, able to cross borders ethnic group or cultural and religious traditions, so as to see the humanity as a family with a difference or similarity of the future goals. Thus, this type of education emphasizes the development of all human potential that respects plurality and heterogeneity as a consequence of the diversity of cultural, ethnic, tribal, and the flow of religion. With this kind of consciousness, the future is expected to create a peace; security is not haunted by anxiety, and happiness without limit.

Reality Indonesian people who are prone to conflict and violence require reduction efforts systematically towards the creation of a life full of tolerance. One of very effective media and systematically in the process of education and understanding of the pluralist-multicultural reality is religious education.

According Sleeter and Grant, multicultural learning is a policy in educational practice which includes the recognition, acceptance and affirmation of their differences and similarities of humans associated with religion, gender, race and class. Multicultural education is an attitude in view of the uniqueness of human beings without distinction of race, culture, gender, sex, physical condition, or economic status of a person. Diversity, or difference in religion, culture, and ethnicity is essentially the power to shape a multicultural attitude.

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