

ISLAMIC RELIGIOUS EDUCATION TEACHER STRATEGIES IN FOSTERING MULTICULTURAL EDUCATION AT PUBLIC JUNIOR HIGH SCHOOL 7 MATARAM

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Abstract: There is a lot of diversity in religion, culture, language, ethnicity, and customs in SMP Negeri 7 Mataram school. But this is not a trigger for the birth of conflict. This research was conducted at SMP Negeri 7 Mataram. This research aims to analyze the strategy of Islamic Religious Education Teachers in fostering students' multicultural education. The approach used is qualitative with the case study method. Data collection techniques are done by interview, observation, and documentation. The data analysis process uses Miles and Huberman's theory: data reduction, display, and verification. The results of the study state that the strategy of Islamic Religious Education teachers in fostering students' multicultural education is done through promoting and strengthening attitudes, providing freedom, teaching knowledge or integration, providing equal treatment, and counseling multicultural reinforcement.

Keywords: Teacher; Development; Multicultural; Education; Islam.

INTRODUCTION

Indonesia is a plural and multicultural nation. As in an ethnological study, the Indonesian government reportedly owns around 740 ethnicities, 400 languages, six religions, and 17 thousand islands (Mahfud, 2013). The diversity that occurs is a wealth that

should be preserved and maintained for the existence of a nation.

Various religions, cultures, tribal languages, and customs often exist in an educational environment. Problems in an educational institution are expected to keep its multiple elements distinct. Therefore, teachers, students, and the entire community in educational institutions can live in harmony and peace. They are expected to cooperate and compete in goodness in this very competitive life (Mahfud, 2013).

One way to avoid conflicts that may arise, such as mutual insults between students and students, lack of mutual respect, truth claims over groups, and so on, is to coach Islamic Religious Education teachers because Islamic Religious Education teachers have a critical role in fostering the nation's children. In the 1945 Law (Indonesia, 1945) (4th amendment) article 31 paragraph 3 Chapter XIII on education and culture, The government seeks and organizes a national education system that enhances faith, devotion, and noble character to educate the nation's life as regulated by law. It is crucial to guide Islamic Religious Education teachers in fostering multicultural students.

Teachers, especially Islamic Religious Education teachers, have a vital

role in education. Therefore, Islamic Religious Education teachers are expected to understand and implement multiculturalism's values in their duties to create a civilization that is tolerant, democratic, tolerant, fair, harmonious, and other human values (Khikmah & Sholihun, 2018). Friction and conflict often occur because it is part of the dynamics of society. However, all clash is still under control. The situation changes when people cannot address and manage existing differences and conflicts into social energy to fulfill common interests. (Wahid, 2016).

The concept of multiculturalism is a relatively new term. The multiculturalism movement emerged in Canada, Australia, the United States, the United Kingdom, and Germany around the 1970s. Academically, this concept describes the reality of diversity envisioned to live in harmony. The multiculturalism movement and the study of multicultural education began in the early 1960s in the United States. This was in line with the civil movements of Black Americans and ethnic minorities from various countries outside of European America.

First, multicultural education is a set of educational strategies developed to assist teachers when responding to the many issues created by rapidly changing student demographics. Multicultural education is also seen as a way of teaching that promotes inclusion, diversity, democracy, skill acquisition, inquiry, critical thinking, value perspective, and self-reflection (Mahfud, 2013). This teaching method has proven effective in promoting educational achievement among immigrant students

and is thus associated with the reform movement behind school transformation.

Second, multicultural education is the idea and awareness of interculturalism after the second world war. This interculturalism is related to international political developments concerning human rights, self-determination, racial discrimination, and the increasing plurality of Western countries. The focus of multicultural education is not directed toward mainstream racial groups (Wahid, 2016). Multiculturalism is an understanding that emphasizes cultural equality, meaning that multiculturalism upholds the importance of mutual respect between different cultural backgrounds (Zada, 2006). Respect allows each group, including minority groups, to express their culture without experiencing prejudice and hostility.

West Nusa Tenggara Province, especially in Mataram City, is an area that is very rich in the diversity of the people who live there. This diversity includes race, ethnicity, culture, customs, and religion. The existence of the Sasak, *Samawa*, *Mbojo*, and *Dompu* tribes characterizes this tribe. In addition to diversity in terms of customs, there are *ogoh-ogoh* parades, *nyongkolan* customs, *Merarik* or dancing at Lombok community receptions, and *Eid topat*. In the field of religion, there are Islam, Hinduism, Protestantism, Catholicism, and Buddhism (Indra Agung Saroso, 2015).

The purpose of multicultural education is to instill awareness and affirmation to not only respect each other's religions but also to respect other religions. Awareness and affirmation to not only respect other religions but to

give and facilitate others to actualize what they believe, multicultural education is expected to be able to overshadow various diversities (Wahid, 2016).

In this era of reform and communication, the teacher will still play an important role that must be replaced by something other than the most sophisticated machine, radio, or computer (Har, 2004) because teachers are an essential part of the educational process. The role of teachers, especially Islamic Religious Education teachers, concerning fostering this multicultural school is to provide an understanding that Islam is a very tolerant religion.

In addition to providing understanding to students, to continue respecting differences between religions, ethnicities, cultures, and languages, teachers must always give examples to students inside and outside the classroom to continue respecting each other. Teachers are one of the crucial factors in educating the values of diversity in schools, especially in different religions (Islam, Christianity, Hinduism, Buddhism), cultures (traditions), tribes (Mbojo, Samawa, Sasak), and languages (Bima, Sumbawa, Lombok, Java, NTT). Its existence is not only teaching, fostering, and guiding students with the same background but also as a strengthener, unifier, and reinforcer to bind each other so that Islamic Religious Education teachers are expected to create a tolerant and harmonious civilization following other human values.

It is expected that teachers, students, and all elements in the school institution have a sense of mutual respect and harmony. This study was conducted

to determine the role of Islamic Religious Education teachers in a multicultural school environment (Har, 2004).

METHODS

The researcher used a qualitative approach to obtain broad and in-depth information about the Strategy of Islamic Religious Education Teachers in Fostering Multicultural Education at SMP Negeri 7 Mataram.

Data collection techniques in this study researchers used were direct observation and interviews. Direct observation is a direct observation activity (without tools) on the symptoms studied and the conditions at the research location. At the same time, interviews are oral question-and-answer activities between two or more people directly or in chat and conversation to obtain information related to the research focus using interview procedures. The informants of this research are the Principal with the initials IP, the Head of Curriculum with the initials IR, the Head of Student Affairs with the initials HAS, four PAI teachers with the initials AS, YK, AAM, and LW, a Hindu teacher with the initials IGAP, then the head of the OSIS with the initials WI, two Christian and Buddhist students with the initials TK and MP, one Hindu student with the initials NPEW.

Data Analysis Technique. The main purpose of data analysis techniques is to make data understandable so that the resulting findings can be communicated to others. In this case, the author uses the Miles, Huberman, and Saldana analysis model, namely data reduction, display, and verification.

(Matthew B Miles, A Michel Huberman and Johny Saldana, 2014).

RESULT

Islamic Religious Education Teacher's Strategy in Fostering Multicultural Education

To maintain multicultural values in the SMP Negeri 7 Mataram environment, steps and strategies are taken to cultivate multiculturalism values. The fact showed that when students and teachers continue to revive the values of togetherness in the school environment, such as: not demeaning different groups and the school pays attention to students with different religious backgrounds, even though in this school, the majority of students and teachers are Muslim (IP, Personal Communication, 2021).

1. Attitude Strengthening

Special policies and strategies are needed to develop a tolerant culture. As revealed by IR as the principal of SMP Negeri 7 Mataram, he revealed:

In general, there is only one strategy, which is fair to all citizens; fair means putting something in its place, then not discriminating whether this is from this group, whether this is from that group. No, we are all treated the same. We give the same proportion. Because of that, harmonization will automatically occur (IR, Personal Communication, 2021).

As for the remarkable strategies applied to build harmonization of the school environment and the spirit of tolerance, both teachers and students are not seen in terms of their differences but from their similarities, namely the same goal of studying. And I still anticipate

providing guidance and direction so that every teacher participates in providing understanding to students about the importance of mutual respect (Observation, SMP Negeri 7 Mataram 2021).

For students to understand multiculturalism, an understanding of multiculturalism itself must be instilled, namely through theories and then explained in the form of examples. This is as explained by HAS as the head of student affairs as follows:

First, in theory, children must understand, for example, the basics of tolerance and religious truth. Children are indeed different from us in terms of monotheism. So internally, we strengthen our tawhid, our fundamental understanding of tawhid, then later we strengthen the worship, the application of the value of tawhid in worship. Of course, by not offending other religions and following each foreign religious corridor. Yes, Islam strengthens its tawhid, and there is also material about faith (HAS, Personal Communication, 2021).

It is clear that apart from theory, practice is also emphasized to continue to build a tolerant attitude. This is intended to instill understanding in students so as not to offend other people's beliefs so that there continues to be a harmonious environmental atmosphere.

The same thing has been expressed by TK and MP, two Christian and Buddhist students. They explained:

We are Christian and Buddhist students. In this school, Christianity and Buddhism are minority religions. However, here, we are treated equally. There is no discrimination. The teachers

teach us to appreciate diversity despite many of us having different religions and ethnicities. We always live in harmony. We always accept that to be better. We have to respect each other.

Teachers educate about diversity to respect each other, mingle, be responsive, help each other, and appreciate differences (TK and MP, Personal Communication, 2021).

2. Giving Freedom

Supporting the school program while instilling artistic values from different religious and cultural backgrounds, in this case, PAI teachers play an active role in strengthening and implementing these activities. As explained by the Hindu PAI teacher:

In connection with cultural values, we have events. For example, yesterday, Islamic culture, yes, Islamic art. In SMP Negeri 7 Mataram, the art of Marawis was once used. We performed it, watched by all. Even yesterday, during the anniversary of SMP Negeri 7 Mataram, all the cultural-based performances emerged from the children. There are nuances of the hind with hind nuances. Some have Islamic nuances with Islamic values. Likewise, Christianity and Buddhism are done through art. This is where we get to know each other's cultures. For Islam, the children have activities. There are adhan competitions, quizzing, and other Islamic activities. Those not from the Islamic religion are also displayed. For example, for Hinduism, dances and performances are in the form of puppet stories, so they are given space to express themselves all exschool. So there are personal ex-schools from Hinduism, Christianity,

Islam, and Buddhism. So they mingle there. That is in terms of culture (AS, YK and NPEW, Personal Communication, 2021).

3. Multicultural Integration in Islamic Education Materials

LW and AAM explained the existence of learning styles and knowledge that have been readily applied to explore their multicultural potential, namely:

We are not specific about the material, only in general if it is usually following our theme, yes for example, faith in the apostles. Later, if there are non-Muslim students there when they come out, we also provoke them, for example, how the Prophet Muhammad practiced the values of tolerance at that time. We give them examples, for example, that Rasulullah was friendly too, or they interacted with non-Muslims too. For example, when the Prophet Hijrah to Medina. In Medina, there was a plurality of tribes, religions. Rasulullah entered there with the values of tolerance. Even Rasulullah was able to reconcile the tribes that had been clashing. With the presence of Rasulullah, reconcile. That is the example we give to the children. That way, they get a picture of progress; it turns out that Islam also upholds the values of difference. For example, malware, there are causes for inheriting each other. Now, for example, because of Sabab or descent or marital relations. Later we will tell them about things that prevent people from receiving an inheritance, including different religions and apostasy. So that children understand that different religions mean not having inheritance rights. Now the children enter

there too. So multicultural values enter there. So here, the teacher must have a broad understanding so that it can be inserted and can be implemented in everyday life, and we, as PAI teachers, must have pedagogic competence like that (LW and AAM, Personal Communication, 2021).

Creating a harmonious atmosphere or environment in a multicultural environment can be done with various strategies by various parties, including the Islamic Religious Education Teacher. Teachers always provide direction and guidance in every direction to students, conduct activities to welcome students and teachers at the school gate in the morning, and hold IMTAQ before starting teaching and learning activities.

Islamic religious education teachers provide direction and guidance in every religious activity, social activity, culture-based, language-based, and tribal-based activity. For example, everyday activities are carried out to greet by heart, in turn, the teachers, and administrative staff by shaking hands in the school's front yard in the morning when new students come to school. Then hold IMTAQ and *tadarus* activities according to their respective religions. Including students in art performance activities that show their background (Observation, SMP Negeri 7 Mataram 2021).

This explanation followed the researcher's observation results when the PAI teacher stood welcoming teachers and students at SMP Negeri 7 Mataram.

4. Providing Equal Treatment

Another strategy by PAI teachers in fostering a multicultural environment to strengthen harmony at SMP Negeri 7

Mataram is to instill an approach to religious values and their practice and increase tolerance values in every activity programmed by each religious adherent. In addition, the implementation of SMP Negeri 7 Mataram is an educational institution that provides equal rights. This is as the PAI teacher explained further:

Yes, we start from the gate, well there is a greeting, smile greeting. Whomever the student is, whatever religion he/she is, we still receive the same treatment, that is. Nani, when starting learning activities, each religion has its own space for morning IMTAQ activities. Now the implementation has been arranged in real terms. In this case, character strengthening is necessary. There is a team and a counseling teacher. The principal also comes once in a while to welcome students and prepare the morning IMTAQ activity of Cabarrus. The Hindus have their place, the Christians have their place, and the Buddhists have their place. So the space provided by the school is very similar but needs to differentiate. Following their respective compositions. With the approach of religious values in practice, as well as the values of tolerance that are applied in every activity programmed by each religion and belief (AS, YK, LW and AAM, Personal Communication, 2021).

Strategies for fostering multicultural education are carried out through intensive communication with various elements related to character cultivation according to the needs and development of students, as well as establishing silturahmi relationships to maintain an atmosphere of peace in the school environment.

This is as conveyed by the head of the curriculum as follows:

The teacher's strategy here is, of course, to see. Approximately who is used as a reference when there is a difference? Take lessons so that differences are not used as problems. The steps PAI teachers take in fostering a multicultural environment are to establish intense communication related to the development of the lesson curriculum according to the needs of the students. Then establish communication with various elements in the school. Because with intense communication, there is interaction and a close atmosphere of friendship so that the peace of the school environment will be maintained (IR, Personal Communication, 2021).

Another thing was also revealed by the Principal of SMP Negeri 7 Mataram related to differences in student backgrounds. One is in the realm of language. He revealed:

Generally, Indonesian is used here. Except later, some are thick with *Sasak*. Well, they usually use it once in a while. Nevertheless, there is a *Mulok Sasak* language; the Hindus learn, the Muslims learn, and the Christians and Buddhists learn. It is called local culture, so it is included in the additional learning material, namely local content. In addition to English, German, and Indonesian are the main subjects or general lessons (IP, Personal Communication, 2021).

From the description above, the importance of a PAI teacher's strategy to foster multicultural education can be understood. This is a driving force so that understanding differences becomes the basis for creating a life that prioritizes

tolerance values. Multicultural education material must be listed in the curriculum because the State of Indonesia has a *Bhineka Tunggal Ika* slogan that contains multicultural values. Not only listed but how the strategy continues to bring multicultural awareness to every citizen in the school environment.

DISCUSSION

In a multicultural environment, Islamic education teachers also actualize the right strategy. The placement of the right strategy dramatically affects the level of awareness of school residents in practicing education and the values of multiculturalism, both within and outside the institution, whether formal or non-formal. The right Islamic education teacher strategy will undoubtedly produce following the desired goals (Rifai, 2017).

Therefore, the strategy carried out by the first Islamic religious education teacher is the strengthening of attitudes. Teachers who understand their students' cultural backgrounds can create a physical environment conducive to learning. Meanwhile, the teacher will create a safe and secure social environment through the language chosen, sympathetic relationships between students, and fair treatment of culturally diverse students (Ali, 2015).

In the realm of religion, the approach is through religion, for example, IMTAQ, spiritual guidance, praying together, praying together, religious lectures, raising humanitarian funds, and counseling about multiculturalism. Teachers should be examples and role models for students and other teachers so that what is applied at school does not become a diversion that students do in community life or outside

the school environment. Islamic religious education must be able to implement multicultural education. For example, students who are Muslims participate in art performance activities using the language from their region, wearing traditional clothes according to their tribe, performing arts that are usually displayed based on their respective cultures, and performing religious activities according to their beliefs, such as Shalawat, Hadrah, dance, Hikayat, and puppetry.

In the realm of language, the approach used is through language interaction. The students come from different regions, automatically bringing different languages. Some come from Mataram, Lombok, Bima, Dompu, Sumbawa, Bali, Java, and Flores. These many languages have the potential to be a divider, but at SMP Negeri 7 Mataram, this wealth is recognized despite its existence. The emphasis on language will produce students who master the material and communicate well. *Language* is a sign system seen as ownership of cultural values (Rukhayati, 2019).

As previously explained, one of the language developments implemented in this school is to include the Sasak language in one of the subjects, namely local content. For the tribe, students come from the *Sasak* tribe, Mbojo, and *Samawa* tribes, so the approach is through the characteristics identical to the region. Furthermore, the culture is very diverse, from the clothes, regional habits, and typical food, to the issue of dances.

Islamic religious education teachers, especially in this SMP Negeri 7 Mataram school, analyze the background of their students, seen from religion, language, culture, and tribe. This is done

for the common purpose of meeting the needs of a multicultural environment (Awwaliyah & Baharun, 2019).

This is then compiled in a book or note to maintain the closeness between teachers and students. For example, one student has problems at school and in his family environment in the community. The Islamic religious education teacher works with other teachers to solve the student's problem by deliberation. Initially, the student will be met with his homeroom teacher. If the problem has not found a meeting point, then it will be submitted to the counseling guidance teacher accompanied by the pai teacher. If it continues, then it will be resolved by the principal. And the last is the Islamic education teacher provides lessons with multicultural nuances (Fausi, 2020).

As carried out by Islamic religious education teachers at SMP Negeri 7 Mataram. The strategy in approaching multicultural education is pursued following the existence of students from existing backgrounds.

The strategy carried out by PAI teachers is to provide freedom, as data obtained in the field through interviews, observations, and documentation that multicultural education has long been applied at SMP Negeri 7 Mataram. Everything goes well and harmoniously. Mutual respect and upholding the value of equality and unity. Although in the school, there are indeed differences in religion, language, ethnicity, and culture.

This is in line with the expression of H.A.R. Tilaar, explaining that multicultural education is based on the principle of pedagogy of equality based on the equality of human dignity through knowledge. Thus, this pedagogy

recognizes the equality of individuals, cultures, nations, religions, between ethnicities and does not recognize differences that humans judge (Rahmat, 2019).

Then the strategy carried out by PAI teachers provides the same treatment, students and students of SMP Negeri 7 Mataram are given the broadest possible space so that students can understand and apply their multicultural understanding in life, namely through IMTAQ, spiritual guidance, activities, social and counseling about fostering multicultural education. This is so that multicultural education in schools remains a top concern. As discussed in the previous chapter, multicultural education is not a stand-alone material, but multicultural education is an integral part of the discussion of Islamic religious education subjects. For example, there is a discussion about tolerance, respect for equality, and not antagonizing each other in Islamic religious education. This is one of the series that emphasized providing and instilling understanding to students about multicultural education. No less critical in multicultural education is an educational institution that provides equality of rights over gender, religion, ethnicity, and social class (Utami, 2017).

Concerning the above, PAI teachers at SMPN, 7 Mataram, show a fair and democratic attitude. This can be seen when conducting consensus deliberations with all elements of the school to determine policies so that students and students remain harmonious in school institutions (Hermino, 2015).

According to Muhaimin in his book *New Nuances of Islamic Education*, the strategy carried out in fostering multicultural education can be done in

several ways: Power strategy, Persuasive strategy, and Normative re-educative. A power strategy can be implemented by giving rewards and punishments. Furthermore, by using persuasive strategy, namely utilizing persuasive approaches. Furthermore, Normative re-educative, namely the rules that apply in society. Norms are socialized through value education (Rifai, 2017).

From some of the strategies above, Islamic Religious Education teachers at SMP Negeri 7 Mataram have carried out various strategies in multicultural education at school, namely by using their obligations as an umbrella to create a conducive life. Islamic Religious Education teachers work with all school elements to continue to carry out the rules relating to multiculturalism so that it always remains harmonious and peaceful. Then, in addition to power, PAI teachers also take steps utilizing persuasive strategies, meaning that he embraces all the diversity that exists without discriminating.

This is the duty and responsibility of predominantly Islamic religious education teachers to provide awareness to the community, especially students in the school environment, about the meaning and essence of multicultural values so that there is no conflict in the social environment (Malla, 2017).

The strategy of Islamic Religious Education teachers at SMP Negeri 7 Mataram in fostering multicultural education in the school environment to remain harmonious is to foster multicultural awareness to all stakeholders in the school, instill awareness to accept differences, recognize the existence of

each group that exists, and keep away from majority domination.

This follows the views of James A. Banks, who said that multicultural education could be created by emphasizing a form of education that holds a commitment to challenge forms of racism and all forms of discrimination in schools and communities by accepting and understanding plurality (ethnic, racial, linguistic, religious, economic, gender,) reflected among learners, their communities, and teachers (Banks & Banks, 2019).

Of the diversity in the school environment, all are treated fairly without ethnicity, religion, culture, or language discrimination. Concerning Religious Education teachers who play an essential role in organizing a multicultural environment in schools, so far, they have been able to work well with other teachers to foster students, both through the transformation of values and character activities based on existing rules, as well as the peculiarities of educational values that exist in the schools they oversee.

CONCLUSIONS

Based on the results of the study, the strategies carried out by PAI teachers are through efforts to foster and strengthen attitudes, provide freedom, teach knowledge or integration, and provide equal treatment.

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