FALASIFA
Jurnal Studi Keislaman

Falasifa : Jurnal Studi Keislaman
Vol. 15. No. 01 (2024)
Available online at
https://ejournal.uas.ac.id/index.php/falasifa

THE IMPORTANCE OF BUILDING RELIGIOUS TOLERANCE IN INDONESIA THROUGH MULTICULTURAL EDUCATION FROM AN ISLAMIC PERSPECTIVE

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https://doi.org/10.62097/falasifa.v15i1.1480

Received: 01-03-2024 Revised: 25-03-2024 Accepted: 31-03-2024

Article Info

KEYWORDS:
Religious Tolerance, Multicultural Education, Islam

Abstract

Indonesia is a diverse archipelagic country where it holds uniqueness in every corner. Uniting diversity is not an easy thing even though the majority of the community is Muslim but religious conflicts still often occur due to a lack of tolerance towards other people. So the purpose of this study is to describe the Importance of Building Religious Tolerance in Indonesia Through Multicultural Education in an Islamic Perspective. The method used is qualitative with a literature study approach, then the data are collected both primary and secondary by careful observation techniques, then analyzed, and finally concluded descriptively. The results of the study show that the Importance of Building Religious Tolerance in Indonesia Through Multicultural Education from an Islamic Perspective is to be able to build an inclusive religious and diversity paradigm, followed by respecting the diversity of cultures, languages, ethnicities, races, and religions. And the last is to build a gender-sensitive attitude. These three things in Islam are under the principles of maqosidu sharia, one of which is closely related to ad-din/religion.

KATA KUNCI:
Toleransi Beragama, Pendidikan Multikultural, Islam

Abstrak

Indonesia merupakan negara kepulauan yang majemuk dan menyimpan keunikan di setiap sudutnya. Menyatukan keberagaman bukanlah suatu hal yang mudah meskipun mayoritas masyarakatnya beragama Islam namun konflik agama masih sering terjadi karena kurangnya toleransi terhadap orang lain. Maka tujuan penelitian ini adalah untuk mendeskripsikan Pentingnya Membangun Toleransi Beragama di Indonesia Melalui Pendidikan Multikultural dalam Perspektif Islam. Metode yang digunakan adalah kualitatif dengan pendekatan studi kepustakaan, kemudian data dikumpulkan baik primer maupun sekunder dengan teknik observasi cermat, kemudian dianalisis, dan akhirnya disimpulkan secara deskriptif. Hasil penelitian menunjukkan bahwa Pentingnya Membangun Toleransi Beragama di Indonesia Melalui Pendidikan Multikultural dalam Perspektif Islam adalah mampu membangun paradigma keagamaan dan keberagaman yang inklusif, diikuti dengan menghargai keberagaman budaya, bahasa, suku, ras, dan keberagaman. agama. Dan yang terakhir adalah membangun sikap sensitif gender. Ketiga hal ini dalam Islam berada di bawah prinsip tujuan syariah yang salah satunya erat kaitannya dengan ad-din/agama.

INTRODUCTION

Indonesia is the largest archipelagic country that has a variety of cultures, languages, religions, groups, races, and tribes with different characteristics and even has various uniqueness in every corner. This is an example of the unity of all diversity in unity like the dream contained in the Indonesian nation's motto, namely "Bhineka Tunggal Ika" which has different meanings but is still one too. This diversity is a natural event caused by interactions within the Indonesian

community both individually and in groups where they have diverse backgrounds, ways of life, and behavior but are ultimately unified by the state (Akhmadi, 2019).

Forming unity within a nation is not an easy thing, the government cannot work alone and here it requires the role of elements of the nation because unity is a legacy that must be preserved (Nanggala, 2020). For example, in society, there are youth leaders, elder figures, and religious leaders to realize the goals to be achieved to improve social welfare, guarantee justice, and create peace, and also security for the people. Amid the diversity that exists, the life of the Indonesian people does not always run smoothly, there are bound to be conflicts that arise due to differences in views between groups. In addition, it also creates opportunities for division to occur (Harahap, 2018). The dream that is expected to be following the state principle and the motto of the Indonesian nation is seen to be just wishful thinking without action if you see the condition of intolerance between religions in Indonesia.

Some of the cases that occurred in Indonesia were mostly caused by religious conflicts. And this was spread in several areas such as the religious conflict in Poso in 1992, the Sunni and Shia conflict in East Java which occurred around 2006, the religious conflict in Bogor related to the construction of GKI Yasmin since 2000, and experienced problems in 2008, even after only a few weeks then conflicts between religions, namely the case of Thomas Djamaluddin from BRIN related to the Muhammadiyah organization (Rijaal, 2021). Seeing the many cases or conflicts that have occurred in the past until now proves that there are still many intolerant attitudes between religious communities or the same religion and a lack of awareness to respect each other's beliefs.

Even though the first precept in Pancasila has been explained, namely Belief in One Almighty God which means that everyone has the right to embrace and practice their respective religions with mutual respect for one another, and not to impose a will in a particular religion on others (Dewantara, 2019). In any religion that is adhered to by everyone, it must teach something well and not be taught to drop one another, even though the method or method of teaching is different (Nurhuda & Aini, 2021). Usually what causes a religion to look deviant is a personal perspective that considers its teachings to be the most correct than others and low tolerance. This is where it is necessary to cultivate perspectives as early as possible, especially in the tri center of education both in the family, school, and community environments by holding multicultural education which means education regarding and introducing the meaning of diversity. Based on the background above, the author is interested in discussing the Importance of Building Religious Tolerance in Indonesia through Multicultural Education in an Islamic Perspective.

RESEARCH METHODS

The method used in this study is qualitative with a literature study approach which means processing, recording, and using research materials as references and readings (Iftitah & Anawaty, 2020). The data collection technique is by documentation, then observed, diligently, and repeatedly to obtain valid data by the research theme. After that, the contents were analyzed and the last was to draw conclusions that could be accounted for descriptively (Nurhuda, 2023).

RESULTS AND DISCUSSION

Results

Indonesia

Indonesia is a country that Indonesia has six official religions namely Islam, Christianity, Catholicism, Buddhism, Hinduism, and Confucianism which are spread throughout the archipelago with the largest religious population, namely Islam. According to the Jakarta

Central Bureau of Statistics report, in 2004 the population of Indonesia was 224 million people, 89% of the 224 million were adherents of Islam (Zainuri, 2017). The large number of adherents to this religion is often the cause of religious problems in Indonesia.

These inter-religious problems usually occur due to differences in views or sects within one religion. This is due to the existence of intolerance between groups, giving rise to various conflicts that must be found in a solution. Intolerance is derived from the belief that one's group, belief system, or lifestyle is superior to others, this can lead to consequences such as disrespect or neglect of others, up to discrimination such as apartheid or the intentional destruction of people through genocide (Ismail & et al, 2009).

At present, many intolerant attitudes in religion occur consciously or unconsciously, even though one religion often has different views which can lead to divisions. Like a group of religions that adhere to a certain group and have paradigms or rules that have been taught by their group, then criticize other groups by assuming the teachings obtained are the most correct teachings and if they know the differences in teachings in other groups will blame them based on their views (Hefni, 2020). It is necessary to strengthen intellectuality related to religious moderation so that it is balanced in living every life.

This is because each group has its teachings, rules, and implementation with the same goal, namely carrying out the commands of Allah SWT, such as the obligation to worship and carry out His sunnah. Everyone has the right to determine their class and beliefs without having to be forced or blamed for decisions taken, as the Qur'an also says so (Utami, 2018). Thus, humans have been glorified by having a heart and mind so that they can determine for themselves what is good and what is bad for their future. In addition, if someone is forced to follow the teachings of a group that is not by the principles of his life, it will result in actions that harm himself or even others, such as spreading the ugliness of the group he follows because he feels that he is not in line with his thoughts, then there is a need for tolerance, both to others and to others. to different groups (Nurhuda, 2023).

Tolerance

Tolerance is the willingness to appreciate, respect, and accept the existence of other religious communities which are applied in the attitudes and behavior of both individuals and groups of people without any coercion. Applying an attitude of tolerance can produce a harmonious and peaceful life in carrying out a better life together among people of different religions and groups in an area (Khalikin & Fathuri, 2016). Meanwhile, inter-religious tolerance means actions taken on matters of a religious nature such as respecting beliefs, thoughts, behaviors, and teachings in inter-religious religions that reflect an attitude of tolerance towards people of other religions. Building tolerance between religious communities in Indonesia is not an easy matter, many challenges must be faced in making it happen. Such as not being open and closing one's ears to listen to other people's thoughts regarding the teachings of the religion being carried out, continuing to impose their will on other adherents so that they cannot carry out their religious obligations calmly, selfishly or are concerned with their religion and do not care about other religions (Suciartini, 2017).

Multicultural Education

Multicultural education means exploring the inevitability of God's gift that creates differences which include cultural, local, and global changes related to certain communities. So basically this education must be owned by everyone amid the rapid current of globalization, especially teachers/educators when looking at their diverse students (Mahfud, 2006). The term multicultural education can be used to describe various things, ranging from policies, educational strategies, plurality in society, human rights, humanity, and other relevant matters.

Multicultural education is a progressive and comprehensive approach to dismantling failures, discrimination, and deficiencies in education towards a better path of transformation.

In addition, he also tries to stay away from social and cultural reality to create a pluralistic-democratic society, through communication, negotiation, and interaction for the common good (Freire, 2002). The following are several things and principles that must be considered regarding multicultural education, namely: First, Pedagogic human equality, Second, realizing the best possible intelligence and practice of knowledge and lastly, fortifying oneself from the bad effects of globalization (Tilaar, 2009).

In general, multicultural means understanding diversity in a community in terms of customs, race, religion, and ethnicity. In Indonesia itself, pluralism is a theme that has received much attention from Muslim scholars in the 1980s, even today because this Pancasila state has a fairly high level of plurality, giving rise to a significant level of heterogeneity (Nizar, 2005). Here are several reasons why the issue of multiculturalism is interesting when juxtaposed with the Islamic religion, including:

1. Islam is a revealed religion so people often view this religion as a single face, but in reality, people's understanding of Islam can vary so that it allows diversification of religious understanding, both at the level of cognition and action.
2. Islam is a historical product that, when viewed from its development, requires comprehensive stages to look at the texts of religious teachings by using phenomenological, historical, and other criticism.
3. The Islamic dialectic with the outside world can get out of its essential mainstream to give birth to a new perspective on Islam.

These three things encouraged the birth of Islamic reformers who see and understand religion by contextualizing social reality to revelation (Princess & Nurhuda, 2023). This idea has become a trend and is very much loved, but care must also be taken so that it cannot be interpreted haphazardly by the general public or those interested in Islamic studies. In the future, the applicability of Islamic teachings is largely determined by the ethical commitment of humanity in the life of an increasingly open and democratic society based on social, multicultural, and global religious ethics (Mulkham, 2003). Meanwhile, the Al-Qur'an as the basis of religion was revealed for all humans and their creatures with various kinds of different backgrounds so that they can be used as provisions for wading through life both in this world and in the hereafter.

Islamic Views on Multicultural Education

Multicultural education in the Islamic view contains the value of respect for human rights starting from the rights of fellow Muslims, and non-Muslim rights to women's rights because Islam teaches equality so that it is obligatory for every Muslim not only to have monotheism but also to have social monotheism (Thaha, 2004). Social monotheism means upholding a just and ethical situation in society and prohibiting social, legal, and economic inequality.

Islamic studies, it is also introduced values and teachings that give mercy to the universe which includes humans, animals, plants, and all creatures that exist on earth. This shows how good Islam is in viewing and placing the position, dignity, and human dignity as individual beings and as social members in life (Hasan, 2005). At the beginning of the Prophet Muhammad's life in Medina, the first step he took was to unite the community consisting of several religions and tribes both in Medina and its surroundings to be able to give birth to the "Medina Charter" which is considered a strategic step in laying the foundations of national and state life. for a pluralistic society.

The Medina Charter contains rules regarding how to relate to fellow Islamic communities or other communities. And from this, it can be taken how the role of multicultural education participates in the success of goals that have nuances of faith and piety

to God Almighty. As well as taking on the role of instilling, appreciating, and disseminating the values of pluralism to create a harmonious life and help each other in diversity (Wiyanto, 2019). Especially in the Islamic religion which recognizes the principle of equality and human dignity in general because it glorifies them above other creatures as stated in the verse of the Qur'an surah al-Isra verse 70 which reads:

وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

Meaning: *"And indeed We have glorified the children of Adam and We brought them from the land to the sea. Then We provide them with good things and We give them more (prioritize them) with perfect advantages over most of the other creatures that We have created."*(Al-Mahalliy & As-Suyuthi, 1990).

From the verse above, it can be said that Islam declares basic human attitudes following multicultural education which aims to humanize humans both in terms of social status, property rights, judicial processes to law. This is because the Muslim community in Indonesia is the majority who adhere to cultural humanist principles so that it can become the main milestone and benchmark in promoting peace and harmony in a pluralistic society.

Whereas Islam teaches related to the perspective of multicultural education including monotheism (faith/piety), plurality (pluralism) as sunatullah, and finally freedom of religion (adhering to beliefs). Efforts to internalize the understanding of multiculturalism can be carried out through the family, school, or community with other existences that are different from them as a theoretical basis such as language, thoughts, or feelings (Truna, 2010). Multicultural education is also considered to be in line with maqosidu sharia which seeks to realize basic and general human interests, namely ad-din (the need for religion), al-nafs (the need for the soul), al-aql (the need for a reason), an-nasl (the need for offspring), and al-mal (the need for property) (Abdillah & Wahab, 1999).

Discussion

The Importance of Building Religious Tolerance in Indonesia Through Multicultural Education from an Islamic Perspective

Humans are social beings who still need other people to carry out their lives, just as religious people still need other religions to expand their brotherhood regardless of their beliefs. If people of different religions value and respect each other, it will look beautiful and the dream of being united will not just be wishful thinking but will come true. Brotherhood will also be formed with stronger bonds because even though they go through different paths they have the same goal, so that the relationship that is established becomes harmonious. The effort to form this brotherhood so that conflict can be minimized is tolerance (Hafidzi, 2019).

Conflicts can occur anytime and anywhere as an example of the relationship between Muslims and Hindus on the island of Bali. The majority of Balinese people are Hindus, but there are also non-Hindus such as Muslims, Christians, Catholics, Buddhists, Confucians, and others. This can be called multi-religious because the residents come from the six religions that have been recognized by the State of Indonesia. The multi-religious Balinese community is seen as harmonious, tolerant, and mutually appreciative, working together and helping each other. This view is confirmed by the results of a 2015 survey by the Ministry of Religion of the Republic of Indonesia regarding the Index of Inter-Religious Harmony in Indonesia that the

Province of Bali ranks second after the Province of NTT, even though this does not mean that in Balinese society there are no problems (Santiko, 2015).

The problem that occurs between religious communities in Bali is the emergence of interaction tensions between Hindus and Muslims who are not always harmonious or dynamic. Usually, the interaction tension that occurs is triggered by the construction of places of worship and religious education facilities, the wearing of the headscarf in schools, the rejection of Sharia-based tourism, the refusal to establish Islamic banks and others. Interaction tensions triggered by Muslim activities on the island of Bali, such as the implementation of recitations, are considered to disturb the peace of Hindus. The difficulty of obtaining permission from local Hindus to build places of worship such as mosques also makes it difficult for Muslims to carry out their prayers. Apart from that, Hindus also reject the existence of non-formal religious learning (Fahham, 2018).

The case above illustrates that the nature of great human nature is to like to disagree. Because, that difference is one of the main elements so that they can realize high wisdom as managers of this earth (Quthb, 2020). The differences that exist are God's way of making humans look more perfect because they complement each other, form each other, and fulfill their global role in managing and prospering this earth, following the general decision determined in Allah's knowledge. Allah wants to put these differences in a broad framework and includes various preparations, potentials, and strengths.

So in this view, faith does not kill and restrain it, but instead manages it, regulates it, and pushes it to the path of goodness by cultivating an attitude of tolerance among others. Tolerance can give birth to happiness in a person, this is because if fellow human beings respect each other and accept each other's strengths and weaknesses, it will create peace in the hearts and souls of each other (Khalaf, 1978). Tolerance can also prevent things that are not desirable because tolerance will form peace and avoid divisions between religious communities. Tolerance is very important and many positive impacts can be obtained if everyone applies it in life, especially in religion. Without tolerance, life will not feel calm. With tolerance, life will run peacefully.

Fostering an attitude of religious tolerance can be built through multicultural education and that can be started from the family as a solid concept and basis for oneself because the purpose of having a family is not just building friendship, establishing affection, continuing offspring, and reproducing. But the most important thing of all is to create an atmosphere of continuous education to give birth to the next generation who are smart and have good morals. One of them is multicultural education which introduces differences in nature, character, and others from an early age so that the values of tolerance are built (Ansari & Arifin, 2020).

In addition, multicultural education must also be implemented by schools where the institution is the right hand of the family so that it must continue what students have obtained while at home, such as one of which is multicultural education, namely with teacher and student discussions where students get an overview of contributions different cultures and people from other tribes. It can also display pictures or videos related to different tribes, races, and religions where they are involved in daily interactions so that with these various activities students are expected to be able to mediate if conflicts occur and observe social processes that occur between individuals and groups, then from That's where the values of tolerance are built (Munadlir, 2016).

Then multicultural education in a society where it has enormous capital in building a civilization and the development of the nation as an independent force. In addition, social

facts also show the opposite phenomenon where it has also contributed the most to the emergence of tension and conflict. So often society is likened to a double-edged sword, which means it can be positive and negative. If it can't be managed properly one day it can become an explosion that can destroy the pillars of nationalism. Therefore, there is a need for guidance regarding multicultural education in society, either by socialization or otherwise, so that prejudice, suspicion, hatred, and other things do not arise (Kamal, 2013). In Islam itself, it has also been explained regarding socialization and the introduction of diversity in the word of Allah Surah Alhujurot verse 13 which reads:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ

Meaning: *"O mankind, verily We created you from a male and a female and made you nations and tribes so that you may know each other. Indeed, the most honorable among you in the sight of Allah is the most pious. Verily, Allah is All-Knowing, All-Knowing."*

The verse above illustrates that difference is a sunnatuulloh that must be accepted by all humans, besides that it also implicitly provides an understanding to Muslims so that they foster religious tolerance through multicultural education with several points, including:

1. To be able to build an inclusive religious and diversity paradigm.

   An inclusive religious paradigm means that it is more concerned with applying religious values than just seeing and glorifying religious symbols. While the paradigm of inclusive diversity means making differences a foundation and a tool to build togetherness and solidarity for all human beings through real social actions that can enhance truth, peace, prosperity, humanity, and justice for the people.
2. To appreciate the diversity of culture, language, ethnicity, race, and religion.

   A sensitive attitude towards discriminatory issues regarding culture, language, or others, usually occurs sometimes in the family environment, for example, some who use Indonesian look like city people while those who use Javanese like village people. Or it also sometimes appears in the school environment such as there are students who already have a culture of bringing food from home are considered mama's children, while students who snack on their own in the school canteen are considered independent children. And it can also appear in society such as people whose religion is Christian / non-Muslim among Muslim-majority neighbors who feel ostracized. So this is where the need to take the role of multicultural education either by dialogue, socialization, or otherwise.
3. To Build a Gender-Sensitive Attitude.

   In social life, men and women are naturally different but have the same rights. Sometimes society requires men and women to behave differently according to their respective roles. To fulfill this expectation, there must be guidance from an early age to children so that in the future they do not discriminate based on differences in sex or gender.

   The three things above are the principles of faith, equality, and pluralism as mentioned regarding multicultural education in the previous Islamic perspective. Besides that, building the value of religious tolerance is one of the five basic and general things that must be owned by everyone, namely related to religious freedom because religious tolerance will not cause the loss of a person's religion, but through this religious tolerance can provide a new color that can be used as experience and insight to respect, appreciate, accept, and be open to differences in religions and groups including cultures that have been passed down from ancestors. There is Law Number 39 of 1999

concerning Human Rights which regulates the right to freedom of religion and worship, namely (Fatmawati, 2011):

1. Everyone is free to embrace their religion and worship according to that belief.
2. The state guarantees the freedom of everyone to embrace their respective religions and to worship according to their religion and beliefs.

The existence of a law that explains freedom of religion proves that everyone has the right to embrace any religion without coercion. Respecting the differences of each religion adherents requires an attitude of tolerance that must be applied by all parties, as a means of preventing various conflicts. Therefore, intolerance in life must be abandoned so as not to harm anyone and must start implementing an attitude of tolerance that can shape prosperity, peace, and unity in families, schools, and communities.
(Kurniawan 2019)

CONCLUSION

Based on the explanation above, it can be concluded that the Importance of Building Religious Tolerance in Indonesia Through Multicultural Education from an Islamic Perspective is to be able to build an inclusive religious and diversity paradigm, followed by respect for cultural, linguistic, ethnic, racial, and religious diversity. While the last is to be able to build a gender-sensitive attitude. These three things in Islam are under the principles of maqosidu sharia, one of which is related to ad-din/religion. Besides that, it is also supported by Law Number 39 of 1999 concerning Human Rights. The author hopes that this writing can provide knowledge about the importance of building tolerance amid differences, diversity, and a pluralistic society and open readers' minds regarding the role of multicultural education from an Islamic perspective so that it has a positive impact and benefits for all. Apart from that, it can also be a reference for further Islamic research that wants to discuss multicultural education and religious tolerance in Indonesia.

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