

**ISTAWA: Jurnal Pendidikan Islam (IJPI)**

P-ISSN: 2502-573; E-ISSN: 2541-0970

2021, Vol. 6 No. 1

<http://journal.umpo.ac.id/index.php/istawa/>

---

## **Cultural Management of Religious Tolerance in Multicultural-Based Islamic Education Learning in State Schools**

**Choirun Nisa'**

Institut Agama Islam Negeri (IAIN) Kudus Indonesia  
choirunnisa@gmail.com

**ABSTRACT:** *This article describes the management of a culture of religious tolerance in multicultural-based Islamic Religious Education (PAI) learning. Indonesia has much diversity, including ethnic diversity, culture, race, customs, religion, language, etc. In the world of education, especially in public schools or public schools, it is inevitable that students or school residents come from various regions and have different diversity, including religion. Students from diverse backgrounds can cause a sense of insecurity for minority students. This situation requires educators to provide religious education that teaches tolerance to students with different religions, races and cultures. Thus This manuscript study explores multiculturalism. This study uses an interpretive paradigm through a qualitative approach, the type of case study. Therefore, in this article, we will discuss the management of a culture of religious tolerance in multicultural-based PAI learning in public schools. The results of this study indicate that through the direction of a culture of religious tolerance in multicultural-based PAI learning that puts forward an ideology that understands, respects, and values human dignity wherever they are. Wherever they come from, emphasizing material from the Qur'an Surat al-hujarat Paragraph 13 can form students who have an attitude of religious tolerance and human values that can create harmony and harmonious relations between students of the same religion or different religions.*

Artikel ini menjelaskan tentang manajemen budaya toleransi beragama dalam pembelajaran Pendidikan

Agama Islam (PAI) yang berbasis multikultural. Indonesia memiliki banyak keragaman diantaranya keragaman suku, budaya, ras, adat, agama, bahasa, dan lain sebagainya. Pada dunia pendidikan terutama dalam sekolah negeri atau sekolah umum tidak bisa dihindari bahwa peserta didik atau warga sekolah tersebut berasal dari berbagai daerah dan memiliki keragaman yang berbeda, termasuk agama. Keadaan peserta didik dari latar belakang yang beraneka ragam ini dapat menimbulkan rasa tidak percaya diri bagi peserta didik yang minoritas, keadaan ini mengharuskan pendidik untuk memberikan pendidikan agama yang mengajarkan toleransi terhadap peserta didik dengan agama, ras, dan budaya yang berbeda-beda, dengan demikian kajian naskah ini mengupas tentang multikultural. Penelitian ini menggunakan paradigma interpretif melalui pendekatan kualitatif, jenis studi kasus. Oleh karena itu, pada artikel ini akan dibahas tentang manajemen budaya toleransi beragama pada pembelajaran PAI berbasis multikultural di sekolah negeri. Hasil penelitian ini menunjukkan bahwa melalui manajemen budaya toleransi beragama pada pembelajaran PAI berbasis multikultural yang mengedepankan ideologi yang memahami, menghormati, dan menghargai harkat dan martabat manusia di manapun dia berada dan dari manapun datangnya dengan penekanan materi dari al-qur'an surat al-hujarat ayat 13 dapat membentuk peserta didik yang memiliki sikap toleransi beragama dan nilai-nilai kemanusiaan yang dapat menciptakan kerukunan dan keharmonisan hubungan antara peserta didik yang seagama maupun beda agama.

**Keywords:** *Management, Culture of Tolerance, PAI, Multicultural.*

## INTRODUCTION

The country of Indonesia is called a multicultural country because Indonesia has 300 tribes that almost use 200 different languages. Besides that, Indonesia also has various beliefs and religions. This diversity is influenced by the geographical location of

Indonesia, which is in the international trade route. Indonesia's abundant wealth can make foreign traders come to Indonesia. Various foreign traders came to Indonesia not only to trade but also to spread religion. Thus, the Indonesian nation has a diversity of beliefs. The faiths recognized by the Indonesian people are Islam, Hinduism, Buddhism, Christianity (Catholic and Protestant), and Confucianism (Watra, 2020). The Indians brought Hinduism and Buddhism. Islam was brought by traders who came from Gujarat. Traders from European nations brought Christianity and Catholicism. Traders from China brought the Confucian religion.

Indonesian citizens have the freedom to choose their religion without coercion. The release of the Indonesian people to embrace faith, desire and practice their beliefs has been stated in the 1945 Constitution Article 28E paragraph (1) and paragraph (2), which reads:

“Everyone is free to embrace a religion and worship according to his religion, choose education and teaching, choose a job, choose a nationality, choose a place to live in the territory of the country and leave it, and has the right to return. Everyone has the right to freedom to believe in beliefs, to express thoughts and attitudes according to his conscience.” (Peraturan Pemerintah RI, 1945).

Thus, all Indonesian citizens have the right to embrace and practice religious teachings according to their wishes.

Indonesia is one of the largest multicultural countries in the world (Baidhaw, 2005). The worldview, substantively multicultural, is not a new thing in Indonesia. As countries that have declared independence, Indonesia has many ethnic groups, cultures, religions and others so that the Indonesian people can be called a multicultural society.

The diversity of the Indonesian people resulted in the birth of a culture. This cultural diversity is the wealth of the Indonesian nation, which is of very high value. However, on the other hand, the Indonesian people's cultural diversity or cultural differences can also cause social conflicts that threaten the disintegration of the nation, which can be seen through hatred, hostility, and even war. The condition of Indonesian society like that is the impact of being a multicultural society. Thus, diversity, diversity, or multiculturalism is one of the central realities experienced by society and culture in the past, especially in the present and future.

In simple terms, multiculturalism can be interpreted as acknowledging that a country or society is diverse and plural. Multiculturalism can also be construed as a belief in normality and acceptance of diversity. Such multiculturalism is seen as a reference, starting point and foundation for civilized citizenship. In this case, multiculturalism can be seen as a cultural basis for citizenship and education (Baidhawiy, 2005).

Education is an essential means of realizing a human generation that can contribute to the nation's progress. The progress of a nation can be seen from how much the government pays attention to increasing the level of education for its citizens. Investment in education, in essence, is to form the advantage of human resources (human capital), which must be done in the long term. To establish excellence in human resources, perseverance is needed to achieve maximum results, including from a multicultural perspective applied through Islamic Religious Education (PAI) subjects in schools (Ikhwan, 2017b).

Education is a cognitive transformation process of knowledge (transfer of knowledge) and a transformation of values or ethics (transfer of value). For this reason, education as a process in schools is a condition with valuable content that the educator has determined. The weights that have been standardized become a curriculum that must be delivered. Educators are allowed to innovate as long as it does not conflict with the purpose of education, namely to create civilized human beings in a broad sense (Daud, 1998).

Education is part of developing human resources in optimally developing individuals and having social abilities, providing solid relationships between individuals and the community and the surrounding cultural environment. Education is also a process of humanizing humans in understanding themselves, others, nature and their cultural background. Thus education cannot be separated from the culture that surrounds it. This is a consequence of the purpose of education which is to hone taste, initiative, and work.

Most have students with diverse backgrounds ranging from religion, race, or other cultures in public schools. Students interact and learn together in the same educational environment. The situation of students from diverse backgrounds can cause a sense of insecurity for minority students. This situation requires educators to provide religious education that teaches tolerance to students with different religions, races, and cultures.

Education has a vital role for the nation, especially amid the existing diversity, namely ethnicity, custom, race, religion, and others.

Especially in PAI subjects, there should be more emphasis on material about the importance of respecting cultural diversity (Albone, 2009). Considering that the Indonesian nation is a multicultural nation, the idea emerged to implement multicultural-based religious education to instil mutual respect and respect since school age. However, this public discourse has not yet developed and is still very limited, especially in the educational environment. At the same time, the cultural reality and the development of the nation's social, political and cultural conditions at various levels of society make multicultural education much needed.

Based on these problems, it is necessary to have an in-depth and ongoing study related to the management of a multicultural-based culture of religious tolerance in PAI learning to confirm the meaning of multicultural education from the perspective of Islamic education and formulate a PAI learning system with multicultural insight so that it will produce students who have positive attitudes tolerance, being able to respect and respect people who are different from themselves to increase the unity and integrity of the Indonesian nation.

### **Culture of Religious Tolerance**

The term tolerance in the social, cultural and religious context has the meaning of attitudes and actions that prohibit discrimination against different groups or cannot be accepted by the majority in society (Poerwadarminta, 2009). When linked to religion, there is the term religious tolerance, namely the majority adherents in a community respecting different faiths or other beliefs (Munawar, 2003).

Religious tolerance is also defined as a form of acknowledgement of the freedom of every citizen to embrace a religion that maintains his belief and freedom to practice his worship (Tilaar, 2000b). Religious tolerance asks for honesty, the greatness of spirit, wisdom, and responsibility to create a sense of solidarity and minimize selfishness in groups. The existence of religious tolerance does not make mixing or mixing one religion with another religion. However, realizing tranquillity, mutual respect, and even cooperation in building a community for a common goal (Munawar, 2003).

Based on the above understanding, it can be concluded that the management of a culture of religious tolerance is a management process to carry out a series of activities carried out to build beliefs and attitudes to accept religious diversity. In this case, students are expected to internalize the values made, such as the value of pluralism, inclusiveness, and dialogue between religions. As for religious

tolerance, there are several indicators. Religious tolerance indicators are all factors that are considered as the primary joints that contain essential fundamental values in realizing religious tolerance properly. If these factors cannot be fully realized, they will weaken tolerance (Kabry, 1995).

Abdul Muiz Kabry explained in his dissertation that the factors of religious tolerance include: First, religious freedom, namely that everyone is free to choose their religion voluntarily without feeling forced or coerced. Second, freedom of expression is to express one's thoughts and opinions accompanied by the responsibility and morality of the faith adopted so that it is beneficial to the people, both from the internal aspect of religion and from the external factor. Third, equal rights of all religions, namely placing groups of religious people in the same position, do not feel any discrimination so that open relationships are established. Internally and externally in matters that benefit all parties. Fifth, the ethics of spreading religion. Da'wah's target should be directed at people who have not embraced faith or to people of the same religion to increase their religious understanding. Sixth, maintaining social solidarity, where the majority group protects and preserves the existence of the minority group. Minority groups should be willing to cooperate and understand the aspirations of the majority as a process of social integration (Kabry, 1995).

The indicators of tolerance, according to Forst, as quoted by Thorsten Knauth can be developed in a pluralistic society, including *First*, the concept of permission which allows the majority group to guarantee the minority to live according to their beliefs as long as the supremacy of the majority is not questioned. *Second*, the concept of coexistence uses tolerance as a goal to avoid conflict in meeting group interests. *Third*, the idea of respect, namely mutual respect and acknowledgement between individuals and groups. *Fourth* is the concept of appreciation, namely the recognition given by ethical respect (Knauth, 2020).

Tolerance in the view of Islam has been explained in the Qur'an, one of which is Q.S. Al-Kafirun, namely Muslims, are prohibited from participating in all forms of worship and beliefs of infidels. The verse gives freedom of thought and performs rituals even though it is against Islam. Islam criticizes the trinity and offers monotheism, but Islam allows people of other religions to worship according to their beliefs. This is what is called religious tolerance. The verse also explains that as Muslim, we must have an attitude of tolerance towards non-Muslims, as long as it does not conflict with the

teachings of Islam, namely not mixing matters of belief or worship (Ikhwan, 2017a).

Everyone sometimes has difficulty being an inclusive religious believer. On the one hand, he maintains his identity (acknowledging the universalism of spiritual truth). On the other hand, he holds fast to his own choices. To be an inclusive person must be able to live in a pluralistic society and interact with others. Groups of people with diverse beliefs (Fachruddin, 2006).

Ethnic diversity and these differences provide strength and richness of culture and values and understanding of civilization. In another surah, it is also explained that there is no compulsion to enter the religion (Islam), and it has also been described in the Qur'an that the right way is apparent rather than the wrong way. Therefore, whoever disobeys the *thagut* and believes in Allah, then indeed he has clung to a *buhul* that is very strong and will not break, and Allah is All-Hearing, All-Knowing. The view of the Quran is that it is forbidden for Muslims to force non-Muslims to accept Islam as their belief.

### **Multicultural-Based Islamic Religious Education Learning Concept**

In the GBPP PAI in public schools, it is explained that Islamic religious education is a conscious effort to prepare students to believe, understand, appreciate and practice Islam through guidance, teaching and training activities by paying attention to the demands to respect other religions in the relationship of inter-religious harmony in society to create national unity (Muhaimin, 2008).

According to Zuhairini, Islamic Religious Education is an activity that aims to produce religious people. Thus religious education is directed at moral and character growth (Zuhairini & Ghofur, 2004). Abdul Majid explained that Islamic Religious Education is an effort to study knowledge in a planned manner to shape students into human beings of faith, and consciously and sincerely apply Islamic values in all sectors of life that are being or will be placed (Majid, 2012). Thus, PAI learning is not an activity that only leads to student indoctrination activities, so that the main focus of PAI must be clear.

Applicatively, PAI is not only focused on Islamic educational institutions such as madrasas and Islamic boarding schools. The state also carries out PAI, and the community at all educational institutions in the form of schools such as elementary, junior high, high school and vocational schools, and the development of the Inter-University

Center (PAU) carried out by Islamic Higher Education (PTAI). It did not rule out the possibility for Public Higher Education (PTU).

Multicultural education is education about cultural diversity in responding to demographic and cultural changes in the community environment. In PAI, multicultural education is based on the fact that God created humans with different gender, ethnicity, skin colour, culture, etc. However, the noble in the sight of God is pious.

According to Banks, the goal of multicultural education is education for freedom. This education assists students in developing knowledge, attitudes and skills in participating in a free and democratic society. Multicultural education develops freedom, abilities, and skills to break through cultural and ethnic boundaries in participating with other cultures and groups (Reissman, 1994).

Multicultural education reflects a balance between understanding cultural similarities and differences and encourages individuals to maintain and expand their own artistic and cultural insights. Several aspects in implementing multicultural teaching in the school structure are the absence of policies that inhibit tolerance, foster sensitivity to cultural differences, give students the freedom to celebrate religious holidays, and strengthen students' attitudes to feel the need to be involved in democratic decision-making.

Developing and implementing religious education with a multicultural perspective can be done starting from planning and continuing with the learning process in schools. The following explains the planning aspects and components in the PAI learning process with a multicultural perspective.

Planning has a vital role in determining the success of education. There is a term "no plan, no future", which means without planning. There is no future. With good planning, the quality of education cannot be guaranteed without exemplary implementation. However, poor planning will be an obstacle in achieving quality education. In planning the development of Islamic Religious Education with a multicultural perspective, stakeholders can formulate a vision and mission based on multicultural education.

Learning process. Several components that must be considered in learning are objectives, curriculum and materials, methods and approaches, and evaluation (Albone, 2009).

1. Purpose: In Law Number 20 of 2003 concerning the National Education System, article 3 it is emphasized that the purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative,



independent, and become a democratic and responsible citizen. Apart from faith and purity and noble character, "becoming a democratic citizen" is the keyword of multicultural education.

2. Curriculum and Materials: The scope of PAI includes the Qur'an, Akidah, Worship/Shari'ah, Morals, and History. In PAI learning, the teacher conveys knowledge material (transfer of knowledge), but the teacher must instil in students that we have our teachings in Islam. However, a Muslim not only carries out or does what has been taught in his religion but can also respect and respect followers and instructions of other religions. Thus, religious education with a multicultural perspective through material components can be applied and integrated into PAI learning.
3. Methods and Approaches: In determining the methods and approaches adapted to the material and conditions of students. According to Abdurrahman an-Nahlawi, strategies that can be applied in multicultural-based religious education can use several methods, namely the dialogue method, story method, parable method, example, application and practice, *ibrah* and advice, *targhib* (make happy) and *tarhib* (frighten) (An-Nahlawi, 1995). The technique that most influences students in multicultural-based PAI learning in realizing a culture of tolerance is exemplary. According to Syamsul Ma'arif, religious education in the future will no longer be aimed at students individually according to their religion but collectively and based on the common interests of each SMP-PT student. It is proposed to obtain the same material, which contains the history of the growth of all religions that developed in Indonesia. At the same time, the elementary level is replaced with character education, which instils moral values of humanity and universal goodness. Thus, it will enable students to understand pluralism and tolerance towards others (Ma'arif, 2005).
4. Evaluation: In the context of multicultural education learning, the evaluation process must be carried out objectively and fairly. When the assessment process is not carried out fairly, students will become suspicious of other students of different races, ethnicities, or customs.

Self-Development Activities: To create conducive interactions between students of different religions, self-development is the right tool. If there are students of other faiths in a school, teachers can work together to do extracurricular activities in dialogue forums between students (Nurcholish Madjid dkk, 1996). Dialogue between religious

communities should be instilled from an early age, including in elementary schools. However, the dialogue material is not related to creed or the concept of God but emphasizes more on universal human values or social aspects. In this case, religious teachers play an active role and organize students regardless of religion.

## **METHODS**

This study uses an interpretive paradigm through a qualitative approach, the type of case study. The selection of research locations in public schools is because of the state's vision of implementing tolerance with Indonesia's multicultural conditions. Data were obtained from school principals, PAI teachers, the community, and other parties involved, with data collection techniques using in-depth interviews, observation and documentation. The Miles and Huberman qualitative analysis model of data reduction, data display, and verification are used. They are checking the validity of the data using triangulation; credibility, transferability, dependability and confirmability. This research focuses on managing a culture of tolerance in Islamic Religious Education (PAI) applied in public schools.

## **FINDINGS AND DISCUSSION**

### **Multicultural-Based Islamic Religious Education Learning as an Effort to Develop a Culture of Tolerance**

For education to be considered a culture, a good education, according to Fuad Hasan, is carried out through three primary efforts: habituation, learning, and imitation (Hassan, 2004). Through habituation, it is expected that students are not burdened with doing good, even making it a necessity. Learning efforts require the seriousness of students to take advantage of what they know. The imitation effort has a goal to make good examples as a guide in carrying out every action.

Learning can shape character and become a positive culture in each student if it is carried out with three main pillars: *First*, students must develop a tolerant attitude, empathy, and sympathy as essential prerequisites for co-existential and pro-existential success religious diversity. *Second*, build mutual trust. Mutual trust is one of the most important social capital in strengthening society. *Third*, maintaining mutual understanding *and fourth*, upholding mutual respect (Naim & Sauqi, 2008).

Schools are required to develop two principles of transforming cultural values: First, recognising the reality of the cultural diversity of

the Indonesian people. Second, the cultural values in Indonesia with their variety need to be chosen to choose noble values that need to be maintained and leave values that no more extended function in the face of change (Tilaar, 2000a).

Through the application of these concepts, learning that takes place is not only a process of transferring information. Still, it can shape attitudes towards a more mature, wiser direction from democratic learning.

The multicultural education paradigm is implicitly regulated in Law No. 20 of 2003 concerning the National Education System. Education is held in a democratic, fair, non-discriminatory manner, upholding human rights, religious values, cultural values, and national pluralism. Instruction is organized as a systemic unit with an open and multi-meaning system (Peraturan Pemerintah RI, 2003).

Multicultural-based PAI learning is one of the PAI learning models associated with the existing diversity, whether religious, ethnic, linguistic, etc. This is done because Islam does not characterize many public schools. One class can consist of various students who are very diverse. There are different ethnicities, religions, languages, ethnicities, and so on.

To design a multicultural and ethnic relations strategy is classified into two, namely personal experience and teaching by the teacher. In personal experience, this can be done by creating: *first*, ethnic minority and majority students have the same status; *second*, have the same task; *third*, socializing, relating, sustainable and developing together; *fourth*, related to facilities, teacher learning styles and class norms. The teaching of teachers consists of: *first*, teachers must be aware of the ethnic diversity of students; *second*, curriculum and teaching materials should reflect ethnic diversity; *third*, curriculum materials are written in different regional or ethnic languages. If multicultural teaching is applied in schools, it will create a civilization that gives birth to tolerance, democracy, benevolence, help, tolerance, justice, beauty, harmony, and other human values. A multicultural-based school design is a necessity, provided that its presence does not obscure or create uncertainty about the identity of the existing group (Nurdin, 2006).

PAI learning with a multicultural perspective aims to form students who have multicultural values such as tolerance. Thus, education with a multicultural perspective must have: (1) The purpose of education is to develop a "cultural human" and create a "cultured human society". (2) The material besides the core material teaches and instils noble values of humanity, national values and values of ethnic

groups. (3) The method applied is a democratic method that respects aspects of the differences and cultural diversity of the nation and ethnic groups. (4) The evaluation evaluates student behaviour which includes appreciation, perception, and student actions towards other cultures (Maksum & Ruhendi, 2004).

Appropriate religious education materials can be taken from various sources which are grouped as follows: *first*, religious education materials sourced from spiritual messages, namely the Qur'an and Sunnah, especially in Surah al-Hujarat verse 13, "O people! Indeed, We have created you from a male and a female, then We made you into nations and tribes so that you may know one another." *second*, religious education materials that are sourced from facts, reality or the surrounding environment, can be in the form of historical facts and socio-religious practices that occur in the community (Mukhlisah, 2005).

One of the approaches used in educating the value of tolerance is the value clarification approach. The main focus of this approach is to help students use rational reasoning and emotional awareness to examine unique behaviour patterns and clarify and actualize their values.

Instilling tolerance values in multicultural-based PAI learning using a value clarification approach means delivering students a skill to clarify the matters that must be believed to become valuable individuals (Ikhwan, Anwar, & Mahmudah, 2021). This goal is achieved with the assumption that there is a process of students dealing with tolerance values in the value clarification approach. Students are invited to think about solving issues related to the value of tolerance.

The results achieved in learning about tolerance are students who can control emotions, become patient individuals, live life under pressure (under stress), overcome the difficulties they face, accommodate differences in viewpoints, and become easy to forgive.

When in PAI learning the values of tolerance are applied, then at that time students also learn the instrumental values of tolerance, namely about loving each other, working together, respecting friendship, being open and friendly, honest, how to respect others, negotiating, respecting others. Live in conditions of peace, avoid violence, praise courage, know that every human being has dignity (Kouchok, 2004).

Through tolerance learning, students are expected to display attitudes by the instrumental values of tolerance. For example, on the theme of religious tolerance, students are expected to respect people of different religions in life even though they are a minority, not to

commit acts of violence against people who have different faiths. Other faiths and establishing social relations full of peace as exemplified by the Prophet when preaching.

The approach to instilling tolerance values in learning using a value clarification approach requires a model to instil these values. One of the models used in this approach is the Problem Based Learning (PBL) model. The use of the Problem-Based Learning model intolerance learning also involves discussion. The discussion has high effectiveness in the cognitive and affective domains (Mulyana, 2005). Arguments also have a high level of student participation. Thus, through PBL mode, tolerance learning becomes more effective. In addition, the exemplary method also influences realizing a culture of tolerance in students through multicultural-based PAI learning. Learners. This example is not only done when in the learning process. The standard of educators is also carried out outside the learning process.

Based on the explanation above, if multicultural-based Islamic Religious Education learning can be applied in schools, it can create harmony and tolerance in social life between fellow Muslim students and between non-Muslim students. This is part of an effort to develop mutual interests and excellent and harmonious relations between students or people of the same religion or different religions. Thus, each religious group can carry out its part of the demands of their respective faiths, and the minorities do not feel distinguished or isolated.

## **CONCLUSION**

Multicultural-based PAI learning is one of the PAI learning models associated with the existing diversity, whether religious, ethnic, linguistic, etc. This is done because there are many public schools that in one class consist of various students who are very diverse, some with different ethnicities, religions, languages, ethnicities, etc. To realize a culture of tolerance in multicultural-based PAI learning, it is necessary to have a management that does not only involve stakeholders, but also educators, education staff, and so on, from educators or teachers, especially the emphasis on ideology based on the verses of the Qur'an letter al-Hujarat:13. Stakeholders must formulate a vision and mission to create a culture of tolerance applied by educators and education staff in every learning process and activity and is carried out by all school members. The material presented is not only in the form of doctrine or in the cognitive domain but also includes attitudes and skills or the affective and psychomotor domains.

If multicultural teaching is applied in schools, it will create a civilization that gives birth to tolerance, democracy, benevolence, help, tolerance, justice, beauty, harmony, and other human values. Thus, multicultural-based Islamic Religious Education learning can create peace and tolerance in social life among fellow Muslim students and non-Muslim students. This is part of an effort to develop mutual interests and excellent and harmonious relations between students or people of the same religion or different religions.

## REFERENCES

- Albone, A. A. (2009). *Pendidikan Agama Islam dalam Perspektif Multikulturalisme*. Jakarta: Balai Penelitian dan Pengembangan Agama.
- An-Nahlawi, A. (1995). *Pendidikan Islam di Rumah, Sekolah dan Masyarakat*. Jakarta: Gema Insani Press.
- Baidhaw, Z. (2005). *Pendidikan Agama Berwawasan Multikultural*. Jakarta: Erlangga.
- Daud, W. M. N. W. (1998). *Filsafat dan Praktik Pendidikan Islam Syed M. Naquib AlAttas*. Bandung: Mizan.
- Fachruddin, F. (2006). *Agama dan Pendidikan Demokrasi*. Jakarta: Pustaka Alvabet dan Yayasan INSEP.
- Hassan, F. (2004). *Pendidikan adalah Pembudayaan," dalam Pendidikan Manusia Indonesia*. Jakarta: PT. Kompas Media Nusantara.
- Ikhwan, A. (2017a). Development Of Quality Management Islamic Education In Islamic Boarding School (Case Study Madrasah Aliyah Ash Sholihin). *Al-Hayat: Journal of Islamic Education*, 01(01), 1-27.
- Ikhwan, A. (2017b). Metode Simulasi Pembelajaran dalam Perspektif Islam. *ISTAWA: Jurnal Pendidikan Islam*, 2(2), 1-34.
- Ikhwan, A., Anwar, S., & Mahmudah, N. (2021). Tahsin and Tahfidz Learning System at Integrated Islamic Elementary School ( SDIT ) Insan Madani During the Pandemic Covid-19. *Al-Hayat: Journal of Islamic Education (AJIE)*, 5(1), 1-11.
- Kabry, A. M. (1995). *Toleransi Beragama dalam Masyarakat To Dolo dan Masyarakat Islam di Toraja*. Jakarta: IAIN Syarif Hidayatullah.
- Knauth, T. (2020). *Tolerance a Key Concept for Dealing With Cultural and Religious Diversity in Education*.

- Kouchok, K. H. (2004). *Teaching Tolerance Through Moral & Value Education*. Oslo: Papers and Resources Materials for the Global Meeting of Experts.
- Ma'arif, S. (2005). *Pendidikan Pluralisme di Indonesia*. Yogyakarta: Logung Pustaka.
- Majid, A. (2012). *Belajar dan Pembelajaran Pendidikan Agama Islam*. Bandung: PT. Remaja Rosdakarya.
- Maksum, A., & Ruhendi, L. Y. (2004). *Paradigma Pendidikan Universaldi Era Modern dan Post-Modern: Mencari Visi Baru atas Realitas Baru Pendidikan Kita*. Yogyakarta: IRCiSoD.
- Muhaimin. (2008). *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*. Bandung: PT. Remaja Rosdakarya.
- Mukhlisah. (2005). Penelitian Ilmu-Ilmu Keislaman. *Qualita Ahsana*, 7(3), 16–17.
- Mulyana, R. (2005). *Case-Based Value Learning: A Challenging Issue for Teaching Religion in Indonesia*. Bandung: Remaja Rosdakarya.
- Munawar, S. A. H. Al. (2003). *Fiqih Hubungan Antar Agama*. Jakarta: Ciputat Press.
- Naim, N., & Sauqi, A. (2008). *Pendidikan Multicultural Konsep dan Aplikasi*. Jogjakarta: Ar-Ruzz Media.
- Nurcholish Madjid dkk. (1996). *Kerukunan Beragama; dari Perspektif Negara, HAM dan Agama-agama*. Jakarta: MUI.
- Nurdin, Z. A. (2006). *Gagasan dan Rancangan Pendidikan Agama Berwawasan Multikultural di Sekolah Agama dan Madrasah*. Jakarta: PT. Grafindo Persada.
- Peraturan Pemerintah RI. Undang-Undang Dasar 1945 Pasal 28E ayat 1 dan 2 (1945).
- Peraturan Pemerintah RI. Undang-Undang No. 20 Tahun 2003 Pasal 4 ayat 1 dan 2 tentang Sistem Pendidikan Nasional (2003).
- Poerwadarminta, W. J. S. (2009). *Kamus Umum Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Reissman, R. (1994). *The Evolving Multicultural Classroom dalam ASCD Publication*. New York.
- Tilaar, H. A. R. (2000a). *Paradigma Baru Pendidikan Nasional*. Jakarta:

Rineka Cipta.

Tilaar, H. A. R. (2000b). *Pendidikan Kebudayaan dan Masyarakat Madani Indonesia Strategi Reformasi Pendidikan Nasional*. Bandung: PT. Remaja Rosdakarya.

Watra, I. W. (2020). *Agama-agama dalam Pancasila di Indonesia: Perspektif Filsafat Agama*. Bali: UNHI Press.

Zuhairini, & Ghofur, A. (2004). *Metodologi Pembelajaran Pendidikan Agama Islam*. Malang: Universitas Malang.