

**THE IMPACT OF CONTEMPORARY AND MULTICULTURAL ISLAMIC
EDUCATION STUDY ON POSTGRADUATE STUDENTS OF
IAIN PONOROGO**

***PENGARUH STUDI PENDIDIKAN ISLAM KONTEMPORER DAN
MULTIKULTURAL TERHADAP MAHASISWA PASCASARJANA
IAIN PONOROGO***

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Abstrak

Abstrak Multikulturalitas masyarakat Indonesia mempunyai dampak positif dan negatif terhadap harmonitas antar suku, ras, budaya dan agama. Dampak positif terciptanya kerukunan, toleransi dan kekayaan budaya bangsa. Dampak negatif terjadinyaklaim atas adat dankonflik jika tidak dikelola dengan baik. Seperti halnya konflik yang sudah pernah terjadi di Ambon, Maluku Utara, Poso, dan Kalimantan Tengah. Hal tersebut memerlukan tinjauan lebih lanjut demi misi preventif atas konflik suku, ras, budaya dan agama. Penelitian bertujuan untuk menganalisis dampak pembelajaran studi pendidikan Islam kontemporer dan multikultural terhadap mahasiswa pascasarjana IAIN Ponorogo. Motode penelitian dilakukan dengan menggunakan metode kualitatif. Pengumpulan data diperoleh melalui wawancara, observasi dan dokumentasi. Jumlah informan 10 mahasiswa pascasarjana program studi pendidikan agama Islam tahun ajaran 2022. Analisis data dilakukan dengan reduksi data, penyajian data dan penarikan kesimpulan. Metode penyajian data menggunakan display data. Hasil penelitian menunjukkan bahwa studi pendidikan Islam kontemporer dan multikultural di program pascasarjana IAIN Ponorogo berdampak pada, (1) Peningkatan sensitivitas mahasiswa terhadap isu-isu kontemporer. Khususnya dalam memahami budaya yang berkembang di zaman modern beserta karakteristik masyarakat modern, (2) Pemahaman mahasiswa mengenai konsep multikulturalisme, khususnya dalam menyikapi perbedaan ras, suku, budaya, strata sosial, dan agama, baik dikampus maupun di masyarakat.

Kata Kunci: Studi Pendidikan Islam Kontemporer dan Multikultural, Mahasiswa, Pascasarjana IAIN Ponorogo.

Abstract

Abstract The multiculturalism of Indonesian society has positive and negative impacts on harmony between tribes, races, cultures and religions. Positive impacts on creating harmony, tolerance and the richness of the nation's culture. Negative impacts on claims on customs and conflicts if not managed properly. Like the conflicts that have occurred in Ambon, North Maluku, Poso and Central Kalimantan. This requires further review for the preventive mission of ethnic, racial, cultural and religious conflicts. The research aims to analyze the learning impact of contemporary and multicultural Islamic education studies on postgraduate students of IAIN Ponorogo. The research method was carried out using qualitative methods. Data collection was obtained through interviews, observation and documentation. The number of informants was 10 postgraduate students in the Islamic religious education study program for the 2022 academic year. Data analysis was carried out by data reduction, data presentation and drawing conclusions. The data presentation method used data display. The results showed that the study of contemporary and multicultural Islamic education at the IAIN Ponorogo postgraduate program had an impact on, (1) Increasing students' sensitivity to contemporary issues. Especially in understanding the culture that developed in modern times and the characteristics of modern society. (2) Students' understanding of the concept of multiculturalism, especially in addressing differences in race, ethnicity, culture, social strata, and religion, both on campus and in society.

Keywords: *Contemporary and Multicultural Islamic Education Studies, Student, Postgraduate IAIN Ponorogo.*

Introduction

Education is basically a unifying tool for a nation, developing maximum self-potential. Therefore, with education, it is hoped that all forms of differences can be minimized, and all citizens will have the same opportunity, be it rich poor, male, or female, can develop their potential optimally (Sangadji, 2016). But in reality, education is still not able to make it happen. However, real education is education that is able to recognize and accommodate all possibilities, and respect differences, both ethnicity, nation, and religion (Andaryuni, 2014). Educational institutions, especially Islamic tertiary institutions, are educational institutions that have strategic responsibility and role in developing Islamic education with a multicultural perspective. This is because Islamic tertiary institutions produce Muslim scholars (Arsyillah & Muhid, 2020). Education is an engineering tool that can lead a person to follow and believe in the truth obtained through the scientific framework it produces, it is the most powerful tool for the formation of one's personal character and the propaganda of cultural value that are considered important for the initiators of this science (Supardi, 2013).

Education that takes sides with diversity and accommodates differences is multicultural education. Multicultural education is a process of cultivating a way of life that respects, is sincere, and is tolerant of cultural diversity that lives in the middle of a plural society. James A. Banks defines multicultural education as: *“a field of study and an emerging discipline whose major aim is to create equal education opportunities for students from diverse racial, ethnic, social-class, dan cultural groups. One of its important goals is to help all student to acquire the knowledge, attitudes, and skills needed to function effectively in a pluralistic democratic society and interact, negotiate, and communicate with people from diverse groups in order to create a civic and moral community that works for the common good”* By this conceptualization, he sees multicultural education as a new field of study and discipline that aims to create equality in education. Effectively, multicultural education functions in the life of a democratic multicultural society. Meanwhile, Abdullah argues that multicultural education refers to learning appropriate knowledge, attitudes, and skills related to respect and respect for different cultures and other differences including race, ethnicity, religion, and others (Nugroho, 2016).

Also with the State Islamic Institute (IAIN) Ponorogo. State Islamic College located in the city of Ponorogo will print and produce professional and competent Muslim academics. In addition, the majority of students at IAIN Ponorogo come from Islamic boarding schools, a form of educational institution that is emotionally and culturally close. With multicultural education, it is hoped that students will be able to take part in a pluralistic and pluralist society. (Mania, 2017). Based on the observations of the research team, behaviors that intersect with multiculturalism values often occur, for example, culture and language. All academic elements of IAIN Ponorogo come from different tribes and cultures so the culture of the language used follows the existing ethnic community. In addition, differences in religious understanding also color the paradigm of thought of lecturers and students who have a background in several existing Islamic organizations. This diverse phenomenon will certainly raise various problems related to the values of multiculturalism. This is implied in the teachings of Islam itself which is about the value of equal rights.

Contemporary and multicultural Islamic Education Studies is a very urgent study to be applied to students. So that students have an understanding of the cultural

conditions that are developing in today's modern times and have an understanding of multiculturalism. Considering that this study has never been studied in an undergraduate (S-1) program and has only applied in a postgraduate program, this research aims to analyze the impact of contemporary and multicultural Islamic education studies on postgraduate students of IAIN Ponorogo. In terms of discussion, this subject has never been studied in the S1 program, but in terms of the application of multicultural education, it has been implemented in the (S1) program. Just as every subject lecturer has integrated multicultural education in the courses they teach, because explicitly multicultural education is in the core competencies in the learning curriculum, namely in the competence of social attitudes related to caring behavior (mutual cooperation, cooperation, tolerance, and peace). Core competencies are not to be taught but are formed through learning. Each subject must comply with the core competencies that have been formulated. In other words, all subjects taught and studied in the class must contribute to the formation of core competencies.

Method Research

This study uses qualitative methods, and data collection was obtained through observation, interviews, and documentation. Interviews were conducted with 10 postgraduate students of the IAIN Ponorogo Islamic Religious Education study program which consisted of three classes, class PAI A, class PAI B, and class PAI C. The first informant was Idris Akbar from class PAI A (called A), the second informant was Febi Januar from class PAI A (called B), the third informant was Achmad Nasrul Chaq from class PAI A (called C), the fourth informant, Linda class PAI B (called D), the fifth informant, Kamilia Layliyah Ramadhani from class PAI B (called E), The sixth informant, Joko Suprianto from class PAI B, at (called F), the seventh informant was Saiful ihwan, called class C PAI (called G), the eighth informant was Sumiatin from class PAI C (called H), the ninth informant was Umi Khoriroh class PAI C (called I), the tenth informant Robbin Dayan class PAI C (called J), the research interval was conducted in the 2022 school year.

Result and Discussion

Based on the results of interviews regarding the impact of contemporary and multicultural Islamic education studies on postgraduate students of IAIN Ponorogo in

the study program "Islamic religious education" class PAI A, PAI B and PAI C, the following data has been obtained:

Tabel 1. The impact of contemporary and multicultural Islamic education studies

Sensitivity	1. Contemporary issues	1. Religious moderation
	2. Characteristics of modern society	2. Multicultural
Understanding	Multiculturalism concept	1. Practical
		2. Populist
		3. Instance
		4. Religious equality

The Impact of Contemporary and Multicultural Islamic Education Studies on Postgraduate Students at IAIN Ponorogo

Based on the results of interviews with A, D, E, F, G, H, I, and J, shows that contemporary and multicultural Islamic education studies applied at IAIN Ponorogo postgraduate students in the "Islamic religious education" study program have an impact on increasing student sensitivity to issues contemporary issues, actual issues or modern issues. For example, in contemporary issues, namely students can understand religious moderation, religious moderation has become a hot topic of discussion in recent years because religious moderation is understood as a person's doctrine to understand the middle way, meaning not extreme right and extreme left. . Then students also understand more about the meaning of multiculturalism, namely responding to a difference in language, culture, ethnicity, and social strata both within the campus and society. As for modern issues, students can understand the culture that developed in modern times and the characteristics of modern society. So students conclude that the characteristics of society Modern are the first practical, everything you want is easy and easy to use. Second, populism, in today's era, everyone wants to be famous and exist. Then, thirdly, instant, namely doing whatever they want, without taking long, without difficulty

Isu-Isu Kontemporer

Based on the Big Indonesian Dictionary (KBBI) religious moderation means distancing from extremes or reducing violence. Whereas in Arabic models it means "alwasathiyah". In language "alwasathiyah" comes from the word "wasathan" with "sawa'un" which is the middle between two limits, or with fairness, which is in the

middle of the standard is mediocre (Shihab, 2019). Wasathan also means to keep from being uncompromising and even leaving the line of religious truth (Sugiyono, 2015). The word moderation then becomes moderator as a mediator in directing the meeting. Hasyim Kamali emphasized that moderate cannot be separated from the other two keywords, namely balanced and fair. Moderate does not mean that we compromise with the basic principles (ushuliyah) of religion which we believe in being tolerant of people of other religions, moderate means "confidence, right balancing and justice" without balance and fairness calls for religious moderation will be ineffective (Sutrisno, 2019).

The discourse of Islamic moderation in Islamic law is a view or attitude that always tries to take a middle position from two opposing and excessive attitudes so that one of the two attitudes in question does not dominate one's thoughts and attitudes (Kawangung, 2019). In other words, a moderate Muslim is a Muslim who gives every value or aspect that is contrary to a certain part no more than what it should be. Because each individual can free himself from the influences and biases of both the influence of tradition, mind, family, era, and place, then he can't present or offer those things that are only Allah (Ahmad et al., 2021).

Whereas multiculturalism comes from the words multi (plural) and cultural (about culture), here the term used is useful to explain a person's view of the variety of life in the world (Khairuddin, 2018). The birth of the understanding of multiculturalism has a background of the need for recognition of cultural pluralism, which has become the daily reality of many nations, including the Indonesian nation (Parsudi Suparlan, 2010). Therefore, from the beginning, multiculturalism must be based as an ideology which is a tool or vehicle to increase respect for the equality of all humans and their humanity which is operationally realized through its social institutions, namely culture as a guide in the daily life of a group of people.

In this context, multiculturalism can be interpreted as a concept that legitimizes cultural diversity (Suatama, 2019). We see the strength of the principle of equality and recognition in various definitions of multiculturalism. Multiculturalism is an acknowledgment of the right to life of local cultures. So what is emphasized in multiculturalism is tolerance towards other cultures in expressing their culture. Multiculturalism is not a view that closes itself to other cultures but requires dialogue

with other cultures, which sit on the same level and stand on the same level as other cultures (H.A.R. Tilaar, 2004).

Characteristics of Modern Society

The development of the times and the emergence of various kinds of technological tools consciously affect a human character. Humans are driven to use technological tools to make life easier. However, technology can have a positive impact and can also have a negative impact depending on how the technology is used (Mc. Mahon, 1997). Just like mobile phones, today's people no longer need to bother looking for information through TV, radio, newspapers, and magazines. But when it comes to information, it can already be accessed via the internet such as Google, Mozilla, Google Chrome, YouTube, and the like (Bourdieu, 1986). Besides that, if someone wants to communicate remotely, they no longer need to send letters, but can simply use the WhatsApp, Instagram and Facebook applications. This habit is already attached to modern society in everyday life. So that one of the characteristics of modern society is practical, that is, it likes to use goods or things that are used and always wants to be easy.

Nowadays, it seems that it is no longer surprising that humans are competing with each other to be famous and exist. The reason is that times are getting easier for humans to play in cyberspace. For example, it is easy to upload photos, upload pictures and information, where cellphones are currently equipped with various applications such as WhatsApp, Instagram, Facebook, and the like. In fact, in the last few years, the YouTube application has become almost a reference for every human being to create content so that it can be known by many people, get praise, and earn money. So one of the characteristics of modern society is populist, that is, it wants to exist. or want to be known by many people (Hafni, 2018).

Then, the next characteristic of modern society is instanced, that is, when carrying out any activity or whatever, you always want an action that doesn't take long (it has to be fast). For example, the use of audiobooks, namely recording media discusses the contents of the text in books. Audiobooks are recording media that rely solely on the sense of hearing. So with the advent of this technological tool, a person's interest in reading has drastically decreased (Anis Ma'rufah et al., 2021). Moreover, coupled with the emergence of visual and audiovisual media such as TV, mobile

phones, laptops, and others. So modern society is increasingly comfortable with these technological tools because they think that technological tools are faster for finding information than reading books. This is what has been proven in our society (Anwas, 2015).

All the information above, it shows that the study of contemporary and multicultural Islamic education at the IAIN Ponorogo postgraduate program has an impact on increasing student sensitivity to contemporary issues. Especially in understanding the culture that developed in modern times and the characteristics of modern society.

The Impact of Contemporary and Multicultural Islamic Education Studies on the Understanding of Multiculturalism of Postgraduate Students at IAIN

Based on the results of interviews with B, D, E, F, G, H, I, and J, it shows that contemporary and multicultural Islamic education studies are applied at the postgraduate IAIN Ponorogo in the study program "Islamic religious education" so that 98% of students understand multiculturalism. . This can be seen from before studying contemporary Islamic education studies and multicultural students' understanding of multiculturalism was only around 45%, but after studying these studies student understanding increased to 99%. Every student has different variations in interpreting multiculturalism, but in essence it is the same that multiculturalism is a person's view in responding to differences in language, culture, ethnicity, race, social equality and religion. They consider that the study of contemporary and multicultural Islamic education studies is very important to be applied in tertiary institutions, especially in postgraduate or Masters program students. The goal is to give birth to a generation that has a tolerant attitude towards anyone both on campus and in society.

The impact of contemporary and multicultural Islamic education studies applied at the postgraduate IAIN Ponorogo in the "Islamic religious education" study program makes students not only understand multiculturalism, but students also can to apply positive things in their daily lives such as respect for others' friends, mutual respect, and tolerance. Besides that, they also continue to learn in responding to a difference from various aspects, they assume that if someone wants to respect the differences in others, chances are that other people will also respect the differences in them. The output of this attitude of tolerance is mutual acceptance of one another's differences. This was realized

by students in responding to differences in language, culture, ethnicity, race, social equality, and religion not only on campus but also in society.

As in a theory of multiculturalism has the following concepts:

Race equality

According to Gill and Gilbert, the race is a biological sense that describes a group of people who can be distinguished according to the physical characteristics produced through the production process. Often race is a social status defined by cultural terms rather than race and biological terms. Sometimes the differences between ethnic groups consist of more than one culture (Balaram Naik, P Karunakar,1 M Jayadev, 2013). According to Hargett, Galam Kandal defines race as a biological term, which is used to group members of those of the same species that are distinguished from others (Liliweri, 2011). So that it can understand that race is a form of difference that is inherent in a person, certain groups and societies, where there are differences in each form they have, such as skin color, hair and life principles. Thus, concretely racial equality is interpreted as an understanding which states that every person or group of people has differences, but must still respect and respect these differences.

Tribal equality

A tribe is a social group in a social or cultural system that has a certain meaning or position that is obtained because of lineage, customs, religion, language, and so on. Members of ethnic groups may have similarities in history or ancestry, languages (which are often used or not), value systems, customs, and traditions (*Ensiklopedia Nasional Indonesia*, 1990). Tribe indicates an understanding of certain bloodlines and customs that have been colored from generation to generation. Theoretically, ethnicity provides knowledge about the lifestyle of a group of people who recognize that the habits of life they practice are self-identities that cannot be abandoned. From this, it can be concluded again that an understanding of ethnicity has a simpler meaning because it only revolves around the living habits of a group of people based on lineage and customs. Equality of social strata (Siburian, 2017).

The term social stratification

comes from strata and stratum which means layers. Because of this, social stratification is often translated as stratification of society. A number of individuals who have the same position (status) according to the size of society are said to be in one

layer (stratum). Social stratification is a system of individual and group differences in society, which places them in different social classes hierarchically and provides different rights and obligations between individuals at one layer and another (Muin, 2004):

Social stratification or social stratification basically talks about dominating social resources. Social resources are everything that society views as valuable. Social stratification is the division of the population or society into hierarchical (level) classes. The above social stratification, of course, does not apply in general, because each city or village has different characteristics (Maunah, 2015). The social stratification system is the difference between the population or society into stratified classes, which are manifested in high class, middle class, and low class. groups in a social system. The classification into these classes is based on a particular social system into more hierarchical layers according to the dimensions of power, privilege, and prestige (Darmansyah, 2010).

Religious equality

Religion is a form of diversity in society. Although every religion teaches goodness, it is not uncommon for religion to be used as a place to ignite conflict (Maunah, 2015). To avoid this, it is necessary to socialize the importance of peace and unity as contained in the teachings of every religion. Thus, one of the meanings of religious equality is that all religions intend to bring their adherents closer to God. To achieve this, the teachings of every religion teach that from here the meaning of religion is emphasized, namely not bad (Anatolia, 1923). Religion has a very important role in social life. Because it becomes a guideline for the community and directs it to good and correct behavior in everyday life. Religion is also a differentiator between good and bad deeds, opening up the pattern of human thinking to know what is permissible and what is not permissible. So that religion is also called a brightener in life (Siburian, 2017).

All religions certainly teach what is good and right, but in different ways, so one cannot say that only one religion is right and the other religions are wrong. A belief that varies in a place is a common thing, but how does the influence of the diversity of beliefs on social life (Akhmadi, 2019). An influence of religious differences on social interaction in society must have a more negative effect than a positive one. The existence of differences in beliefs is one of the reasons why a conflict occurs in several

places, but the conflict is actually due to individuals not because of religious differences, these religious differences are only the reason why there should be conflict. From all the information above, it shows that the study of contemporary and multicultural Islamic education at the IAIN Ponorogo postgraduate program has an impact on students' understanding of the concept of multiculturalism, especially in addressing differences in race, ethnicity, culture, social strata, and religion, both on campus and in society.

Conclusion

Contemporary and multicultural Islamic education studies have had a fairly good impact on the understanding of postgraduate students at IAIN Ponorogo, especially the Islamic religious education study program for the 2022 academic year. This is evidenced by (1) the increased sensitivity of students to contemporary issues. Such as the issue of religious moderation, which is understood as a straight path or people who are neither extreme right nor extreme left. Then the sensitivity of students to modern issues is multicultural, namely a person's perspective in responding to differences in language, culture, ethnicity, social strata, and the like. Students are also able to understand the culture that developed in modern times and the characteristics of modern society. Student understanding of the characteristics of modern society is practical, populist, and instant (2) Students' understanding of the concept of multiculturalism, especially in responding to differences in race, ethnicity, culture, social strata, and religion, both on campus and in society. So that the impact of multiculturalism makes a person be tolerant of each other, meaning that they accept each other's differences.

At the end of this writing, the author tries to participate in advancing the world of Islamic religious education in the context of creating religious awareness in different environments, fostering an attitude of tolerance for diversity, and respecting the existence of various groups, groups, and diversity. Another thing that is important in the impact of students on multicultural understanding is none other than building student discourse about diversity that is moderate and inclusive. In essence, the impact of multiculturalism makes a person to be tolerant of each other, meaning that they accept each other's differences.

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