



Multicultural Islamic Education of Nurcholis Madjid Perspective: A Literature Review

Madakir^{1,2}; Slamet Firdaus³; Hajam³; Abas Hidayat^{1,4}

¹ Doctoral Student, Institut Agama Islam Negeri Syekh Nurjati, Cirebon, Indonesia

² Headmaster, SMP Negeri 1 Kedokan Bunder, Indramayu, Indonesia

³ Assoc. Prof., Institut Agama Islam Negeri Syekh Nurjati, Cirebon, Indonesia

⁴ Lecturer, Sekolah Tinggi Ilmu Kesehatan, Cirebon, Indonesia

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Abstract

Reduced values of tolerance cause disharmony in religious and social relations. Socio-religious conflicts in society are very disturbing peace and tranquility. The humanitarian problem is an explicit attitude towards changes that occur and causes conflicts between religious communities due to the diverse beliefs and attitudes of claiming the truth of one's group and assuming other groups are infidels (Takfiri groups). The purpose of this study is to analyze the thoughts of Nurcholis Madjid on the concept of multicultural Islamic education from several journals. The research method uses a literature review study approach. The data from 26 articles from national and international journals. The results of the study, according to Nurcholis Madjid, there is no coercion in religion. Because if Allah willed, indeed, they would become one people. God deliberately made human beings of differences to know and understand each other. This can be used as a concept for implementing multicultural Islamic education that needs to be instilled in students to erode intolerant (radical) ideas. The idea of Tasamuh and Tawassuth, which does not leave the Islamic Aqidah, is vital to be planted to produce a superior generation that can bring peace and togetherness to differences.

Keywords: *Islamic Education; Multicultural; Nurcholis Madjid*

Introduction

Indonesia has recently been facing religious problems with the emergence of religious ideologies or sects on behalf of Islamic groups, which some other Muslims consider a hard-line groups (Faiqah & Pransiska, 2018). For example, the Indonesian government dissolved HTI (Hizbut Tahrir Indonesia) because it was considered a complex group, ISIS and its derivative organizations, and other radical Islamic groups that could disturb the peace and harmony of religious communities in Indonesia. These groups cause followers of other religions to be phobic of Islam. Therefore, it is necessary to cultivate an attitude and understanding of Islam towards the current and future generations of Islam to have a

character as a Muslim who is *Rahmatan Lil'ālamīn*, which is to provide coolness and peace for the continuation of harmony in life and to maintain the values of religious tolerance. Education about multiculturalism has a vital role in instilling attitudes and understanding of Islam (Nuridin et al., 2021; Sumarna et al., 2021; Ulfa et al., 2021).

One Indonesian figure who has many thinkers related to multiculturalism in Islamic religious education is Nurcholish Madjid (1939-2005). (Safitri & Manshur, 2016) explained that Nurcholish Madjid is an Indonesian Islamic thinker who has many thoughts in various scientific fields, especially the idea of moderation in Islamic education. Nurcholish Madjid is a neo-modernist figure who has several thinking characteristics: First, trying to build a more modern Islam without leaving the slightest Islamic intellectual heritage. Second, using a more modern methodology of understanding the Qur'an and Hadith, namely the historical, sociological method with a contextual approach. Third, socializing ideas and thoughts by first doing self-criticism and then shock therapy against the backwardness of opinions and attitudes of Muslims.

Nurkholis Madjid's thoughts related to the reality of the description of multicultural Islamic education, there is essential conformity about understanding the meaning of difference and modernizing Islamic understanding. Therefore, it is necessary to apply the idea of Nurkholis Madjid to manage Islamic education that can form a personality that is tolerant, peace-loving, polite, and has noble character to answer the challenges of intolerance (radicalism). This study aims to explore and analyze Nurcholis Madjid's thoughts about the concept of multicultural Islamic education.

Methods

The method used in writing this paper is a qualitative approach using a literature review study by collecting data through a search on Google Scholar and obtaining data sources from several articles from national and international journals. Based on Google Scholar articles related to multicultural Islamic education from the perspective of Nurcholis Madjid from 2021 to 2022, the authors reviewed 26 articles using a random selection technique. Then the authors conducted a content analysis to obtain the contents of articles related to multicultural Islamic education from the perspective of Nurcholis Madjid.

Results and Discussion

Safitri & Manshur (2016) stated that Islamic education is critical for two reasons. First, education will be the basis of Islamic values that will guide a person towards the totality of his self-servitude to Allah SWT by actualizing the teachings of Islam as a whole in all aspects of life. Second, Islamic education becomes essential when the Islamization of knowledge can formulate. Without the contribution of Islamic educational institutions, Islamization cannot realize. The process of preaching Islam is carried out in the context of the totality of a creature's servitude to God.

Nurcholis Madjid's idea of education carries two concepts. First, the modernization of Islamic education by implementing pluralistic education and liberalism leads to the liberation of the human frame of mind. Second, education for all (inclusive). This thought can open Islamic intellectual insight into the civilization of a nation. In this case, he bequeathed two educational institutions, a form of implementation of his concept of thought, namely Paramadina higher education and Madaniyah educational institutions.

Table 1.
Results of article reviews

No	Author (s) and publication year	Article title	Journal name	Volume (issue)	Content
1	Azmi (2022)	The practice of tolerance values of SMA Negeri 3 Palangka Raya students as a form of religious moderation.	ISLAMIKA	4(1)	Islamic religious education is very multicultural.
2	Sa'dijah & Misbah (2021)	The internalization of Islamic religious education in shaping student attitudes and behavior.	Jurnal Kependidikan	9(1)	Indonesia is a multicultural country.
3	Arifin (2021)	Inculturation of Islamic religious education in the midst of a multicultural civilization of race, ethnicity and religion: A Case Study at the Bali Bina Insani Foundation, Tabanan Bali.	TRILOGI: Jurnal Ilmu Teknologi, Kesehatan, dan Humaniora	2(1)	Islamic religious education is an effort to prevent conflict and radicalism and foster harmony between religious communities.
4	Mas'udi (2021)	Development of Islamic religious education curriculum based on Multicultural.	Jurnal Ilmu Pendidikan Islam	19(1)	Multicultural Islamic religious education is learning to live in differences.
5	Shofwan (2022)	Study of the concept of multicultural education in Islam.	ISLAMIKA	4(1)	Multicultural as a meeting point to overcome the problem of difference
6	Ruslan (2021)	Multicultural Islamic education.	Jurnal Ilmu Al-Qur'an dan Tafsir Nurul Islam Sumenep	6(1)	The teachings of Islam are containing the principles of democracy and justice.
7	Asripa et al. (2021)	Pluralism in the perspective of Gus Dur and Nurcholish Majid's thoughts.	FALASIFA: Jurnal Studi Keislaman	12(02)	Understanding the concept of pluralism Gus Dur and Nurcholis Madjid
8	Syaibani & Salik (2021)	Education of tolerance among religious people through Islamic religious education (Thoughts of Gus Dur).	AL-FIKRAH: Jurnal Studi Ilmu Pendidikan dan Keislaman	4(2)	The concept of thought by Nurcholis Madjid and Gus Dur is intellectual toward the meaning of tolerance. Pluralism is essentially appreciating and respecting differences.
9	Zulkarnaen (2021)	The concept and values of multiculturalism in Islamic basic education.	Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam	10(2)	Pluralism is essentially appreciating and respecting differences
10	Budiono (2021)	The urgency of multicultural education in the development of Indonesian nationalism.	Jurnal Civic Hukum	6(1)	Multiculturalism and Pluralism can achieve goals together
11	Surawardi (2021)	Education of understanding Islam Nusantara.	Al-Falah: Jurnal Ilmiah Keislaman dan Kemasyarakatan,	21(1)	Public understanding of religious teachings is very influential on the emergence of moderate and inclusive attitudes.
12	Nasution & Syafieh (2021)	Reject stigmatization (Efforts to deradicalize the Modern Islamic Boarding School [PPMI] Assalaam Surakarta, Indonesia).	TSAQAFAH	17(1)	The implementation of Islamic boarding school education is to teach parenting methods through a democratic attitude, strict discipline, and persuasion in solving problems.
13	Hasibuan & US	Islamic Education, Social	Asatiza: Jurnal	3(1)	The awareness of a

(2022)		Change, and Development in Indonesia.	Pendidikan			multicultural society must support uniting diversity through education that embodies civilization.
14	Salam & Jauhari (2021)	The Inculcation of Multicultural Values at the Santri of the Al-Hasani Al-Latifi Islamic Boarding School Kauman Bondowoso.	Kuttab: Jurnal Ilmu Pendidikan Islam	5(1)		Education in Islamic boarding schools must increase students' awareness of multicultural attitudes.
15	Khairiah (2021)	Conflict in society: management of multicultural education can shape Wasathiyah Islam in Indonesia.	At-Ta'lim: Media Informasi Pendidikan Islam	20(1)		Management of multicultural education can shape Wasathiyah Islam
16	Fuady et al. (2021)	Nasaruddin Umar's tolerance as a solution to overcome radicalism	Journal of Multidisciplinary Studies	5(1)		The emergence of radicalism does not originate from adherents of Islam.
17	Faridah (2018)	Multicultural Based Islamic Religious Education.	Al-Mabsut: Jurnal Studi Islam dan Sosial,	12(2)		Awareness of the presence of God in humans, will encourage them to carry out His commands and stay away from His prohibitions
18	Duryat et al. (2021)	Bhinneka Tunggal Ika and social conflict (Indonesian multicultural treasures in the post Truth era)	Journal Sociohumaniora Kodepena	2(1)		The content of the Islamic religious education curriculum immediately emphasizes understanding and efforts to live in the context of religious and cultural differences broadly.
19	Bakti (2022)	Countering Atheism: a Studies of Aqidatul Awwam Book.	Journal of Comprehensive Science	1(1).		Islamic thought on awareness to face the modern world.
20	Ula (2021)	Actualization and Internalization of ASWAJA Character Education Values for Islamic Higher Education Students in Era 4.0.	An Nahdhoh Jurnal Kajian Islam Aswaja	1(2)		Social transformation started by Islam
21	Fahrudin et al. (2021)	Internalization of multiculturalism values through Islamic education; The interrelation of the Tri Centers of Education in the multireligious society of Balun Lamongan village.	Indonesian Journal of Islamic Education Studies (IJIES)	4(1)		Indonesia is dubbed "mega culture diversity" because its existence contains supercomplex diversity. No less than 250 ethnic groups, complete with 500 different languages in each ethnic group, make Indonesia a strong country in the cultural context.
22	Taufiqurrohman & Rizqi (2021)	The concept of religious pluralism in the Al-Qur'an.	Manarul Qur'an: Jurnal Ilmiah Studi Islam,	21(2)		The teachings of religious plurality signify a basic understanding that all religions are given the opportunity to live, in a way and way according to the order of life so that they can compete in goodness.
23	Anah (2021)	Indonesian Islamic Society in the Modern and	Jurnal Keislaman,	4(2)		Understanding culture as the result of human

		Contemporary Century.				cultivation in two forms, namely intellectual (philosophical thought, literary arts), and objects (historical objects).
24	Maragustam & Wibisono (2021)	Internalization Of Religious Values Based Pesantren (Study of SMA Muhammadiyah 01 Metro Lampung).	Akademika: Jurnal Pemikiran Islam	25(2)		The essence of meaning for the cultivation of religious values, namely closeness (Taqarrub) only to God and doing good to others (Akhlaq)
25	Hitami (2021)	Pluralism Values in Nusantara Interpretation.	Journal for Southeast Asian Islamic Studies	17(1)		There are three things in terms of religious pluralism. First is the exclusive attitude in looking at other religions. This attitude views other religions wrongly, which misleads the people; Second, an inclusive perspective views other religions as implicit forms of the religion we believe in; and third, a pluralist attitude. This attitude can be expressed in various formulations.
26	Budiantoro & Saputri (2021)	Development of multicultural Da'wah in the Digital era	Indonesian Community Development Journal	2(1)		In Indonesia, most religious people have not socialized their spiritual teachings with the plurality of people's lives from various aspects in the context of religion. The urgency or significance of the development of multicultural Da'wah.

Azmi (2022) stated that Nurcholish Madjid's thoughts include, First, multicultural education has existed since the Prophet Muhammad SAW. Islam does not recognize a class system because it is not by the function and character of the servant (Abdullah). Still, there is only one level in which all individuals have the same rights and obligations. Second, in the Indonesian context, the foundation of multicultural education is Pancasila and the 1945 Constitution. Third, the characteristics of multicultural education in Islam have three elements, namely: (1) principles, justice and fairness; (2) the principles of humanity, togetherness, and peace; (3) developing an attitude of acknowledging, accepting, and appreciating cultural diversity based on the Qur'an and the Hadith of the Prophet Muhammad SAW. It is stated that Islamic education follows multicultural teachings. Islamic teachings on the meaning of multiculturalism have long been introduced in everyday life, but the word multicultural has only recently become popular.

Sa'dijah & Misbah (2021) said that Nurcholis Madjid's view about the differences in life, namely that Indonesia is a multicultural country with various tribes, cultures, customs, and religions. The religions and beliefs of the Indonesian people are very diverse. The population adheres to Islam, Christianity, Catholicism, Buddhism, Hinduism, and Confucianism. Its operational basis is the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System article 30 number 3 that

religious education can be carried out through formal, non-formal, and informal education. Two objectives of learning religious education in schools. First, form a person who fears God. Second, how (religious education) can be a means of strengthening society and nationalism.

Arifin (2021) stated that Nurcholish Madjid views pluralism positively in multicultural Islamic religious education. Positive efforts in preventing inter-religious conflicts, preventing religious radicalism, and fostering the realization of a respectful attitude towards plurality. Because multicultural religious education has a vision and mission to realize a religion that is more polite, dialogical, appreciative of plural, and cares about the problems of transformative community life.

Mas' udi (2021) stated that the characteristics of Islamic religious education based on multiculturalism are learning to live in differences, building and maintaining mutual trust, understanding and mutual respect, conflict and reconciliation without violence. The development of a multiculturalism-based Islamic Religious Education curriculum can be done through the materials of the Qur'an, Fiqh, morality, and Islamic history. In developing the curriculum, it is necessary to develop the principles of integrated material, knowledge construction processes, educational equality, and reducing prejudice.

Shofwan (2022) explained that Nurcholish Madjid stated, The principle of humanity both individually and collectively with its various dimensions. Experimentally, *Sawa'* came to the fore and reached an encounter between a very wide multicultural world. Because when humans live, they are faced with encounters about religions, it is as if they get an intercultural experience.

Ruslan (2021) stated the view of Nurcholis Madjid in an Islamic perspective that education with the principles of multiculturalism, democracy, and justice is in accordance with Islamic doctrine and the historical experience of Muslims. Islamic teachings that contain principles, democracy, and justice are contained in the Qur'an surah al-Shura verse 38.

Asripa et al. (2021) stated that in a pluralistic Indonesian society, confusion of understanding in the various structures of community groups cannot be avoided. Therefore, it is important to understand how Gus Dur and Nurcholish Majid view pluralism as an understanding concept that can unite this great nation.

Syaibani & Salik (2021) explained that the concept of Islamic religious education learning can be integrated with the concepts of Gus Dur's thinking, so as to create an alternative learning in increasing tolerance among the community, especially among students. The concept combines the thoughts of Nurcholis Madjid with Abdurrahman Wahid as a wealth of knowledge.

Zulkarnaen (2021) stated that according to Nurcholis Madjid the essence of religious pluralism is to respect and respect differences. Strengthening the identity of each religion will emphasize religious plurality and emphasize the value and meaning of pluralism.

Budiono (2021) stated that the reality of Indonesia's diversity is said by Nurcholis Madjid in the perspective of positive law, the ideology that is set as the basis of the state is a must, namely binding and forcing all elements of the nation to obey it. Therefore, pluralism and multiculturalism must be the focus of attention in a pluralistic society structure so that people's lives can be maintained and common goals can be achieved.

Surawardi (2021) stated that in Nurcholis Madjid's thesis he emphasized the emergence of a moderate and inclusive attitude in fighting for a universal agenda for the advancement of human civilization. Public understanding of religious teachings is also an important factor that hinders people's views on multiculturalism.

Nasution & Syafieh (2021) stated that, according to Nurcholish Madjid, pesantren was established as an Islamic educational institution that provides training, especially regarding parenting carried out by pesantren. Pesantren must be democratic in teaching aspect, strict (authoritarian) in discipline aspect, and use a persuasive approach in problem solving process.

Hasibuan & US (2022), in the perspective of the development of Islamic education, regarding social change in society, it is not easy to unite a diversity without being supported by the awareness of a multicultural society which is of course formed from education which later turns into civilization. Indonesian society is the most pluralistic society in the world, apart from the United States and India.

Salam & Jauhari (2021) in the Bank's perspective, what is given in order to increase the awareness of students or students towards multicultural attitudes to be good and strong, can be a good distribution of pedagogy. Boarding schools (Pesantren) pay attention to all students without exception. Thus, equality goes hand in hand with justice. Not only that equality applies to fellow students, but also to residents of the Islamic boarding school and the community around the boarding school.

Khairiah (2021) stated that the common point of view enabled a comprehensive understanding of the management of multicultural education in shaping Wasathiyah Islam. This method allows finding solutions in society by accommodating the experiences, problems and conflicts they face. So that comprehensive problem solving and conflict can be found.

Fuady et al. (2021) explained that the Islamic movement from a Western perspective is a phenomenon that deserves suspicion. Although radicalism which basically exists in all religions first appeared in Protestant Christianity, it cannot be denied in the historical data that exists, that in Islam there are hard-line groups who have power and political goals. But in reality Islam is a religion that upholds peace. Not only on the meaning of the verses in the Qur'an and Hadith, but in the history of the teachings of the Prophet Muhammad, Islam has never taught radicalism.

Faridah (2018) explained the opinion of Nurcholis Madjid which states that the term taqwa is defined as "good awareness", divine awareness. That is, awareness of the existence of God in our lives. This awareness makes us know and believe that in this life there is no escape from Him. In other words, the awareness of God's presence encourages us to live life following the lines that are blessed by Him, in accordance with the provisions of *Al Awaamir Wa Ijtinab Al Nawaah*, carrying out His commands and leaving everything He forbids.

Duryat et al. (2021) developing a multiculturalism paradigm through education in the current era, absolutely must be "done" especially through religious education in Indonesia for the sake of truth. Religious education needs to immediately display tolerant teachings through educational curricula with the aim of emphasizing understanding and efforts to be able to live in the context of religious and cultural differences, both individually and collectively and not trapped in primordialism and exclusivity of narrow religious and cultural groups. Education has a strategic role to build and restore students' ways of thinking and attitudes to a level that understands social pluralism. Education is carried out to educate empathy and sympathy for humanitarian problems such as poverty, and so on. Ongoing religious education is not a meeting of discourses through brain indoctrination, but training skills and dealing with concrete problems in a pluralistic society.

Bakti (2022) mentioned that there are several reasons why the ideas of Left Islam and Hassan Hanafi's classical reconstructive theology encourage the re-actualization of Islamic thought in Indonesia. First, there is an awareness of Islamic thought in Indonesia to face the modern world which is marked by advances in science and technology which Cak Nur calls the technical century. Second, there is a high awareness among intellectuals of Indonesian Islamic universities to fix the thoughts of Muslims in order

to be able to compete with modern civilization. Third, the understanding of Indonesian Islamic reformers about the need to reconstruct classical Islamic theology with an ethnocentric-normative orientation towards a socialist anthropocentric. Fourth, Hassan Hannafi's theological re-actualization project itself was not built by discarding classical theological concepts but reconstructing them to maintain their relevance.

Ula (2021) stated that Nurcholis Madjid thinks that the arrival of Islam always results in social transformation in a better life. Still, at the same time, the appearance of Islam is not always a backward society because good aspects can ultimately maintain Islamic teachings universally. Islam in this country has a history of quite harmonious relations with local traditions. Dynamic interactions with Islam will form local habits that have their characteristics. This interaction can grow and develop, which must be maintained, managed, and made an inseparable part of Indonesian Islamic life. So that Islam and local culture can strengthen each other into a universal religion compatible in all fields and times.

Fahrudin et al. (2021) cites Nurcholish Madjid's view, which defines Indonesian culture as the fruit of rich, dynamic, and flowing civilization interactions in an adequate melting pot. So do not be surprised if Indonesia is dubbed "mega culture diversity" because its existence contains a supra-complex diversity. No less than 250 ethnic groups complete with 500 different languages in each ethnic group, making Indonesia a strong country in the cultural context.

Taufiqurrohman & Rizqi (2021) stated that according to Nurcholis Madjid, the teaching of religious plurality signifies a fundamental understanding that all religions are allowed to live the risk being borne by adherents of each religion, both individually and in groups. God created every human group in ways and ways according to the order of life to be able to compete in goodness.

Anah (2021) explained that Islamic culture is a movement of Islamic thought that developed in Indonesia with a social science approach, such as anthropology, cultural studies, sociology, and history. The notion of culture as the result of human cultivation is a very general understanding, but if we look at the resulting form of culture, namely in two states, intellectual (philosophical thinking, literary arts) and objects (historical objects). Culture comes from the word culture, which means politeness, culture, and maintenance based on a cultural perspective to understand Islam. Islamic culture can be interpreted as a thought built to apply Islamic teachings according to conditions and time.

Maragustam & Wibisono (2021) explained Nurcholis Madjid's opinion about the cultivation of religious values, that the spiritual atmosphere in the form of rituals and symbols is considered a "framework." Because the activity is a rite and a formality is not a goal, it will have an essential meaning for the person concerned with the most important goal, namely closeness (Taqarrub) only to God and doing good to others (morals). Nurcholish Madjid and Mukti Ali, in the study of religious education with patterns of intolerance in multicultural education for multiculturalism, whose differing opinions has expressed by Mohammad Ismail in his writing entitled 'Criticism of Tolerance Education in Multiculturalism Perspectives' by criticizing the pattern of tolerance education in the perspective of multiculturalism applied in Islamic religious education because Islam has its concept of tolerance, namely Tasamuh. Ismail's opinion, only by considering the existing text, without looking at the context.

Hitami (2021) said that Nurcholis Madjid noted the attitude of religious pluralism; First, the exclusive attitude in looking at other religions. This attitude views other religions incorrectly, which misleads the people; Second, an inclusive perspective views other religions as implicit forms of the religion we believe in; and third, a pluralist attitude. This attitude can express in various formulations, for example, the acknowledgment that "other religions are equally valid to reach the same truth," or "other religions speak differently, but are the same valid truth," or part of a truth. "

Budiantoro & Saputri (2021) explained that in the context of religion, especially in Indonesia, most religious people have not socialized their spiritual teachings with the plurality of people's lives from various aspects. That is where the urgency or significance of developing multicultural da'wah needs to be owned by anyone who wants to convey religious messages, as the analogy transmitted by Nurcholish Madjid. This multicultural perspective provides the spirit (Ghirah) to acknowledge the plurality of cultures, traditions, or beliefs to other groups, as an example of the Prophet's Da'wah method to communities of different cultures and religions.

Based on the results of the analysis of several journalists above, it is fundamental that it is needed to prepare future generations; it is necessary to cultivate an attitude of tolerance, namely mutual respect, respect and mutual understanding of differences that exist, so that harmony and harmony arise between human beings (Tasamuh). In addition, with the progress and growth of national civilization coupled with advances in technology and communication, it is necessary to deal with it wisely so as not to be left behind by world civilization. The attitude of modernity (Tawasuth) needs to be instilled to catch up and align with other nations, but not uprooted by cultural roots and not abandoning the Islamic values that they believe in.

Conclusion

Indonesia has various kinds of diversity, both ethnic, national, religious, cultural, and linguistic, spread throughout the archipelago. It is essential to preserve and maintain its existence as a wealth. However, this diversity can be an asset to the country's development and trigger conflict.

The thoughts initiated by a Nurcholis Madjid about multicultural Islamic education are very suitable for educational institutions that are the nation's power base in the future for changes in the progress of the nation's civilization. Instilling the attitude of Tasamuh and Tawassuth, the characters needed as the nation's successors, the value of "Kebinnekatunggalikaan," which is the nation's heritage, is essential. Multicultural Islamic education aligns with learning materials that apply Islamic values, such as Rahmatan Lil 'Alamin.

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