

The Implementation of Multicultural Islamic Religious Education Model at Darul Muhajirin Praya High School

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ABSTRACT

Purpose – This study aims to find a model and implementation of multicultural Islamic religious education at Darul Muhajirin Praya High School.

Design/methods/approach – This research is qualitative research. The data were obtained through observation, interview, and documentation. The data analysis techniques used are the process of data collection, data reduction, data presentation, and conclusions.

Findings – The model and implementation of multicultural Islamic religious education at Darul Muhajirin Praya High School are illustrated by the existence of a curriculum design that is integrated with the school's vision and multicultural perspective. The implementation model of a multicultural Islamic religious education included the application of Problem Based Learning (PBL) methods, Student Leadership Basic Training (SLBT) programs, and school cultures such as congregational prayers, Friday prayers at the Great Mosque of Praya, religious discussions across schools, and individual and social piety.

Research implications/limitations – This study provides an overview of the model and implementation of multicultural Islamic religious education through the study of case studies in high schools. This study presents findings that can have implications for the direction of determining Islamic education and learning policies in schools. However, this study is limited to the case studies studied so that it allows for different conditions in different cases.

Originality/value – This study found the model and implementation of multicultural Islamic religious education at Darul Muhajirin Praya High School. This study presents findings to fill the gaps that occur in the Islamic religious education process, and this research provides an explanation related to school efforts in managing the reality of multicultural life.

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Introduction

Indonesia is a nation state formed by a multicultural social structure. The multicultural situation shows the plurality of Indonesian society consisted of 740 ethnicities, 6 religions, 17.000 islands, and 400 languages (Zamathoriq & Subur, 2022). This plurality presents Indonesia as a great nation (Malla et al., 2021). In addition, geographically, Indonesia is a tropical country and rich in natural resources such as mines and gas. Coupled with the existence of penduduk Indonesia occupies the fourth most position in the world. There are 270 billion people spread across 34 provinces. The great number of population also indicates that Indonesia is one of the multicultural countries (Jayadi et al., 2022). However, this multicultural nation can be a threat to the life of the nation and a source of disintegrity and horizontal conflict (Malla et al., 2021; Syafei et al., 2020). One of the reasons is due to the poor understanding of society towards the meaning of multiculturalism (Malla et al., 2021). In the context of religion, Indonesia is a country with a majority of moslems. The issues of intolerance, stereotypes and alienation of minority groups need to be studied further in Indonesia (Ardi et al., 2021). According to Social Progress Impressive data in (Ardi et al., 2021), Indonesia is ranked 140th in terms of religious freedom, and ranks 122nd in indicators of discrimination and violence against minorities (Ardi et al., 2021). In addition, the misinterpretation of religious doctrines is also the main problem that invites acts of violence, conflict, and radicalism, including different understandings of religious interpretations in one religion (Mardhiah et al., 2021; Siswanto, 2019). Thus, an effort is needed to manage the reality of a multicultural nation. One of the efforts that can be done is through multicultural Islamic religious education at schools.

The school is one of the institutions that accommodates the cultural, social, and religious diversity of students. Students are one of the important components of the nation that plays a role in caring for the reality of a multicultural Indonesian society, namely as agents of change, and have great potential in creating order (Syafei et al., 2020). Multicultural Islamic religious education has an important role to maintain social harmony and to reduce the potential for social disintegrity.

Munzier cited some of the shortcomings of Islamic religious education so that multicultural issues need to be included in education. These shortcomings include Islamic religious education that emphasizes indoctrination, memorization and cognitive aspects, prioritizes ritual aspects, assessment emphasizes cognitive aspects, religious learning has not been able to change students' behavior/morals, especially in the humanitarian dimension, and the fanaticism of religious teachers (Suparta, 2009). In addition, Baidhawiy also noted that exclusivism in Islamic religious education became the source of the occurrence of truth claim and salvation behavior, so that it would only shape intolerant behavior and increase the escalation of conflicts (Baidhawiy, 2014). Thus, Thoyib sees that various phenomena of conflict and social disintegrity reflect that the Indonesian nation has not fully understood multiculturalism (Thoyib, 2020).

Multicultural Islamic religious education is aimed at realizing a tolerant society, recognizing diversity, and creating a harmonious social life (Solikhah et al., 2021). Ballantine & Hammack stated that there are several important functions of schools. There are the socialization function, the social integration function, the social placement function, and the social and cultural innovation function (Ballantine et al., 2012). In addition, the school is a place where social learning is carried out so that schools are expected to accommodate these differences and make it a learning capital for their students (Walters, 2020). Furthermore, Pahrudin, et al affirmed that the intersection of multicultural Islamic religious education is not to ignore the differences, but to recognize differences and uphold tolerance in diversity (Pahrudin et al., 2017). Thus, the correlation and urgency of multicultural Islamic religious education in responding to the reality of a multicultural society is clear.

This research was conducted at Darul Muhajirin Praya High School, Central Lombok, West Nusa Tenggara. Based on the results of preliminary studies, it is known that Darul Muhajirin Praya High School is an Islamic high school based on Islamic boarding schools that are not affiliated with religious organizations. Students of Darul Muhajirin Praya High School are 75 percent unaffiliated, 11 percent affiliated with Nahdlatul Ulama (NU), and 14 percent affiliated with Nahdlatul Wathan (NW/NWDI). Darul Muhajirin Praya High School has an inclusive character. Inclusiveness in this case is seen from the openness in accepting prospective students regardless of the background of the student's family's group or religious organization affiliation. The alumni of Darul Muhajirin Praya High School are known to be active in various religious organizations with different affiliations, and in a certain religious activity does not give rise to the identity of the relevant religious organization (The researcher, 2022).

In addition, Darul Muhajirin High School students also in daily activities at school are given the freedom to express traditions or customs from previously learned religious affiliations, such as prayer procedures, speeches, and others. Based on these empirical facts, the sociological portrait at Darul Muhajirin Praya High School should be prone to conflict, because of resistance and the potential for conflict originating from across ethnicities, as well as religious ideologies. Based on the observation conducted by the researcher, no social conflict was found at Darul Muhajirin Praya High School (Peneliti, 2022). Thus, this motivates researchers to study more deeply related to the multicultural Islamic religious education model at Darul Muhajirin Praya High School.

Based on literature studies, the current Islamic religious education system tends to be normative-formalistic, and rigid. The Islamic religious education system from the aspect of learning tends to ignore students' awareness of the social value of the context in everyday life, so that Islamic religious education only gives birth to students who are stuck in the aspect of religious rituals. In addition, the lack of democratic spaces in classroom learning which causes the absence of negotiations and interactions between different groups, and the design of Islamic religious education does not keep up with

changes in society (Ramdhani, D. Asy'arie, M, Waston, and Maksum, M, 2021; Shafei et al., 2020). Then institutionally, Thoyib highlighted the existence of a climate of competition carried out by educational institutions that focus on increasing income (Thoyib, 2020).

According to Baidhaw, Islamic religious education in schools has a tendency to teach the values of a religion in a microscopic scope, which does not look at the macro context of the universal values of a religion and about how to be religious in everyday life (Baidhaw, 2005). This certainly has consequences for the distorting of religious ideal values in the context of socio-cultural diversity. Eventually society will be stuck on the diametral understanding of religious ideology and absolute fanaticism. Thus, to fill the gap, Islamic religious education needs to be integrated with the multicultural dimension.

The novelty of this research lies in the aspects of the object of study, and the scope of the problem under study. This study aims to establish a model and implementation of multicultural Islamic religious education at Darul Muhajirin Praya High School. This research focuses on efforts to uncover the multicultural Islamic religious education model and its implementation at Darul Muhajirin Praya High School.

Methods

This research is field research with a case study approach. This research was conducted at Darul Muhajirin Praya High School, Central Lombok. The data of this study were obtained through observation, interviews, and documentation. Furthermore, this study applies data analysis techniques based on interactive models initiated by Miles and Huberman, which include the stages of data reduction, data presentation, and concluding/verification field (Huberman & Miles, 1992; Malla et al., 2021). Data collection through interviews was addressed to several informants which included school committees, principals, Islamic religious education teachers, and student representatives. The documentation is sought through the review of related documents such as the syllabus of Islamic religious education at schools (Malla et al., 2021). This research uses the theoretical framework of multicultural Islamic religious education values according to Baidhaw and James Banks' multicultural education approach.

Result and Discussion

The results of this study include two things, namely the design model of multicultural Islamic religious education and the implementation model of multicultural Islamic religious education at Darul Muhajirin Praya High School.

1. Curriculum Design Model for Multicultural Islamic Religious Education Education at Darul Muhajirin Praya High School

The multicultural Islamic Religious Education model at Darul Muhajirin Praya High School in terms of normative documents is based on the vision of the leadership of Islamic boarding schools and uses a revised version of the 2013 curriculum. The vision was then elaborated into the form of preparing a learning system and its implementation

which was entrusted to Islamic Religious Education teachers. The model for the preparation of the Islamic religious education curriculum at Darul Muhajirin Praya High School is known to be integrated with multicultural values. As stated in its vision, Darul Muhajirin High School emphasizes the moral aspects or morals of al-karimah in its educational process.

This is in line with what is expressed by informants of both teachers and students those teachers often provide understanding and direction so that students always maintain morals and behave well to anyone. Then at the document level, the cultivation of multicultural values is documented in the Islamic religious education curriculum, which is understood through several values identified as topics in multicultural-based education, namely (1) the belief in one God (*tawhid*) (2) tolerance (*tasamuh*), (3) fraternity (*ummah*), (4) democratic, (5) moderation, (6) inclusive, (7) good prejudice (*husnuzan*), (8) mutual help, and (9) cooperation.

Based on the analysis of the document, it is known that the Islamic religious education model at Darul Muhajirin Praya High School covers 4 scopes of subjects, namely the Qur'an and Hadith, Aqidah, Akhlak, Fiqh, and history of Islamic Civilization. In addition, within the framework of developing the Curriculum for Islamic religious education, there are 4 core competencies in Islamic religious education at schools which include the following:

- 1) Living and practicing the religious teachings he adheres to.
- 2) Demonstrating honest behavior, discipline, responsibility, care (mutual aid, cooperation, tolerant, peace), polite, responsive, and pro-active and show attitudes as part of the solution to various problems in interacting effectively with the social and natural environment and in placing oneself as a reflection of the nation in world relations.
- 3) Understanding, applying, and analyzing factual, conceptual, procedural, and metacognitive knowledge based on his curiosity about science, technology, art, culture, and humanities with insights into humanity, nationality, statehood, and civilization related to the causes of phenomena and events, as well as apply procedural knowledge to a specific field of study according to his talent and interest in solving problems.
- 4) Processing, reasoning, and examining in the concrete realm and abstract realm is related to the development of what he learned in school independently, acted effectively and creatively, and was able to use the methode in accordance with scientific principles.

The multicultural Islamic religious education model at Darul Muhajirin Praya High School based on the content of the material taught, can be seen at each class. In class X students are emphasized to understand the values of obedience, tolerance, honesty, good prejudice, fraternity, healthy competition, peace, fairness, and promote anti-violence behavior. In class XI Islamic religious education is emphasized to form the behavior of students with a multicultural perspective that includes values such as

solidarity, egalitarianism, justice, competition in kindness, obedience, social care, maintaining harmony and peace. Meanwhile, in class XII, Islamic religious education is designed towards the formation of multicultural values such as democratic behavior, musawah (equality), and ta'aruf (co-existence), optimism, husnuzan, obedience, moderation, tolerance, maintaining brotherhood, peace, anti-violence, and mutual love.

Based on these findings, it can be understood that the findings of multicultural values are arranged in line as found according to Baidhawiy, that several stages need to be considered in designing a religious education curriculum, namely First, a focus is needed to build trust between community members. It is assumed that every culture has values or norms that encourage cooperation and are far from prejudices or stereotypes or often also called social capital (social capital). Second, it is necessary to focus on building a tolerant attitude. Tolerant attitudes do not mean eliminating identity, but differences in each group can be communicated and appreciated. Third, it is necessary to focus on maintaining an attitude of mutual understanding. The differences are not obstacles, but they can be a meeting point to contribute each other. Fourth, it is necessary to focus on upholding an attitude of mutual respect. Even though there are differences, the groups should respect each other, understand, believe, be interdependent, carry out non-violent reconciliation, and conflict resolution. Therefore, the multicultural Islamic religious education should avoid sentiments that can trigger conflict and violence (Baidhawiy, 2005). This is in line with the view of Zarkasyi. He states that the indicator of the success of multicultural Islamic religious education is that students are able to place their existence as humans among different groups in society (Zarkasyi, 2021).

In addition, James Banks provides approaches to design multicultural education. The First is content integration, namely by integrating theory and practice into the school lessons. Second is the knowledge construction process is to teach students about the cultural impact of a lesson. Third, an equity pedagogy, namely by adjusting the teaching method according to the way students learn as a facility for diversity. Fourth, prejudice reduction is applied by knowing the character of students the best teaching method. Fifth, it is the empowerment of school culture and social structure (Banks, 2014). In addition, Arifin et al found an approach in the implementation of Islamic religious education learning, namely an integrative approach and habituation (Arifin et al., 2021). The difference lies in the habituation approach.

Then, in terms of teaching methods, there seems to be a balance between cognitive, affective, and psychomotor aspects. This can be known through demonstrations of memorization of Qur'anic verses, discussions, and efforts to analyze the meaning behind the verses that are memorized and practiced in students' daily lives. Based on the prejudice reduction approach, the material contained in the design of the syllabus above is understood to have been oriented towards prejudice reduction efforts. In this case, some values can be found such as the value of husnuzan, Amanah, ukhuwah,

ta'aruf, and Rahman. Based on the last approach, namely the empowerment of school culture and social structure, is reflected in the existence of education to raise the spirit of cooperation, tolerance, cooperation, and sharing each other's good in common life. Some of these values can act as catalysts in building mutual trust and reducing prejudice against each other.

As for other views, the above is in line with how the development of a multicultural-based Islamic religious education curriculum. According to Mas'udi, the development of a multicultural Islamic religious education curriculum must be sourced from the Qur'an and hadith, in addition to integrating content or materials, methods, and the process of knowledge construction (Mas'udi, 2021). However, the concept needs to be built on several competencies which include the ability of educators in terms of understanding moderate values, the ability to integrate cultural values in Indonesia, contextual learning, learning based on the reality of daily life, blended-based learning, and projects (Mardhiah et al., 2021).

2. Implementation Model of Multicultural Islamic Religious Education at Darul Muhajirin Praya High School

The implementation of multicultural Islamic Religious Education at Darul Muhajirin High School is reflected in the inclusiveness of schools in responding to diversity. The school does not charge its students and alumni to choose the choice of affiliation of any religious organization or initiate attempts at ethnic domination. Students and alumni have the freedom to display the style or peculiarities of a particular religious organization in the school. For example, when reading a prayer or opening a speech, students can use the typical NU or NW method. Then, when becoming alumni, the school always supports every alumnus who has the right to process anywhere and does not dictate alumni have to follow certain groups, for example, there is no need for Alumni of Darul Muhajirin High School to process at NU or must continue their education with an NW-a pattern. In addition, there is no dominance and superiority of the majority tribal group, namely the Sasak nation, against other ethnic groups or other cultures. On the other hand, there is an application of a problem-based method in the learning process of Islamic religious education, namely the PBL method. Then this research also found the existence of a school program, namely the student leadership basic training (SLBT) program as a medium for student empowerment in multicultural education.

2.1. Problem-based Learning (PBL) Methods

In terms of the method learning of multicultural Islamic Religious Education, the method found by researchers in the case study at Darul Muhajirin High School is the application of the problem-based learning (PBL) method. This can be seen from the indication of characteristics observed during the study, namely learning is carried out interactively and communicatively, activating the role of students, and being charged with problems and finding solutions to problem-solving. The PBL method is one of the

methods of learning that is oriented toward problem-solving. In this method, the teacher provides a problem topic which is then discussed by students in groups in finding a solution. This method helps to increase students' critical power and activeness, learn to construct knowledge, cultivate independence, build self-confidence, and help in building creative thinking. So, the goal is to be able to optimize learning outcomes (Purwanto, 2020).

Concretely, the findings during this study, researchers found problems raised by Islamic religious education teachers to students in the learning process, which are closely related to the problem of khilafiyah, for example as well as at the level of fiqh discussion. According to researchers, this is a signal that Islamic religious education teachers are trying to open a space for dialogue on how to respond to questions of differences in religious understanding so that in the end students are indirectly educated to respect each other, accept, and recognize differences without imposing the truth that is believed in themselves.

Theoretically, the characteristics of the PBL method include the following, *first* at the beginning of learning begins with describing a problem. *Second*, the problems presented depart from reality and are conveyed in a floating (*ill-structured*) manner. *All three* issues raised demand diverse perspectives. *Fourth*, it makes students challenged in learning. *The fifth* prioritizes self-study. The sixth utilizes a variety of literature/knowledge sources. *Seventh*, learning is carried out collaboratively, cooperatively, and communicatively (Dhelilik, 2022).

2.2. Student Leadership Basic Training (SLBT) Program

In addition to the existence of learning methods based on problem-solving, this research also succeeded in finding a fact that there is a multicultural school program at Darul Muhajirin Praya High School, namely the Student Leadership Basic Training (SLBT) activity. The activity is held outdoors and takes the form of training. Researchers see an effort by Islamic boarding schools to build student solidarity and the strength of unity and loyalty to Islamic boarding schools or schools in particular, and there are efforts to equip students so that they can contribute to peace for society in general (Taufikurrahman, 2021).

The SLBT program is a program intended for all students, especially new students. SLBT is an early debriefing for students in the face of multicultural dynamics because Darul Muhajirin High School is not affiliated with certain religious organizations, so there is pressure to present itself as an institution that is in the middle way and is open to all circles.

- 1) Based on the results of the documentation, the SLBT program has several objectives, as follows:
- 2) Developing the potential of students to become human beings who have faith and piety in God Almighty, have a noble character, are healthy,

knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

- 3) Increase insight into students' knowledge, skills, and personality as prospective leaders in carrying out their main duties and leadership functions well.
- 4) Improve students' ability to express concepts and ideas and apply them to the organization's progress by applying the principles of KIS (coordination, integration, and synchronization).
- 5) Nurture students to have spiritual, intellectual, emotional, and kinesthetic intelligence.

2.3. Darul Muhajirin Praya High School Culture

In this study, another finding that can be stated is the existence of school culture at Darul Muhajirin Praya High School. During observations, researchers found multicultural values in social interactions in schools that were cared for through the existence of school culture. The school culture identified is the presence of congregational prayer activities, Friday prayers at the Great Mosque of Praya, pilgrimages of figures, religious discussions across schools, and a culture of individual and social piety.

The findings are an effort by the school to strengthen social harmony, and students' awareness in looking at the reality of diversity, so that through the school culture researchers see a tendency or pattern of schools to erode exclusivism, discrimination, and prejudice between students who have different religious affiliations. Congregational prayer activities and Friday prayers became the school culture at Darul Muhajirin Praya High School. The activity was carried out at the Great Mosque of Praya. This Great Mosque of Praya is a mosque known by the people of Central Lombok not synonymous with certain religious affiliations. This shows the existence of a multicultural education for students to recognize differences through habituations.

The school culture at Darul Muhajirin Praya High School is also a pilgrimage of figures. The activities were aimed at religious figures across religious affiliations. These activities are part of the school in strengthening acceptance, inclusive and tolerant values among others, and specifically across affiliations.

Meanwhile, another school culture is religious discussions across schools. These activities become cultural because they are not only carried out in schools but also flexibly held outside the classroom. The discussion is part of the school's efforts to educate students to recognize and understand more deeply related to the fundamentals of differences in understanding between religious affiliations. The aim is to strengthen *silaturahmi*, brotherhood, tolerance, and inclusive values. In this case, the school culture of religious discussions across schools can be a reinforcement of the existence of Darul Muhajirin Praya High School as a non-affiliated institution, as well as a forum that accommodates the diversity of religious interpretations. Thus, students have inclusive, moderate, and cosmopolitan insights.

The next school culture at Darul Muhajirin High School is a culture of individual and social piety. In this case, the school cultivates to always carry out religious worship rituals following the understanding of affiliation, without providing a standard format or understanding of Muhajirin-and, to improve transcendence relations. The next is social piety as a form of actualization or cultivating Amar *ma'ruf nahi mungkar* and instilling a sense of social concern for others. The form of activity carried out in the school culture is by always carrying out congregational prayer services, being involved in extracurriculars, giving alms and faking, and being active in various social activities and cooperation.

The Islamic religious education model at Darul Muhajirin Praya High School has integrated multicultural values into the Islamic religious education curriculum. This can be found based on the analysis of the syllabus document as shown in the previous section. This integration is a development in liberating Islamic religious education from exclusive, rigid, discriminatory, and scriptualist patterns. This is supported as expressed by Parinduri that an effort is needed to internalize multicultural values that can be integrated into Islamic religious education standards (Parinduri, 2018).

Then, the role of teachers in this regard requires initiatives to encourage better and more harmonious interfaith student relations through teaching methods that are anti-discriminatory, egalitarian, and objective or fair. Furthermore, the integration of multicultural values into Islamic religious education is also a form of curriculum and subject development (Parinduri, 2018).

The implementation of multicultural values indicated at Darul Muhajirin Praya High School is a religious dimension. This is in line with what Nurcholish expressed that the reality of religion becomes a sensitive locus amid multicultural discourse. Because religious friction has the potential to ignite horizontal conflicts (Susanto, 2007). If there is an exclusive ritualistic religious understanding, the existence of other religions will be isolated by the existence of the dominant religion. However, the results of this study are enough to prove that the implementation of multicultural Islamic Religious Education at Darul Muhajirin Praya High School indicates Islamic Religious Education which is oriented towards *teaching about religion*. Baidhaway pointed out that the implementation of multicultural Islamic Religious Education does not teach one religion (Baidhaway, 2004), but it teaches about religions, namely the substance of its doctrinal values that can be a *common platform* in establishing a common life together.

Conclusion

The model and implementation of multicultural Islamic religious education at Darul Muhajirin Praya High School can be found through two findings that include the design of a multicultural Islamic religious education curriculum, and a model of implementation of multicultural Islamic religious education. The curriculum design model of multicultural Islamic religious education at Darul Muhajirin Praya High School is known to have integrated multicultural values. The implementation of the model includes the existence

of problem-based Islamic religious education learning methods, namely the application of the PBL method, the existence of school programs, and the existence of school culture. Multicultural Islamic religious education at Darul Muhajirin Praya High School reflects multicultural values.

Declarations

Author contribution statement

Hamdan, as the main author conducts research and compiles research results. Nashuddin and Adi Fadli as the second and third authors assisted the main authors in compiling the research results. All the authors in this research have reviewed the overall results of the research.

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Data availability statement

The data used to support the findings of this research are included in this article.

Declaration of interests statement

The authors hereby declare that the disclosed information is correct and that no other situation of real, potential, or apparent conflict of interest is known to me. I undertake to inform you of any change in these circumstances, including if an issue arises during the course of the meeting or work itself.

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