

A FRAMEWORK FOR MULTICULTURALISM MODERATION IN PERSPECTIVE OF MULTICULTURAL EDUCATION IN INDONESIA

Research Article

Kurniawan¹, Sureni², Rika Sa'diyah³

¹ Lecturer at the University of Muhammadiyah Jakarta (UMJ), Jakarta, Indonesia

² Postgraduate at the State Islamic University (UIN) Kediri, Indonesia

³ Lecturer at the University of Muhammadiyah Jakarta (UMJ), Jakarta, Indonesia

Correspondence Author: kurniawan@umj.ac.id

Abstract. This article portrays religious moderation from the viewpoint of multicultural education in Indonesia. Religious moderation understanding and insight need to be developed to strengthen Indonesian society that distinction is not a disability but a gift from God as a plural form of nation and a requirement for culture. Through multiculturalism education by developing attitudes, norms, behavior, respecting differences, and cultural diversity (respecting other cultures) it is expected to preserve steadiness and concordance among citizens to coexist. The strategy utilized is library research. The article concluded that multiculturalism education in Indonesia can go well with a contextual and relevant understanding of religious moderation. In dealing with people with heterogeneous characters, a powerful medium is used through multiculturalism education to minimize radicalism in the form of knowledge, belief, or avoiding contradictory things that are incompatible with the tolerant nation's culture. This research aims to make Indonesia's diversity a valuable asset through multiculturalism education so that it can realize a diversity of national unity.

Keywords:

Education, Religious
Moderation,
Multiculturalism

Introduction

Indonesia is a considered sociocultural and geographically multicultural country. Multiculturality itself is closely related to a culture that has a specific meaning of value or interest. Multicultural education is presented to eliminate discriminatory behavior in the diverse realities of people's lives, especially since Indonesia is known as a compound country. Aiming at the 2010 census of Badan Pusat Statistik, more than 300 ethnic groups, accurate to 1,340 ethnic groups that Indonesia has. (Statistik, 2015) Even though in 2013 this number was categorized by BPS in collaboration with the Institute of Southeast Asian Studies (ISEAS) into 633 expansive gather bunches. (Statistik, 2015) Javanese make up 41% of the population and make up the largest ethnic group. In addition, Indonesians also have a diversity of religions recognized and protected by the state, from the 2021 census by the same official survey agency (BPS) there were 5 to 6 types of religions, and Islam was the largest religion of 86.88% of 272.32 million people and the rest was the number of other religions. (Kusnandar, 2021) This diversity should be appreciated to create peace and harmony in the nation and state.

When viewed positively as a wealth of pluralism, the condition of community and cultural pluralism, but its negative perspective causes inconvenience because it does not know the culture of others. The complexity of Indonesian society with the

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diversity of culture and religion has accompanied the recent development of Islam which tends to be conservative demands that cardinals of multicultural education be applied at the school level.(Raihani, 2017) In line with these conditions, education becomes a fundamental platform to recognize all the diversity that this great nation has, by introducing the meaning and function of multiculturalism. This explains that educational institutions/schools provide room for good values and norms. Through multicultural education, the attitude of appreciation for differences if conveyed in a good method will form a generation of nations that are aware and trained towards the importance of respecting others and other cultures. Usually in line with the purpose of national education, which is to assist the nation's children to become democratic human beings who have a national spirit and respect for their fellow citizens, including differences.

Multicultural education itself departs from the reform movement to reduce cultural and ethnic discrimination in equal portions to receive education. So its application, multicultural education requires careful study by looking at the realities of Indonesian society, culture, and nation itself. Departing from the Bank's explanation quoted by Amirin this multicultural education movement is taking care of educational institutions to provide space and opportunities to everyone without seeing the background of diversity in ethnicity, culture, gender, and culture. or others to gain expertise and knowledge effectively in society and the state.(Amirin, 2012) In line with Raihani's conclusion that multicultural education focuses on two things, the first development of understanding the diversity of Indonesian culture to foster a tolerant student's attachment, is the first to develop a tolerant student's identity. Both multicultural education centers on creating a school environment of various circumstances to pursue a good quality education regardless of all types of differences and all students are given equal opportunities to develop their potential.(Raihani, 2017)

In today's democratic era, considering the reality of Indonesian people's diversity from the perspective, convictions, and interface of each citizen is exceptionally different, not in terms of religion. From a religious point of see, differing qualities are deciphered as a blessing commendable of gratitude that is none other than to get to know each other and to create a dynamic civilization of life. Our country's structure ensures the flexibility of religion to be embraced and practiced in agreement with each other's scientific, beliefs, and interpretations. Indonesia is a miniature nation from a pluralistic world, Thoyib explained "*When the national possibilities can be overseen appropriately, the majority could be a profitable social capital for this nation's civilization and the world. Conversely, assume it cannot be overseen legitimately. In that case, pluralism can cause conflicts and social grinding as 'terrible'. The historicity of social conflict appears to affirm how the future of peace and agreement in this pluralist republic's social life will proceed to confront exceptional challenges due to its 'multicultural' confront.*"(Thoyib, 2020) That plurality becomes a valuable social capital for the nation if it can be managed well, but it will

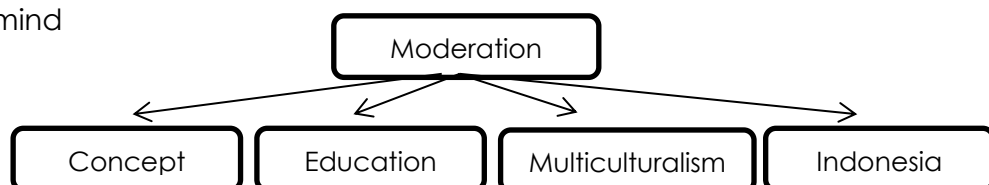
be a disaster even a spark of conflict if it is not arranged properly, even the future of peace and harmony of pluralist social life will continue to face challenges due to its multicultural face.

The Indonesian people need harmony and peace in the diversity of devout life as essential social capital for national advancement. With the part of Pancasila as the state ideology emphasizing the maintenance of harmony between religious communities, Indonesia even created a role model for other countries in terms of success in carrying out cultural and religious diversity as well as being considered successful in harmonizing religious and state affairs. In this regard, through the hands of the Service of Religion, which is the backbone of the Indonesian government in managing interfaith harmony requires the right media as an effort to construct a religious life, namely carrying the concept of religious moderation. (Badan Litbang dan Diklat Kementerian Agama, 2024) This solution is interpreted to preserve peace, and harmony between religious communities and not to be caught up in radicalism, bigotry, and indeed savagery. The basic concept of religious moderation is to discover commonalities rather than contrast differences.

Religious moderation is understood to be a lever for the realization of tolerance from local, national and even global levels. By being moderate, it is possible to resist liberalism and religious extremism. This attitude creates peace and preserves civilization so that there will be an attitude of respect for each other, accepting differences, and coexisting well, getting along well and harmoniously. In Indonesia's very diverse diversity, religious moderation is a must for implementation in life.

Religious moderation is interesting and needs to be studied more deeply so that understanding of extreme things does not occur in the lives of Indonesians as a country with a multicultural education culture, where multicultural culture is closely related to the identity of the nation. Multicultural education becomes the root of the formation of the seed of radicalism on a false and distorted understanding. Multicultural education is expected to minimize or eliminate discriminatory attitudes in the social environment. Therefore, to appreciate the differences, multicultural education is provided. Educational institutions are expected to be able to instill value in students to understand and appreciate, the culture, and beliefs of others. The importance of this understanding is needed in carrying out the role of a *democratic-pluralistic* society. The concept is that it boils down to the foundation of the country, namely Bhineka Tunggal Ika as a unifying nation.

A frame of mind



The focus of this article explains the frame of religious moderation analytical educational perspective in Indonesia. On how to describe the moderation of religion in the perspective of multiculturalism education.

Methods

This study was prepared by applying a descriptive qualitative research model by capturing information and deciphering, systematically collecting data, and describing it descriptively.([Danim, 2002](#)) Qualitative research is usually used for the research of social academics, humanities, and religions. When viewed from the perspective of qualitative research theory as phenomenological, it is a research activity with social symptoms, that perception is not only in the symptoms and facts but also in the perceptions of the object under study.([Sahir, 2021](#)) Descriptive research is a study by describing and describing existing phenomena, both natural and human engineering forms.([Moleong, 2000](#)) Descriptive research methods themselves have research properties that describe conditions by generating accurate data on what is systematically studied.([Sahir, 2021](#))

This research focuses on the study of libraries, namely research schemes that utilize library facilities. Data sources are obtained by collecting information from both printed and online books, journal studies, articles, and data relevant to the discussion of the subject matter under study. Mestika Zed explained that library research only limits its exercises to library collection objects without the requirement for field research, meaning that library research could be an arrangement of exercises related to the method of incorporating library data, both recording, reading, and cultivating research materials.([Zed, 2014](#))

The research phase goes from combining primary and secondary library sources, then data collection and reference quotations are implemented to appear as research results, and the research results show that the research has been conducted. It is then abstracted to obtain information completely up to interpretation and then generate knowledge and draw conclusions.([Darmalaksana, 2020](#)) There are four characteristics of library research; 1) researchers are in direct contact with the manuscript/data, but not those who are eyewitnesses/coordinate information from the field, 2) library data is ready-to-use data, not field observation, 3) library data is auxiliary information, and the library information isn't utilized. researchers obtained non-original data from the primary hand in the field, and 4) library data isn't constrained to time or space since it is already stored within the composed content.([Zed, 2014](#))

Results

a. Concept of Religious Moderation

Moderation comes from a moderate word that moves from an adjective, meaning not radical (extreme). From Kamus Besar Bahasa Indonesia (KBBI)

moderation means cutting back on violence or staying away from extremism. (KKBI Online, 2024) Moderation also means the limit of fairness, not over the top. The term moderation derives from the Latin "*moderatio*" meaning justice, self-control, and "moderacy". (Hedar, 2023) In modern Arabic, it is interpreted as the middle (*tawassuth*), fair (*i'tidal*), and balanced (*tawazun*). Moderation viewed from a religious point of view or moderation of religion is interpreted as viewpoint, attitude or behavior in *the middle position*, meaning that it does not go beyond the limits of religious understanding and practice. Religious moderation has an inclusive concept of religious understanding (*nonextreme*). Kementerian Agama denotes moderation that "*Religious moderation can be caught on as a viewpoint, state of mind, and behavior of persistently taking a position within the center, legitimately, and not being extraordinary in religion.*" (Muntaha, 2019) Religious moderation is a way of life to be able to understand, accept, maintain, be tolerant of the differences in life to create harmony and peace, with fair and balanced rules. The principle of moderation is an equation, not a difference.

Religious moderation should be interpreted as an adjusted religious demeanor between practicing their religion *eksklusif* and respecting the religious practices of others who have distinctive beliefs (*inklusif*). This becomes a pioneer of tolerance and harmony for Indonesian citizens who require a variety of differences, both at the local and national levels and even globally. Having a moderate attitude, dismissing radicalism and progressivism in religion may be an adjust in maintaining and creating peace. So that religious people can regard each other, regard contrasts, and live together. In a multiculturalist society like Indonesia, religious moderation is a must. Panggabean in Suwendi explained that religious moderation has two goals, first internalization of religious teachings is seen substantially, and secondly to address conflicts/violent problems in the name of religion. (Suwendi, 2019)

The principle of religious moderation has two important essences, first justice; 1) not taking sides, 2) truth, and 3) fair. Second, balance includes attitude and thinking, commitment to truth, humanity, and equality. The rule of justice and balance in the concept of religious moderation is defined in the practice of religion, one's view should not be extreme or radical. Moderation in Islamic thought is a behavior that promotes tolerance of differences. (Khaswara, 2024) The difference is not a barrier to humanitarian principles, as is the case with belief in Islam being the truest religion, nor is it an excuse to denigrate other religions. And this kind of religious moderation is what people need to establish a brotherhood between other people. The essence of religious moderation is its implementation of plural and multicultural community contexts to intra- and inter-religious harmony in Indonesia.

Jaffari Awang, Lecture National University of Malaysia, he said "*Religious moderation is a shared commitment to preserve a adjust where each part of society, in any case of tribe, ethnicity, religion, and political choices must be willing to respect each other, and learn to prepare themselves in overseeing and overcoming contrasts between them.*" (Muluk, 2023) It can be concluded from the above description that

religious moderation has a broad but straightforward meaning, namely a commitment to maintaining togetherness in creating and maintaining balance in members of society who require differences, both ethnicity and religion and others by respecting and respecting each other.

b. Multiculturalism Education

The diversity possessed by Indonesians shows as a nation with multicultural value requirements. The cultural diversity of the nation certainly brings differences to be unique and even powerful. Multiculturalism is seen in terms of language as meaning cultural diversity. (KKBI Online, 2024) While the meaning of multiculturalism is an understanding or symptom of a person or society that uses more than one culture. (KKBI Online, 2024) Normatively, multiculturalism is concerned with moral values. Muzhar explains that multiculturalism includes ideas, views, ways, actions, attitudes by a nation's society of diverse cultures, ethnicities, and religions but aspires to develop a national spirit and to have a defense for diversity. (Akhmadi, 2019)

The meaning of multiculturalism is identical to that of culture. Culture is the human mind as a form of struggle influenced by time, nature and society. According to Parsudi, multiculturalism is an ideology that becomes a medium to raise human degrees as a guide to human life. (S. Suparlan, 2002) It is further explained that an idea or ideology, multiculturalism includes various activities of social, political, economic, and other life. Multiculturalism represents the world's view of various cultural policies and emphasizes the religious, pluralistic, and multicultural realities of social life. (Miski, 2021) Multiculturalism has relevance to tolerance, peace and justice. Suparlan explains the multiculturalism concept of democracy, justice, law or norm, cultural values, equality and equal distinction, ethnicity, religion, basic human rights, and other relevant concepts. (Miski, 2021) This can be described in the Quran in pieces of Qur'an Al-Hujurat; 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

It means, "O mankind, indeed, We created you out of a man and a woman, and made you nations and tribes, that you may know one another." (Kemenag, 2019)

One attempt to maintain multiculturalism is through multicultural instruction. Education is the the method of creating a person's behavior or state of mind in an exertion to develop through educating, preparing, educational actions. Also referred to as the *transfer of knowledge*. Kihajar Dewantara's formula actualizes that education is an exertion to promote the advancement of character and character, intellect and body/body character. (H. Suparlan, 2015) There is a strategic role within the handle of instilling multicultural education in students. In Undang-Undang Sisdiknas No. 20 Tahun 2003 pasal 4 ayat 1 dan 2 "Education is conducted democratically and fairly and non-discriminatively by upholding human rights, religious values, cultural

values, and the diversity of the nation. Education is organized as a systematic unit with open systems and multimodality." (Kemendikbud, 2003) Referring to this basis, it can be explained that education is carried out in consideration of the viewpoint of multiculturalism. Multiculturalism education can be interpreted as a social policy based on culture and mutual respect for all groups in people's lives.

Suparta's book entitled Islamic Multicultural Education quoted by Ibrahim has a wider definition of multicultural education: (Ibrahim, 2013)

1. Multicultural education is seen as a philosophy that emphasizes the legitimacy (recognition) of ethnic cultural diversity in the nation's life.
2. Multicultural education as institutional within the instruction framework based on the principle of similarity by respecting, and accepting, understanding in social life.
3. Multicultural education is an approach to teaching based on the value of democracy, thus encouraging the development of cultural pluralism.
4. Multicultural education as a form of comprehensive school institutional reform, opposition to discrimination, and having democratic principles of social justice.

The essence of multicultural education in Indonesia itself is categorical design for the younger generation so as not to abandon the cultural wisdom of the nation which is also a legacy in building a harmonious NKRI with the Pancasila democracy system which is a guideline for society, nation and state. The implementation of instilling multicultural values in Indonesia can be seen among others;

1) SDN Nglorog 3 Sragen, with various backgrounds of differences in religion, ethnicity, and socio-cultural plurality, teachers apply differentiated learning model, various extracurricular choices with the implementation of the 5P theme of Diversity (implementation of the independent curriculum), meaning that multicultural education is not only limited to multicultural subjects but can be applied through various activities in schools adjusting to school conditions. (Wardani et al., 2024)

2) SMA Muhammadiyah Manado, teachers prioritize the value of religious moderation in teaching and learning activities and preaching. The practice of religious moderation culture includes religious preaching in the school environment such as religious lectures in PAI and religious studies by PDM, a culture of social religious interaction such as tolerance towards school residents who have different religious holidays, class interactions such as tolerance of Muslim and non-Muslim teachers towards the use of the hijab, and teaching religious moderation through subjects such as the application of religious moderation inserted in PAI, Al-Islam and Muhammadiyah, PPKn, and so on. (Liando, 2022)

3) MAN 1 Jembrana Bali, through PAI learning, organizes various inclusive and open educational activities towards diversity through Gantara (Tolerance and Moderation Group) activities such as educational literacy activities in places of worship and in institutions, interfaith dialogues such as learning activities related to cultural introduction, inviting Hindu religious figures from the Balinese community, preserving the traditions and culture of the Balinese community. (Anggraeni, 2023)

Details of this explanation can be concluded that the key to multiculturalism education is the process of developing attitudes, norms, behaviors, respecting differences, and cultural diversity (respecting other cultures) that provide the basis for understanding multicultural education.

Discussion

Indonesia as a country that has a composite diversity in the world should be grateful, even as an example of peace for the world. This diversity is also in terms of religion, which is used as a guideline for people's lives. It is conceivable that diversity includes the opinions, views, interests and beliefs of each different citizen. Currently, Indonesia is in an open era (democracy), where Pancasila is the state ideology that emphasizes the creation of concordance and peace for all people. The principle of the Republic of Indonesia is Bhineka Tunggal Ika, which is already part of harmony with the meaning that although it is different, it is also one with the goal of a prosperous life.

Today differences or friction in views and interests vary widely. Multicultural education in its implications requires conceptions and educational strategies based on the diversity of societies such as racial diversity, cultural ethnicity, grammar, language, religion, social status, gender, abilities, and others. Regarding multicultural education within the instruction framework in Indonesia, it is hoped that understudies will have affectability in managing with problems or indications that lead to existing contrasts, so that they can instill a sense of unity and unity by respecting existing cultural diversity. The importance of education with a multicultural paradigm has a positive impact on students to demonstrate tolerance behavior in terms of diversity and can maintain existing cultural diversity. (Sipuan, Idi Warsah, Alfauzan Amin, 2022) It is further explained that multicultural education is essential for students to understand the diversity of cultures around them. Because this cultural diversity can affect thinking, behavior and attitudes different moral and customary rules can be applied well. However, if the differences are not accepted well and wisely, they will cause opposition and even anxiety.

Multicultural education is said to be successful if students have and adopt a tolerant attitude and appreciate differences in ethnicity, religion, race, and intergroup (SARA). Moreover, in the current era of globalization, many foreign cultures easily enter Indonesia or are even considered to threaten their original culture. To deal with this global reality, of course, the education sector has a central role in addressing the challenges, one of which is using of awareness, understanding and knowledge about diversity, so that it has many and broad skills/competencies related to global knowledge, including aspects of cultural knowledge.

Multiculturality is the capital for developing the cultural power that must be maintained. Multicultural education is important for the development of educational curricula. Indonesian education history figure Ki Hajar Dewantara in Sipuan said that

culture is the root of a nation's instruction. (Sipuan, Idi Warsah, Alfauzan Amin, 2022) The approach is interpreted as a premise for developing the philosophy, vision, mission, and purpose of the curriculum, even the climate of learning so that it can use culture to understand and develop moral values, behaviors, skills, insights to support the formation of dignified national characters. According to Choirul, the basic concepts of multiculturalism education in Indonesia include: 1) multicultural education is an alternative means of solving problems and conflicts, 2) multicultural education keeps Indonesian students from being excluded from the existence of existing cultures, and thus, the education of Indonesian students is not reflected in the existence of culture. and 3) multicultural education is relevant to today's democratic nuances. (Sangadji, 2016) Therefore, multiculturalism education is the answer to the diversity in Indonesia and the education process makes the cultural process and the ideals of unifying the nation.

The implementation of multiculturalism education in Indonesia should be adapted to the state of reality and local wisdom. According to Zamroni in Amirin, multiculturalism in the climate of the frame of religious moderation is currently considered to be: 1) educational philosophy, the diversity of national culture should be used well to develop an educational system to bring about a just and prosperous society, 2) as an educational approach, and as an educational approach. The contextual implementation of education should take note of the diversity of existing cultures. Because this value is believed to affect the behavior, views and attitudes of individuals within educational organizations that influence the structure of education itself such as pedagogy, curriculum, institutional climate, and others, and 3) as a study of science, disciplines such as sociology and anthropology. His domain education studies aspects and cultural values such as ethics, manners, customs, traditions that cover many manifestations in the field of religion. (Amirin, 2012)

In carrying out the educational functions, especially schools carry out *the input*, *process* and *output* stages and produce income and impact. First, *input* includes human resources (headmasters, teachers, students, and stakeholders) that contribute to creating a conducive and safe academic climate. No less important than human resources, the curriculum that guides or references all educational activities and activities contained in the curriculum contains materials on multiculturalism, such as citizenship subjects (Pancasila), social sciences, Indonesian language, religious education, and education. local arts and contents with the aim of students understand that Indonesia has pluralist values, diversity and multiculturalism. Second, *the process*, schools strive to support and encourage the application of multicultural education, from this process to the stage of social multicultural construction, in the form of adjustment to be able to understand and act on the social, cultural, religious norms contained in school communities. Third, *the output* is referred to as result/expenditure, a form of value that has been taught in the form of multicultural principles such as mutual respect, tolerance, appreciating of diversity of differences. So it produces returns that are expected to result in a democratic generation of differences. And ultimately it will have the impact of a multicultural society.

Conclusion

Indonesia's diversity of many things exists as a curative and preventive effort from radical and extreme religious beliefs, which can give rise to seeds of unrest and division in people's lives. The state (government) is present trying to strengthen religious moderation for the community. Religious/moderate moderation is a form of effort in understanding and responding in a non-excessive or neutral manner to all levels of society, including education. Education reflects the process/stage of developing one's attitude on the efforts to mature humans through processes, teaching, training, behavior and educating. Multiculturalism comes with a meaningful attitude toward diversity. Multiculturalism education is the process of transforming education into discrimination. Multicultural education is based on social equity in appreciating diversity towards an open and tolerance (democracy) attitude. It is an inevitability that the application of the esteem of religious moderation through education. Multiculturalism is an attitude of appreciating and recognizing differences and similarities closely related to race, ethnicity, religion, culture, and others. And within the prepare of internalizing religious moderation through multiculturalism education, it is appropriate to apply in a life identical to heterogeneous and pluralism like Indonesia.

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