

MULTICULTURAL EDUCATION AND INTERRELIGIOUS LEADERS KNOWLEDGE

Marjuni

Fakultas Tarbiyah dan Keguruan UIN Alauddin Makassar
(h.marjunij@yahoo.com)

Abstract

Multicultural-education is meant to portray about the efforts that must be carried out by teachers and lecturers in the midst of a growing cultural diversity in today's society. Teachers and lecturers are expected to contribute in revising the learning material as well as to reform the learning system with wider insight in the globalization process. The birth of various teachings or understandings which are not relevant with religious values, such as secularism and materialism, tends to make religion education to be helpless and even to make religion to be ruled out in various fields. This may also hit people when religion does no longer function effectively in multidimensional and multicultural life.

Pendidikan berbasis multikultural dimaksudkan untuk menggambarkan tentang upaya-upaya yang harus dilakukan oleh guru dan dosen di tengah-tengah keanekaragaman budaya yang berkembang dalam masyarakat saat ini. Guru dan dosen diharapkan dapat berkontribusi dalam merevisi materi pembelajaran serta melakukan reformasi dalam sistem pembelajaran dengan wawasan yang lebih luas dalam arus globalisasi. Lahirnya berbagai ajaran atau pemahaman yang tidak relevan dengan nilai-nilai agama, seperti aliran materialis dan sekuler, maka ada kecenderungan membuat pendidikan keagamaan menjadi tidak berdaya dan lebih lagi jika agama telah dikesampingkan dalam berbagai bidang. Hal ini mungkin juga menerpa umat bila agama tidak lagi berfungsi secara efektif dalam kehidupan multidimensi dan multikultural.

Keywords: Education; Multicultural; leaders; religions

A. Introduction

Multicultural-based education looks to be a crucial point recently. In many places, conflicts and clashes among religions are identified. Prejudice, mockery, and discrimination are developing. Consequently, social communication is getting difficult due to religions.¹ Society tends to be sectarian. Religious teaching that is firstly expected to be an integrative force has become disintegrative force in many cases.

The situation is of course driven by several reasons and three main reasons from many other reasons are politicization of religion, either by the state or religion elite, the development modernization, and coincided with it, the rise of religions. To maintain dominance, the state often uses religion legitimacy or carries out political segregation of religions. The same tactics are applied by politicians or clerics who use religion for political purposes.²

The modernization development makes the power and the competitions of life are getting to be high, competitive, and fast. Communication and social relation are intensified. Defeat in political and economical competition encourages many people to flee into religion. In one aspect, they use religion as an escaping way, meanwhile they use it as a resistance tool in another aspect. The first aspect provides society whose view is dominated by the previous condition (deterministic) and conquered by dominance. Meanwhile, the second aspect encourages people to the field of tension and conflict that looks the whole problems come from difference in ethnicity, religion, and class. The sectarian and segregated characters of community pave the way of hegemony. Clearly, for this phenomenon, clerics do not have strong basics which allow them to build the new foundation, both formal and informal, to the religious life.

On the other hand, this development is followed by the spirit of the great religions to revive. Some of them are anti-thesis from the modernization development. Thus, a cultural collision happens. In one aspect, there is a force of change that forces people to come out from the traditional world view and intensifies modern education. In another aspect, there is an urge to resist even though it brings them back to the traditional world view.³

¹Qasim Mathar, "Islam dan Penghargaan Budaya Lokal", Boghel dkk (ed), *Pasang to Rilino Menanti Keterlibatan Penuh Kreatif Agama*, (Makassar: LAPAR, 2012) p. 39-44.

²Hairus Salim Hs, "Belajar Bersama Sekelumit Pluralisme Sekelumit Pengalaman: Sebuah Pengantar", *Makalah* pada acara diskusi Lembaga Advokasi Pendidikan Anak Rakyat "LAPAR", (Makassar 26-28 Agustus 2012), p. 2.

³*Ibid.*, p.3.

According to Sumartana in his paper entitled “Spiritual Agama di Tengah Pluralitas Peradaban Masyarakat Modern”, in the globalization era, the awareness toward personal or community identity is getting outstanding.⁴ This statement tends to have a strong evidence if we look at the relationship and the role of religions today that are more passionate to build institutions to provide the fulfillment of those needs. In order to fulfill the need to actualize the identity of the individual or group in the middle of the plurality of society, every religion has a symbolic expression of difference so it will also give birth to different religious communities.

The diversity in understanding and actualizing identity will give birth to the multiculturalism. Awareness about multiculturalism gives birth to a paradox that stands in the globalization process because when the world increasingly integrated, the more plural definite forms of expression are. In another word, the plurality demands to be recognized and accommodated in the social life. However, it is said that pluralism is a sociological reality that cannot be avoided. It is a part of Sunnatullah that is a reality that has become the will of God.

From the view of ethnic and social, diverse traditions in many forms must be faced in different versions. So in the future, there will be a tendency to the education experts to face various problems and challenges due to the change of social, culture, economic, and politic that appears as a positive impact as well as negative impact that accompany the development of nation in all aspects of life. In the case, the role of the education experts is needed and required to pursue the progress in order to be able to follow the progress flow in the society.

Based on the above background, the issues that will be issued in this paper journal are 1) how the essence of multicultural-based education is and 2) how the role of the clerics to face the developing challenge of multicultural in the society is.

B. The Essence of Multicultural-Based Education

Discussion about multicultural initially related to diversity, pluralism, and religious truths that are parts of ourselves and our life. In Indonesia today, multicultural religions seems increasingly becoming an important issue. In some places, we find and identify many conflicts and tensions among religions.

⁴Sumartana, “Spiritualitas Agama di Tengah Pluralitas Peradaban Masyarakat Modern: Sebuah Pengantar”, *Makalah* pada acara diskusi Panel Pergerakan Mahasiswa Islam Indonesia "PMII" Metro Makassar, (Makassar: Hotel Clebes, 2003), p. 1.

⁵Prejudice, stereotype, and discrimination are flourishing. Social communication is getting difficult to happen due to the difference of religion, culture, and race. Society tends to be sectarian. Religious teaching that is firstly expected to be an integrative force has become disintegrative force in many cases. ⁶It is a point that interests the writer to see the importance of multicultural-based education. Before any further, then the writer will seek the meaning of multicultural itself.

The word “multicultural” comes from English in form of a noun that means the plural or the many cultures, then comes to the meaning the difference between the largest number of votes with the next number. ⁷ The word is inserted into Indonesian and added by suffix *ism* into multiculturalism which means things stated plural or culture that is not only one but are manifold.⁸ Another point of view states that multicultural is the plurality (stand alone) due to a theory which says that reality consists of many substances.⁹

According to Alwi Shihab, multicultural definition can be summarized as follows:

⁵The problems faced by religions, especially Islam is developing and being complex. Science and technology progress and development as well as the swift of globalization currents, for example, have much influenced the humans’ behavior, attitudes, and ways of thinking. A point to note that the excess of such changes often have a negative impact, although there is still a positive side. In this condition, there are at least five community risks to be experienced, namely; First, technology and globalization have eliminated the diversity and standardize life. Second, technology and globalization lead to fragmentation, specialization, and quantification. Third, it brings about impersonality (loss of sense of brotherhood among humans). Fourth, it often develops without control, thus making the people helpless and hopeless. Fifth, it leads to human alienation, due to the alienation from God, their community, and nature where in the alienation circumstances, the humans experience stress, frustration, and helplessness. See Ali Maschan Moesa, *NU, Agama, dan Demokrasi: Komitmen Muslim Tradisionalis Terhadap Nilai-Nilai Kebangsaan*, (Cet. I; Jakarta: Pustaka Dai Muda, 2002), p. 159

⁶Tobroni dan Syamsul Arifin, *Islam Multikultural Budaya dan Politik: Refleksi Teologi untuk Aksi dalam Keberagamaan dan Pendidikan*, (Cet. I; Yogyakarta: Sipsess, 1994), p. 8.

⁷Jhon M. Echols and Hassan Shadily, *Kamus Inggris-Indonesia*, (Cet.XXIII; Jakarta: Gramedia, 1996), p. 435.

⁸Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, (Cet. II; Jakarta: Pustaka Pelajar, 1989), p. 691.

⁹Pius A. Partanto dan M. Dahlan Al-Barr, *Kamus Ilmiah Populer*, (Cet. I; Surabaya: Arkola, 2001), p. 604.

Firstly, multicultural does not only refers to the fact of plurality existence but also refers to the active involvement of the fact of plurality. Multicultural religion and culture can be encountered everywhere, in a particular society, in the office where we work, in the school where we learn, even in the market where we go shopping. But someone can be justified to have the character if he can interact positively in the plurality environment. In the other words, the definition of religion multicultural is that each religion adherents are demanded not only to recognize the existence and the rights of other religions but also to involve in the differences and similarities in order to achieve harmony in diversity.

Secondly, multicultural must be distinguished with cosmopolitanism. Cosmopolitanism points to a reality in which a range of religion, race, and nation coexist in a location. Take for example the city of New York. The city is cosmopolitan. In the city, there are Jews, Christians, Moslems, Hindus, and Buddhists, even those with no religion whatever. As if the entire population of the world is in this city, but the positive interaction between these populations especially in the field of religion is very minimal if any.

Thirdly, the concept of multicultural cannot be equated with relativism. A relativist will assume that things related to the “truth” or “value” are determined by the way of life as well as the frame of a person or society. As an example, “belief/truth” which is believed by Europeans that “Columbus discovered America” is equally truth to the “belief/truth” which is believed by the original inhabitants of the continents that “Columbus annexed America”¹⁰

As the consequence of relativism religion understanding, the doctrine of any religion should be stated correctly. In short, “all religions are equal” due to the truth of religions even though they may be different and contradictive one another, remain to be accepted. For the relativists, they never recognize even accept a universal truth that applies for all and to all of time.

It is undeniable that there is an element of relativism in the multicultural idea namely the element that does not claim sole ownership (monopoly) on the truth, moreover imposes the truth to others. At least, a pluralist will avoid the attitude of absolutism that highlights the singularity to others. Therefore, many people are reluctant to use the term religion multicultural due to the fear of being trapped in a circle concept of religion relativism.¹¹ The concept explains that what is considered good or bad, right or wrong, is relative. It depends on the opinion of each individual, local circumstances, or social and religion

¹⁰Alwi Shihab, *Islam Inklusif Menuju Sikap Terbuka dalam Beragama*, (Cet. IV; Bandung: Mizan, 1998), p. 41-42.

¹¹*Ibid.*, p. 42.

institutions. Therefore, the concept does not recognize absolute and eternal truth.¹²

Fourthly, religion multicultural is not syncretism which is creating a new religion by combining certain elements or partial components of some religion teachings to be an integral part of the new religion.¹³

The point to be underlined here is that if the concept of religion multicultural above must be applied in Indonesia, it must be required by strong commitment from the adherents of the different religion to their respective religion for each. A pluralist, to interact with a range of religions, is not only demanded to open up, learn, and respect his dialogue partners, but also to have a strong commitment to his own religion. Only with such an attitude, we can avoid religion relativism that is not suitable to the spirit of *Bhinneka Tunggal Ika* (Unity in Diversity).

Multicultural that the writer means is a belief that recognizes differences in the society including religion, race, group, tribe, culture and custom.

According to Anderson and Cusher in Chairul Mahfud, multicultural education can be interpreted as an education toward cultural diversity.¹⁴ Then multicultural education is oriented to explore the differences as a must (*sunnatullah*) as well as to face the differences with tolerance and egalitarian spirit.¹⁵

In line with the above definition, the writer can simply define multicultural education as an education about cultural diversity to respond demographic and cultural changes in society or even in global world. The rising doctrine and belief that do not match with religious values like materialism and secularism tends to make religions to be helpless and even religions are ruled out in various fields. Of course, this phenomenon may be happen to the society if the religions are not effectively functioned any longer in multidimensional and multicultural life.

Religious education does not only bring happiness mission but also risk to be a conflict source when exclusive interpretation of the different religions strengthens. This phenomenon has been identified and happens such as in Poso and Ambon, or the attack of America to Afghanistan which is based on

¹²Ahmad Tafsir, *Filsafat Umum: Akal dan Hati Sejak Thales sampai James*, (Cet. IV; Bandung: Remaja Rosdakarya, 1994), p. 44.

¹³Alwi Shihab, *op. cit.*, p. 42.

¹⁴Chairul Mahfud, *Pendidikan Multikultural*, (Cet. I; Jakarta: Pustaka Pelajar, 2009), p. 175.

¹⁵Alwi Shihab, *op.cit.*, p. 41-42.

religious motives. It indicates that the meaning of plurality is not fully understood and internalized by the society.

The education experts or the clerics are demanded to be as wise as possible to face all problems relating to interaction of religion communities in the midst of multicultural life.

Positive pluralism has a principle that in spite of own religion to be respected, there are also many other religions to be respected. Universally eternal truth always exists in every religion even though the tradition and teaching for each religion provide different language and wrapper. Because of this wrapper, difficulties, misunderstandings, and disputes among different religions or groups usually come to surface. In this phase, religions emerge by various faces and languages; meanwhile we tend to see the differences than the similarities. The tendency to see the differences itself should not be blamed because the faithful persons always want to look for, to hold, and to fight for the truth that they believe based on the tradition and the knowledge that they have. Of course, this attitude is a commendable attitude as long as it does not bring about destructive social situation in the society.

When the prophet Muhammad had immigrated to Medina, he faced a diverse ethnic communities, beliefs, and traditions. In the situation of multicultural society, he proclaimed the Charter of Medina (Mitsaq al-Madinah). The presence of the Charter of Medina was an important political education manifesto. The Charter of Medina or agreement regulated life and relationship among pluralistic communities in the society of Medina. The society of Medina during the early arrival of the Prophet, in addition to those already embraced Islam there were groups that were non-Muslims like Jews, pagans, Christians, and scattered ethnic groups. The Jews themselves consist of various groups of offspring. With the enactment of the Charter of Medina, the Prophet successfully built an opened, fair, and democratic society. It makes the social order of time is considered as a modern system. It was modern in the level of commitment, participation, and high involvement of the whole society. But the modern system could not last long because after the Prophet's death and Islam expanding its realm, the society in the Middle East is not ready yet with the necessary of social infrastructure to support a modern social order which was pioneered by the Prophet. A paradigm can be considered to offer a spirit of tolerance if it is able to pave a way and open up a possibility for transformation and social change in the environment of life around us. At least, the change in the level of consciousness must firstly be realized.¹⁶

¹⁶Tobroni dan Syamsul Arifin, *Islam Pluralisme Budaya dan Politik: Refleksi Teologi untuk Aksi dalam Keberagamaan dan Pendidikan*, (Cet. I; Yogyakarta: Sippres, 1999), p. 18.

An education expert may offer a way of truth, but he must not be self-righteous. He may offer a truth, but he must not tend to win himself. The God who has religion is the absolute all-around. On the contrary, we are just a weak creature and we are not absolute all-around. In Islam, there are rights that are guaranteed even including the right not to believe. In Q.S. Yunus (10): 99 God says:

Meaning: "And if the Lord willed, would have believed all who are on earth entirely. So, do you want to force people so they become believers?"¹⁷

The tolerance that the al-Qur'an teaches towards other groups is not a negative tolerance. The tolerance requires each follower to fight and uphold freedom of religion, not only for Islam alone, but also for other religions even for existing traditional groups. This is shown in the Q.S. al-Hajj (22): 40:

Meaning:

"(They are) those who have been expelled from their homes unjustly, but they say: "Our Lord is Allah". And if it were God not reject the malignancy of some people with some others, certainly has been torn down monasteries, churches, synagogues and mosques, Jews, in which many called the name of God. Indeed, Allah surely helps those who help His religion). Verily Allah is Most Strong as well as the Mighty."¹⁸

It is commonly known that loving of respective religion can lead to fanaticism and excessive ta'asshub. Therefore, Islam in its teaching is very firm and clear in this issue to avoid such attitude. It is an obligation of a religion teacher to explain the verses of God as well as the signs of His greatness in all of the nature. God endowed Human opened eyes to see nature, ears to catch the former divine power on the whole that exists. All human love justice and hate despotism, they want the truth and reject falsehood. They are not forced to accept the propaganda (dakwah) but, but they are invited hear it.¹⁹

It is clear that forcing attitude only alienates sympathetic of the others. The wish of the Prophet that his uncle Abu Thalib accepted the teaching that he came with it did not happen. It is a proof that forcing and violence against another person to be affected would not be justified in Islam.

In the context of education in school/college, recently, there are some weak points inherent in our education among others are presented as follow:

¹⁷Departemen Agama RI, *al-Aliyy; Al-Qur'an dan Terjemahnya*, (Cet. I, Bandung: Diponegoro, 2005), p. 220.

¹⁸*Ibid.* p. 337.

¹⁹Tobrani, *op. cit.*, p. 18.

Firstly, from the developed paradigm, it emphasizes more on mechanisms that is the other word of dichotomous. Education is treated as establishment and development of a set of life values where each of them moves and runs according to its function. It is like a machine consisting of several components or elements of each that function independently. The values of education in life consist of the value of religion, individual, social, political, economic, and others. The relationship between religious values and the other values sometimes can be in horizontal-lateral or sequential-literal.²⁰ According to the writer's observation, knowledge secularism is still exist in schools and colleges where the values of faith and piety as if only a part of religion subjects meanwhile the other subjects are taught as if has nothing to do with the problem of the values of faith and piety.

Secondly, the undertaken educational innovation tends to be Top Down innovation. Innovation is deliberately created by the employer that is an effort to improve the quality of education or equal opportunity for education, or as an attempt to improve efficiency and so on.²¹

Thirdly, educational success is measured from the excellence of the cognitive domain but affective domain and psychomotor domain are less measured. Consequently, character and moral are neglected. It almost happens in many subjects taught in the schools and the colleges, even including religion education. The failure of education in developing the ability and the character as well as a dignified civilization among others derived from the model of education that only measures the cognitive advantages.

Fourthly, title becomes the target of education that is not accompanied by a strongly scientific responsibility that causes unhealthy title pursuit.

Fifthly, education management emphasizes the responsibility of education organizers to the government and not to the entire stakeholders of education, such as community, parents, teachers, and students themselves.²² According to the author, the implication of this can be a false quality or reports that are fictional and hoax.

According to the survey agency of United Nation, there are ten classification of corruption that must be fought together, namely: bribery,

²⁰*Ibid*, p. 96.

²¹*Ibid*, p. 97.

²²Abdul Fattah Jalal, *Asas-asas Sosiologi Pendidikan Islam*, (Bandung: Diponegoro 2001), p. 27-28.

wiping, counterfeiting, extortion, authority misconduct, internal collusion, giving commission, favoritism, nepotism and illegal donations.²³

Our education conditions still deviate some weak points, directly or indirectly, will support the attitudes and the corruption with the various kinds. Therefore, according to the authors it must be provided by some solutions, especially in the following cases:

1. Improving the educational paradigm that is systematic or integrative.
2. Improving the model and the innovation strategy of education that are more constructed in bottom-up.
3. Fixing the size of educational success or improving the paradigm of educational success that does not only emphasize the cognitive domain, but also the affective and psychomotor domains.

On the other hand, Sarwedi Oemardi assumes that our education can be the cause of corruption in this country if the following phenomenon happens; firstly, the policy makers in the field of education remain indifferent and do not want to take any decision to make the world of education as the main fortress in preventing the increase of corruption disease. Secondly, the policy makers in the field of education are not proactive to restructure the higher education system in Indonesia.²⁴

C. Multicultural-Based Education Insight Development

All education experts in schools, colleges, and community should have a paradigm and a moderate thinking especially if they are in the educational environment and multicultural society. In this case, there are several principles that must be provided by an educator (teachers and lecturers), especially in Islam, as follows:

1. Finding the intersection or the similarity

The history of the prophet's struggle can be a reference. At the beginning of the struggle, he faced a variety of behaviors, beliefs, ethnic groups, but never called on people who were not Muslims as disbelievers, polytheists, hypocrites and others. Prophet called with the same words to him, namely the call: *ya-ayyuhannas!*, *O mankind!*, or by saying *ya qaumi!*, *O my people!*

2. Uplifting and facilitating

It has been a human nature to like the nice things and hate the scary ones. Therefore, it is worth to the education practitioners for providing interesting expectation as well as exhilarating. This is in line with the hadith of the Prophet

²³ Muhaimin, *Nuansa Baru Pendidikan Islam*, (Cet. I; Jakarta: Raja Grafindo Persada, 2009), p. 97.

²⁴ *Ibid*, p. 98.

narrated by Muslim: "Exhilarate (the people you face) and do not make them run."²⁵

3. Considering society psychology

Considering the various types and kinds of people that we face in which the various types of psychological conditions vary among groups, we must look for a right way or a system that can cool them. It means that we must avoid the problem that may disturb the peace of the people. The Prophet himself had a different style of preaching while in Mecca than when he was in Medina. He always saw the condition of a growing community that provide different situation between the society of Mecca and the society of Medina. Therefore, an education experts should always pay attention to the social circumstances of the surrounding community, and when he identifies an attitude that refuses to be preached, he is not allowed, in any reason, to aggravate the situation and he must try to eliminate hostility to one another.²⁶

In the Islamic education, a code of ethics is also called moral education. In general, teachers or lecturers should undertake commendable deeds and distance themselves from the despicable behaviors. By providing commendable deeds, he can put himself as an exemplary figure in the midst of the people. The ethical guidelines of the effort are presented as follows:

1. Do not separate between words and deeds

A leader of society who does not unite his words and his deeds can be illustrated as archers without a bow. It means that his effort will not be successful to have the expected goals. It has already become a general fact that a good exemplary figure of a person can be a powerful tool for achieving goals and success.

2. Avoiding free religious tolerance

Tolerance is encouraged in Islam, but only within certain limits and not a matter of faith (aqidah). In the meantime, Islam does not also require coercion of other faiths to submit to Islam because humans have been equipped with a mind to determine the choice of religion.

3. Do not insult the Gods of non-Muslims

In the perspective of Islamic education, it is forbidden to insult or revile other religious teachings because the action will only also lead to humiliation reaction from people in contempt. In Q.S. al-An'am (06): 108 God says:

²⁵Abil Husain Muslim bin Hajjaj Al-Qusyairy Al-Naisabury, *Shahih Muslim*, juz III, (Bandung: Maktabah Dahlan, t.th.), p. 1358.

²⁶Ahmad Tafsir, *Filsafat Umum: Akal dan Hati Sejak Thales sampai James*, (Cet. IV; Bandung: Remaja Rosdakarya, 1994), p. 44.

Meaning: “And do not curse gods that they worship besides Allah, as they will curse God with transgressors without knowledge”.²⁷

4. Do not do social discrimination

An education experts should not discriminate or favoritism among individuals or groups, whether rich or poor, elite class or outskirts class, that can lead to injustice.

5. Do not make friends with evildoers

Befriending the evildoers can cause negative impacts seriously because people who engage in immoral deeds assume that what they do is supported by people who are nearby or who accompany him. On the other side, the trust or the integrity can be reduced to a practitioner of education. However, when he was forced to plunge into the environment of the evildoers, he should be able to maintain himself and measure his ability not to fall or be affected in the community.

6. Having intelligence²⁸

The intelligent characters of an education practitioner can be:

- a. Intelligent that in sense of having extensive knowledge in response to the events going on around him.
- b. Having a hunch of views and attitudes towards any problem.
- c. Having an ability to capture the hidden things behind an event.
- d. Can take the benefits of any event in rising cases.²⁹

In Islamic education, intelligence must always be supported by solid knowledge and experience to events in the past or in other places. Thus, he can step up to the front line with a confidence and a clear direction as well as he can build the aspired community framework. This ethical code can be a mirror of endeavor scientific that must be provided by an education experts to have their dedication in the midst of character and cultural diversity flourishing in a multicultural society.

D. Conclusion

From the above discussion, it can be concluded as follows:

1. Multicultural education is an education about cultural diversity in responding to demographic and cultural changes in society or even in

²⁷ Departemen Agama RI., *Al-'Aliyy, op. cit.* p. 141.

²⁸Robert W. Hefner, *Pluralisme di Indonesia*, in Ahmad Suaedy, *Pergulatan Pasantren Demokrasi*, (Cet. I; Yogyakarta: LkiS, 2000), p. 169.

²⁹Nurcholis Majid, *Mencari Akar-akar Islam bagi Pluralisme Modern; Pengalaman Indonesia, dalam Jalan Baru Islam*, (Cet. I, Bandung: Mizan, 1998), p. 91.

global world. And the developing situation in the society that is getting complex due to the flow of globalization and information has led to a shift in moral values of religion education, social, politic, and economic.

2. The experts and practitioners in education as well as the clerics are required to broaden their insight, fix themselves, and add their knowledge in order to be able to play a role in creating cool and peaceful conditions in a multicultural society. The experts of education are very important to maintain due to their existence as the mirror of the goodness that can sustain the success of the efforts that they do in fostering community.

REFERENCES

- Ahmadi, Abu. 2005, *Sosiologi Pendidikan*. Cet.I; Jakarta: Rineka Cipta.
- Ali, A. Mukti. 1987, *Beberapa Persoalan Pendidikan Agama Dewasa Ini*. Jakarta: Rajawali Press.
- Arifin, Tobroni dan Syamsul. 1999, *Islam Pluralisme Budaya dan Politik: Refleksi Teologi untuk Aksi dalam Keberagamaan dan Pendidikan*. Cet. I; Yogyakarta: Sippres.
- Departemen Agama RI, Al-Aliyy. 2005, *Al-Qur'an dan Terjemahnya*, Cet. I, Bandung : Diponegoro.
- Hefner, Robert W. 2000, *Pluralisme di Indonesia, dalam buku Ahmad Suaedy, Pergulatan Pesantren Demokrasi*. Cet. I; Yogyakarta: LkiS.
- Jalal, Abdul Fattah. 2001, *Asas-asas Sosiologi Pendidikan Islam*. Bandung: Diponegoro.
- Mahfud, Chairul. 2009, *Pendidikan Multikultural*. Cet. I; Jakarta: Pustaka Pelajar.
- Majid, Nurcholis. 1998, *Mencari Akar-akar Islam bagi Pluralisme Modern; Pengalaman Indonesia, dalam Jalan Baru Islam*, Cet. I, Bandung: Mizan.
- Muhaimin, 2009, *Nuansa Baru Pendidikan Islam*. Cet. I; Jakarta: Raja Grafindo Persada.
- Naisabury, Abil Husain Muslim bin Hajjaj al-Qusyairy, t.th., *Shahih Muslim*, Juz III, Bandung : Maktabah Dahlan.
- Nasr, Seyyed Hossein.2003, *The Heart of Islam, diterjemahkan oleh Nurasia Faqih Sutan Harahap dengan judul, Pesan-pesan Universal Islam untuk Kemanusiaan*, Bandung; Mizan.

- Purwanto, M. Ngalim, 2001, *Sosial Pendidikan Teoritis dan Praktis*. Cet. I; Bandung: Remaja Rosda Karya.
- Shihab, Alwi. 1998, *Islam Inklusif Menuju Sikap Terbuka dalam Beragama*. Cet. IV; Bandung: Mizan.
- Suparta, H. Munzier. 2003, *Metode Dakwah.*, Cet. I, Jakarta : Prenada Media.
- Tafsir, Ahmad. 1994, *Filsafat Umum: Akal dan Hati Sejak Thales sampai James*, Cet. IV; Bandung: Remaja Rosdakarya.