

TRANSFORMATION MULTICULTURAL EDUCATION

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Abstract: Multicultural education is not just to teach about the different cultures of the various ethnic and religious groups but also supports the appreciation, comfort, to tolerance of other cultures. As a transformational process, present multicultural education as a process through all aspects of education are tested and criticized and rebuilt on the basis of the ideals of equality and social justice. In such conditions more appropriately directed multicultural education as an advocate for creating a tolerant and free society of tolerance.

Keywords: Transformation, multicultural education.

INTRODUCTION.

Multiculturalism is derived from two words; *multi* (many/varied) and *cultural* (culture or cultures), which etymologically means culture. Culture diversity that must be understood is not a culture in the strict sense, but rather understood as all human dialectic towards life. This dialectic will give birth to many faces, such as history, reasoning, verbal culture, language, and others.¹

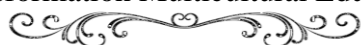
While the nature and meaning of education is still a debate, both among the general public and even among education experts, each expert has a definition different education, diversity definition is a natural thing, because each has a variety of differences, especially differences in background social, educational, cultural, religious and others.

Darmaningtyas defines education as a conscious and systematic effort to achieve the standard of living or more good. With progress, not all businesses provide sufficient knowledge to students can be said of education if it does not meet the criteria of a conscious and systematic.

Meanwhile, according to anthropologists Koentjaraningrat education as a conscious effort to shift the entire customs and culture of the old generation to the new generation. Meanwhile, according to Ahmad Tafsir education in Islam is a series of human empowerment process towards *taklif* (maturity), both in mind, mentally and morally. The goal in order to carry out humanitarian functions that embreded. By Therefore, education is a means to prepare students to have the ability and skills to interact in the midst of society.

If we look on the above definition contained the difference in similiary point that can be considered as a meeting point, namely the maturing process and attempt to humanize humans. Such diversity is reasonableness and not be debated

¹ Maksum, A. 2011. *Pluralisme dan Multiculturalisme Paradigma Baru Pendidikan Agama Islam Di Indonesia*. Malang: Aditya Media Publishing. 143.



because each has a different point of view but in substance they have a common ground.

While Indonesian is a nation that has the diversity of religion, ethnicity, and culture are still prone to social crisis and the culture, especially the system of government is still weak in the frame of the Republic of Indonesia (Homeland), some areas that want autonomy to keep the spirit of the Homeland, this can be seen from the merger of the Free Aceh Movement (GAM) to earth motherland and won elections for governors and regents in Aceh. The victory was followed up by establishing a local party that includes elements of GAM, which can be seen from the attributes of the party flag. Likewise, the emergence of the seeds to be independent at a conference of indigenous Papuans and the people of South Maluku (RMS) recently.²

Looking at the above problems, the government and people of Indonesian need to pay attention to the empowerment and improvement of human resources through programs that are planned and organized in order to form a prosperous and equitable society by applying based multicultural education.

In the world of education, multicultural education discourse is relatively new. Education multicultural phenomenon became known after World War II. with other words multicultural education is a recent phenomenon in the asosiasi human beings who crave equality of rights, including the right to education to get the same for everyone "*education for All*". Education Banks multicultural as described in *the Handbook of multicultural Education Research* are as

*follows: "multicultural education is a concept, a frame work, a way of thinking, a philosophical viewpoint, a value orientation, and a set of educational needs of culturally diverse student Populations".*³

Dickerson is multicultural education according to an educational complex system that includes efforts to promote pluralism culture and social equality; programs that reflect the diversity of the region in all school environment; staffing patterns that reflect community diversity, teaching material that is not biased, inclusive curriculum; confirm the equation resources and programs available to all students at once achivement akademik the same for all students.⁴

The term "Multicultural Education" can be used on deskriptif dan normative level, which describes the issues and problems with public education related multicultural. Labih further includes understanding of consideration of policies and strategies in multicultural societies educational strategy. In the context of this descriptive, then curriculum multicultural education should include subjects such as: tolerance, themes of ethno-cultural differences, and religion; danger of

² Tobroni & Arifin, S. 1994. *Islam Pluralisme Budaya dan Politik*. Yogyakarta: SIPRESS. 231.

³ Tilaar, H.A.R. 2004. *Multikulturalisme tantangan-tantangan Global Masa depan dalam Transformasi Nasional*. Jakarta: Gramedia. 123.

⁴ Baidhawiy, Z. 2005. *Pendidikan Agama Berwawasan Multikultural*. Jakarta: Erlangga. 77.



discrimination; conflict resolution and mediation; HAM; democracy and plurality; universal humanity; and other subjects that are relevant.

In the discussion of multicultural education related to tree, namely: 1) multicultural education as a concept or idea, 2) education multicultural as a movement, and 3) multicultural education as a process. When discusses the concept of multicultural education, multicultural education means Banks stated that education providing opportunity the same students (without excluding genders, social class, ethnicity, race, or other cultural characteristics) in learning at school.⁵

Gorski defines multicultural education as a progressive approach in transforming education on holistik discuss their shortcomings, failures and discriminatory practices in education. In more detail Gorski and Covert define multicultural education as follows:

1. Each student should have the same opportunity in developing her potential.
2. Prepare every student to participate competently in society inter culture effectively regardless of different cultural backgrounds.
3. Schools should actively participate in all forms of oppression and end the student experience.
4. Education should be student-centered and open to aspiration.

Indonesia has one of plural consisting of various race, ethnicity, religion, culture makes education as one means strategy whitin efforts to build a national identity is a step that is relatively precise, and promising a decent education and a seemingly appropriate and compatible for build our nation is with multicultural education model.

in this regard, the multicultural education offers one alternatif through the implementation of strategies and concepts based education on utilization diversity that exists in society, particularly that of the students such as ethnic diversity, culture, language, religion, social status, gender, ability, age and race , It is based on several considerations below;

1. In hern multicultural education has existed since the Indonesian people there. The philosophy of the Indonesian nation is culturally diverse, like mutual help, help, and respect among one another. how can be seen in chronological portrait of this nation that is loaded with the entry of various foreign tribe and continue acculturated indigenous communities. For example, ethnic Chinese, ethnic Arabs, ethnic Arya, ethnic european, african ethnicity and so on. All the tribes culturally it turned out to have been able to adapt to the native tribes of the Indonesian state. For example Javanese, Batak, Minang, Bugis, Ambon, Papua, Dayak, and the Sundanese. The process of adaptation and acculturation that took place between these tribes by ethnicity who came later it turned out

⁵ Tobroni, dkk.2007.*Pendidikan Kewarganegaraan, Demokrasi, HAM, Civil Society, dan Multikulturalisme*.Malang:PuSAPoM. 77.

Transformation Multicultural Education



- to be largely carried out peacefully without any excessive oppression. This process is known as multicultural education. Only a model of multicultural education is increasingly reduced to their colonization in the fields of politics, economics, and began to spread to the fields of culture and civilization;
2. Multicultural education provides a glimmer of hope in overcoming community upheavals that occurred lately. Education multicultural, is education always upholds the values, beliefs, heterogeneity, plurality and diversity, any aspect in society. Thus, multicultural education that does not make it all man as man newfangled same, same personality, same intellectuals, or even the same belief as well;
 3. Multicultural education against oriented education business. At this time, educational institutions either high school or college vying to make the educational institution as an institution that is able to generate *income*. a great With reason, to improve the quality of service to learners. Yet everyone knows that the real education for the nation of Indonesia is not a mere skill education, but education must accommodate all types of intelligence, both. intelegence intellectual, emotional, spiritual, and others are often known by the name of multiple intelligences *multiple intelligences* ;and
 4. Multicultural education as a resistance fanaticism that leads to various types of violence, violence appear when a channel of peace is no longer there. The violence as a result of the accumulation of various issues in society that are not solved completely and mutual acceptance. The completeness completion of community problems is a prerequisite for the emergence of peace. Cramped fanaticism could also led to the emergence of violence. And this fanaticism dimension also ethnic, linguistic, ethnic, religious, or even a system of thought in education, political, legal, economic, social, cultural, and other aspects of life.⁶

Multicultural education is based on the concept of meaning fulness uniquely differences in each person and community. Class arranged with members increasingly small to each learner obtain greater learning opportunities at once grow collective consciousness among participants educate. On go grow stage collective consciousness beyond the territorial boundaries class, nationality dan nasionalitas, beyond the territory religious theology of every religion different. Idea was based on the assumption, every human being has an identity, history, environment, and life experience is unique and differentce. Different is identity most important and most authentic of the similarity of each human being.

The learning activities are not intended to allow learners master as much may be material science or values, but how each participant educate experience own process knowledge and life in the classroom and multicultural education

⁶ Tilaar, H.A.R. 2004. *Multikulturalisme tantangan-tantangan Global Masa depan dalam Transformasi Nasional*. Jakarta: Gramedia. 208.



school environment. Idea derived from the principle of self the dignity of uniqueness each participant educate. Formal education (school) is put in Ivan Liich Deschooling ideas like democracy as a sound God put the people's voice.

Therefore schools should be centers of diversity and history Indonesian in several aspects such as cultural diversity, history, and condition of Indonesian people in this aspect pula is conceptual. Aspek-key components that must be included in the curriculum education multicultural.

The spirit of pluralism that has been built since the founding of Boedi Oetomopada 1908, instill awareness of nationality in the 1928 Youth pluralitas. oath oath and commitment to pluralism itself, namely awareness of pluralism as a *'utopia'* in a future nation. The unification of the plurality of through the concept of 'nation' *collectiveself*, 'language' symbolic, and 'homeland' in it does not eliminate territorial various differences plural elements that build it. Soul pluralism spirit and unity continue to be built in the era of the struggle maintain independence 1945-1949. Unfortunately, political tragedy in 1966 causes displaced the struggle toward pluralism.

Multiculturalism although related and often equated are different tendencies with pluralism. Multiculturalism is a relationship in which a plurality offer can problem minority *minority groups* versus majority *majority group*, in which there is an existential struggle for recognition, equality equality, equality, and *justice* fairness, as the struggle of the by group minority Africa, India, Pakistan, China, Turkey to the United Serikat. Multiculturalism clearly enriching pluralism, although it can not equated with it.

The design of the future of multicultural education is perlunyamem-wake orientation changes. Promoted on multicultural education must constantly and it is definitely a change education oriented and community. Indonesian nation is known as a plural nation, marked by numerous ethnic, ethnicity, religion, culture, customs, on the other hand it. On Indonesian society known as multicultural society, community members have the cultural background of *cultural* diverse background.

Every community with a particular cultural background have local definitely genius in the form of positive values and negative. This when positive and negative values are shared with other communities, mutualistic will produce that power far more productive than before. This is a potential that can be developed community multicultural to produce role of education.⁷

In the context of Indonesia, which is known to charge fiber progress, it is a very strategic multicultural education for can manage plurality creatively, so that conflicts appear as a result of transformation and social reforms can be managed intelligently and become part of the enlightenment of the nation forward.

⁷ El-Ma'hady, M. 27 Mei 2010. *Artikel Multikulturalisme dan Pendidikan Multikultural*. (Online). (<http://www.pendidikan Network.co. id>, diakses 27 Mei 2010).



THE PURPOSE OF MULTICULTURAL EDUCATION.

The aim of multicultural education is two, ie the initial objectives and the initial final destination. Aim is a temporary destination for this purpose only serve as intermediary for the purpose of finally achieved well.

Basically, the initial goal of multicultural education is building discourse education, policy makers in education and science education or student student majoring in general. Hope is if they are have a good multicultural education discourse then someday able to be transformator multicultural education that is able to instill the values of pluralism, humanism and democracy directly at the school to the learners.

While the ultimate goal of multicultural education is educate not participants are only able to understand and master the subject matter yang he learned but also the learners are expected will have strong character to always be democratic, pluralist and humoris. Because of these three things is the spirit of multicultural education.

In this context, it can also be interpreted that a dialogue between religion is concrete example of the scope of the spirit multiculturalism. Stetemen it is acceptable if we understand what the multicultural education and how concep actualized. Multiculturalism is socio-intellectual movement that promotes the values and prinsip-principle differences and stressed the importance of the award on each groups having different cultures. Is the will orientation to bring the community in an atmosphere of harmonious, peaceful, egalitarian, tolerance, mutual respect, mutual respect, without conflict and violence, and without eliminating the complexity of all that is the difference.

Multiculturalism as it will only grow and flourish good if supported by the strength of *civil* a strong society. There fore, the figure of *the civil society* which always leads to the values of *civil* (civility) which Consist inclusive attitude, solidarity, pluralist, democratic, right, and open, is an ideal building that support the creation of the social conditions that is peaceful, mutual respect for differences and without discrimination in all fields.

Basic multiculturalism is spirit a nation digging force hidden within a culture that deverse. Every culture has strength. If from each culture owned by plural communities can be raised and will be raised into q enormous powers in the fight against globalization that has the monocultural tendencies.⁸

While the ultimate goal of multicultural education is educate not participants are only able to understand and master the subject matter that he learned but is expected also that the learners will has strong character to always be democratic, pluralist and humoris. Because of these three things is the spirit of multicultural education.

TRANSFORMATION OF MULTICULTURAL EDUCATION.

⁸ Tilaar, H.A.R. 2004. *Multikulturalisme tantangan-tantangan Global Masa depan dalam Transformasi Nasional*. 208.



Multicultural education should be a transformational process, not just the process of tolerance, multicultural education means not just chasing about different cultures from a variety of ethnic and religious groups but also supports the appreciation, comfort, to tolerance of other cultures. As a transformational process, education multicultural present as a process through all aspects of education and rebuilt tested and criticism on the grounds ideals of equality and social circumstances; fosters all people of all cultures to be activists in the face of injustice done to them or people other; constructing identity recognized by many people and confident; develop ways of interacting with others. In the contex, multicultural vision of education is also a need order through progressive approach adapted to steer the whole program in education transformation.

According Baidhawly Fundamentally, education held to influence and direction for change social through three-way transformation; First, transformation, correspondingly with tranformation curriculum, to begin by considering the voices need to be heard and do not need to be heard and their perspectives of value or not worth, all with the main focus and remains on the equation.

Transformation must begin by considering back and test everything that interact in the classroom either include system value, prejudices, experiences, learning styles is chosen, and how to make sure, influence each other in the learning community for all sivitas. problem multicultural education not only celebrate the differences, in terms of culture, but also the way in matters of religion, here the role of the school / madrasas and other educational institutions into very crucial and instrumental. Because that religious education is still needed, of course with new orientation.

First, by emphasizing perspective multiculturalism yang basically emphasize their recognition and respect for the difference differences that can not be circumvented people any religion; second, fix the oriented multicultural learning methods, from the too strong emphasis on the aspect of affective and psychomotor kognitif to; Third, improving the quality of a good teacher of angle of understanding on their own religion and other religions, so they own can have a proper perspective of multiculturalism.

Ideas and discussion of religious education multicultural, even inside certain aspects can be said is still quite sensitive, very sharp especially considering occurrence of controversy ahead of the establishment of the National Education Law No. 2003 then. Example 20 about known, controversy occurred concerning the organization religious education as contained in article 12, paragraph 1, point reads, " each of the students at any educational institution entitled to get education according to their religion and taught by education religionists. " the controversy about religious education occurs when muslims on the one hand to support religious education teacher in religion, but the people Christians on the other hand refused. Now the controversy was not sounded again, but obviously this matter is



still like " embers in the chaff ", which can burn at any time, let alone sporadically this issue sometimes appeared good in national and international forums.⁹

Therefore, education with a multicultural perspective need to besocialized and designed application in institutions education. Example said Dr. Jason Lase, in terms of *constellation* regulations law, especially the Constitution No 20 on National education System, has reflected and contained principles and perspectives of multicultural education. The terms in principle has two specific objectives: *first*, to keep the deviation or religious norms of interpretation errors that can occur if taught educators who do not co-religionists; *second*, the presence of teachers who religion with learners, it can be maintained religious harmony among different religions learners studying in the educational unit the same one; and *third*, to enable the professionalism in organizing the chase proces and religious education.

Psychological foundations of education with vision of multicultural emphasis on the development and transformation of selfhood understanding of widespread, positive self-conception, and unpretentious in his religius identity, cultural identity and ethnicirty. Besides the self is concerned transformation of attitudes and behaviors of individuals to the overall religius group, ethnicity, and culture based on stereotypes, prejudices and rasisme. In the context of Indonesian society that is diseased each other, insightful multicultural religious education need help explain about and values of religions.¹⁰

Second, the transformation school. What which makes school can referred to as multicultural community is the ability to manage your school divercity so live in diversity was own. Usaha make changes that can be implemented through two paradigms: First, the paradigm of tolerance are marked with the addition charge curriculum that does not change asumtion options and conceptualization fundamental about education. Paradigm tolerance groups that do not semilir in context of cultural plurality.

The second paradigm transformation trying to reconstruct school through a continuous process involving all aspects of education, from curriculum to culture school. Cultural material is not taught in an education unit that seperate for regular curriculum, but functional in the entire territory of the academy, including education religion.

Another goal of transformation is the equation and egalitarian school-ism. This transformation departing from awareness and education understanding that privilege can not be achieved by the students anywhere when elimination efforts against religious groups, ethnic and culture. This effort is built on the idea that the similarity is keyword to provide equal educational opportunities for student yang diverse religious, ethnic and cultural.

⁹ Baidhawya, Z. 2005. *Pendidikan Agama Berwawasan Multikultural*. 155.

¹⁰ *Ibid.*, 120.



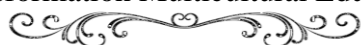
The third key to understanding the transformation of the environment social. Words unconditioned socially inclusive environment in which all groups feel secure in difference and diversity, is not just awareness and sensitivity to cultures and ideas of others, boldness of courage entering a paradigm shift to see the world as an *inclusive setting* in where everyone can be mutually beneficial in the difference.

Along with the objective to start change process multicultural education in schools, it will also extend to the community. This objective will held by instilling attitudes, values, habits, and skills to student so that they can be *agents of social change* that commitment on reformation society with the aim to remove the *disparity* of religion and ethnicity in social opportunities, economic, political and cultural and willing to implement these commitments. For that, they need improve knowledge on issues of religion and ethnicity as well develop ability make decisions, social action skills, capabilities leadership, the sharpness of political views and moral commitment on dignity common humanity.

Social action approach focuses on the oppression and injustice of social structures with the intention to create a more powerful community so that and serve the needs and interests of all groups.

Develop multicultural education in a society full of problems between groups that do not contain the challenge of multicultural light. Education no means limited to "celebrate diversity" alone, especially if the society that there still full of discrimination and racist. Can be also questionable whether the student may request a day in the life -day experience discrimination or persecution because skin color or the difference from the dominant culture? in such conditions more appropriately directed multicultural education as an advocate for creating a tolerant and free society *toleransi*. There is several approaches in multicultural education process, namely:

1. No longer limited to equalize educational outlook (*education*) and schooling (*schooling*) or multicultural education in formal school programs. A broader view on education as the transmission of culture frees educators from the assumption that the primary responsibility to develop competence culture among students solely in their hands and even more parties responsible for school programs should be associated with informal learning in outside of school.
2. Avoid views equating culture with ethnic groups are the same. That is, no longer need to associate solely with the culture of ethnic groups as has happened so far. Traditionally, educators, cultural associate only with social groups are relatively self-sufficient, rather than the number of people who continuously and repeatedly engage one another in one or more activities. In the context of multicultural education, this approach is expected to inspire the authors of programs for multicultural education to eliminate the tendency to look at students *stereotypically* according to their ethnic identity and will



- increase for *exploration* greater understanding of the similarities and differences among students of different ethnic groups.
3. Because the development of competence in a "new culture" initiatives usually require interaction with people who own competence, can be seen even more clearly that the undertakings have been made to support separate schools ethnically is antithetical to the purpose of multicultural education. Maintaining and expanding the group solidarities is to inhibit socialization into a new culture. Education for cultural pluralism and multicultural education can not be equated logically.
 4. Improve the competence of multicultural education in some cultures. Culture which will be adopted is determined by the situation.
 5. The possibility that the education (both within and outside schools) to increase awareness about the competence in some cultures. This awareness will then lead us away from the concept of bi-cultural or dichotomy between indigenous and non-indigenous. Such restrictive dichotomy individual to fully express cultural diversity. This approach increases the awareness of multiculturalism as a normal human experience. This awareness implies that multicultural education has the potential to avoid the dichotomy and develop a better appreciation through cultural competency that is in the students.

In the context of Indonesian-ness and diversity, the five approach must be harmonized with the conditions set Indonesia. Community is human society or individuals social in the group with a culture or tradition certain. opinion challenges presented by Zakiah this degree to stating that society in a way simply defined as a collection of individuals and groups that tied by unity of the state, culture and religion.

But according to the author, there are things that are very important in realizing the insightful multicultural education, namely the ability of teachers to the knowledge of the diversity of social issues religions. By as well as issues Therefore, before entering the realm of the charge, students, and social, that is unquestionable is ability to transform religious education teacher with vision multicultural. Although teacher is not Authority of the holder, but the teacher as a facilitator must able to design learning and facilitate the needs of students, including needs of children knowledge of diversity, whether cultural, ethnic or religious. therefore in this case there must be a structural cooperation between teachers with the command as national policy makers.

CONCLUSION.

Multiculturalism although related and seringdisamakan are different tendencies with pluralism. Multiculturalisme is a relationship in which a plurality of minority to problems *group sversus mayoritas majority minority* group, in which there is an existential struggle for recognition, equality equqlity, equality, justice and fairness.



The final goal of multicultural education is educated not participants are only able to understand and master the subject matter learned but also the learners expected will has strong character to always be democratic, pluralist and humoris. Because of these three things is the spirit of multicultural education.

In the transformation of multicultural education, there are three aspects that should be a major concern; First, by emphasizing perspective multiculturalism basically emphasize their recognition and respect for the difference differences that can not be circumvented people any religion; second, fix the oriented multicultural learning methods, from the too strong emphasis on the aspect of affective and psychomotor kognitif to; Third, improving the quality of a good teacher of angel of understanding on their own religion and other religions, so they own can have a proper perspective of multiculturalism.

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Transformation Multicultural Education



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