

ROLE SCHOLARS SOCIETY FORM AND INTELLECTUAL MULTICULTURAL

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Abstract: Attitudes and behaviors that emerge are often unsympathetic, even very contrary to the cultural values of noble ancestors. Attitudes such as solidarity, respect for others, gotong royong began to fade. The arrogance of the majority culture as a result of the dominance lead to a lack of understanding the culture and interact with other people. Apart from the interests of both individuals and groups, often a dispute that not infrequently lead to disunity, mutual hostility and even war is a result of a different mindset, interpretation pattern point of view of what they think is the way to go, the best way, the solution to achieve their destination. So that the underlying conditions that declares the special attention it is necessary in every teaching the importance of togetherness, mutual understanding, mengedepankan tolerance, and the principle that religion handed down to this earth to bring peace and tranquility.

Keywords: Scholar, Intellectual, Multicultural.

INTRODUCTION

The Indonesian nation has doomed as a nation with a style as a pluralistic society (*pluralistic society*). Various kinds of customs with diverse race, ethnicity, religion and language in which the Indonesian nation. Indonesia is one of the world's largest multicultural country.¹ Richness and diversity of religion, ethnicity and culture, like a double-edged knife. On one side of this wealth is a treasure that should be maintained and give the feel and dynamics for the nation, and can also be a starting point of dispute, vertical and horizontal conflicts. This diversity is recognized or not, cause a lot of problems as we see today. Unqualified individuals in Indonesia to accept that difference resulted in a negative thing.

Understanding multicultural diversity means accepting the diversity of cultural expression that contains the values of humanity and beauty. For those reasons, it is proper multiculturalisme insights grounded in our education. Insight multiculturalism is very important especially in fostering a sense of national unity in accordance with the spirit of independence in 1945 as a milestone in the history of the Republic of Indonesia (Republic of Indonesia). Thus, Indonesia, as confirmed by experts who have great attention to education multi ethnic, actually makes multiculturalism as a learning-based national unity, dominance of the

¹ Ainul Yaqin, Pendidikan Multikultural Cross-cultural Understanding untuk Demokrasi dan Keadilan (Pilar Media, Yogyakarta: 2005), hal. 3.



culture of the majority, the legacy of perception and management of national unity that is not quite right in the past have an impact on various aspects of community life in Indonesia today.

The lack of a comprehensive multicultural understanding exactly cause moral degradation of society. Attitudes and behaviors that emerge are often unsympathetic, even very contrary to the cultural values of noble ancestors. Attitudes such as solidarity, respect for others, gotong royong began to fade. The arrogance of the majority culture as a result of the dominance lead to a lack of understanding the culture and interact with other people.²

Multicultural society gives a glimmer of hope in overcoming the turmoil of society happened lately given the multicultural society is education always upholds the values, beliefs, heterogeneity, plurality and diversity, any aspect of society.³ Planting multicultural values should be inculcated at every level of education and must involve a wide range of society in shaping students' character, especially in understanding and mutual respect among the various tribes, so that a contribution in the efforts to transform the value and character of the local culture minded nationalism.⁴

Opinion Kamanto Sunarto, "Multicultural education is defined as the study of cultural diversity in the community, and sometimes also interpreted as an education that offers a variety of models for cultural diversity in the community, and sometimes also interpreted as a gesture of education to nurture students to appreciate the cultural diversity of the community".⁵

Meanwhile, Calary Sada by quoting Sleeter and Grant, explained that the multicultural society has four meanings (model), namely, (1) teaching about cultural diversity an approach to the assimilation of cultural, (2) teaching about the various approaches in the governance of social relations, (3) instruction to promote pluralism regardless of social strata in society, and (4) teaching on diversity of reflection to increase pluralism and equality.⁶

Education has an important role in shaping public life, but it is also believed to play a significant role in shaping the political and cultural. Thus, education as a means of preparing and shaping social life, so it will be the basis of educational institutions are loaded with the values of idealism.⁷

² Rosita Endang Kusmaryani. Pendidikan Multikultural sebagai Altemati' Penanaman Nilai Moral dalam Keberagaman. Jurnal Paradigma, edisi. 2. Tahun. 2006. hal. 50.

³ Siti Mania. Implementasi Pendidikan Multikultural dalam Pembelajaran. Jurnal Lentera Pendidikan. edisi 13. Tahun. 2010. hal. 83

⁴ Muh. Jaelani Al Pansori, dkk. Pendidikan Multikultural Dalam Buku Sekolah Eletronik (BSE) Mata Pelajaran Bahasa Indonesia Untuk siswa SMP Di Kota Surakarta. Jurnal Pendidikan Bahasa dan Sastra Pasca UNS, edisi 1. Tahun. 2013. hal. 109.

⁵ Kamanto Sunarto, Multicultural Education in Schools, Challenges in its Implementation, dalam Jurnal Multicultural Education In Indonesia And South East Asia, edisi I, Tahun. 2004. hal. 47.

⁶ Clarry Sada, Multicultural Education in Kalimantan Barat; an Overview, dalam Jurnal Multicultural Education in Indonesia and South East Asia, edisi I, tahun 2004, hal. 85.

⁷ M. Agus Nuryatno, Mazhab Pendidikan Kritis Menyingkap Relasi Pengetahuan, Politik, dan Kekuasaan (Resist Book, Yogyakarta: 2008), hal. 81.



Strategy, and the role of scholars and intellectuals is an important factor in implementing the values of diversity insclusif and moderate (as suggested multicultural society) in school. Scholars and intellectuals have an important role in a multicultural society because he is one of the targets of this educational strategy. Diverse, insclusif and moderate, meaning scholars and intellectuals have an understanding of the diversity of harmonious, ideology persuasive, contextual, substantive and active socially, when scholars and intellectuals have this paradigm, he will be able to teach and implement the values of diversity in school.

In chapter I of Article 1 (a) of paragraph 1 (a) of Law No. 14 of 2005 (Act 14/2005) of the scholars' intellectual and lecturer, stated that the scholars and intellectuals are professional educators with the primary task of educating, teaching, guiding, directing, train, assess and evaluate students.⁸ While in Chapter VI, Article 28 of Government Regulation No. 19 of 2005 (Regulation 19/2005) on National Education Standards, stated that:

- a. Educators must have academic qualifications and competence as a learning agent.
- b. Academic qualifications are the minimum educational level to be met by an educator as evidenced by a diploma or certificate of relevant expertise.
- c. Competence teaching agent includes pedagogical competence, personal, professional and social competencies.⁹

From the above it can be concluded that, as professionals, scholars and intellectuals are the agents of learning and teaching agent, scholars and intellectuals must have four competencies, namely pedagogical and professional competencies that are directly related to the learning process and personal competence and social although not directly related to the learning process but the effect on the course of the learning process.

In the Islamic concept, competence is something that is absolute and must be implemented in day-to-day activities. As word of Allah in the Qur'an Surah Al An'am verse 135 and the Hadith Nabi Muhammad SAW. narrated by Imam Bukhari:

"Say: 'O my people, did according full ability, actually I also do (also), that you will know, who (among us) which will obtain good results in the world. Indeed, those who do wrong will not get luck ".¹⁰

"If a business handed to people who are not experts, so watch the time of their collapse." ¹¹

⁸ Sekretariat Negara RI, *Undang-undang Nomor 14 Tahun 2005 tentang Guru dan Dosen* (Bandung: Citra Umbara, 2005), hal. 2.

⁹ Sekretariat Negara RI, *Peraturan Pemerintah Nomor 19 Tahun 2005 tentang Standar Nasional Pendidikan* (Bandung: Citra Umbara, 2005), hal. 19.

¹⁰ Departemen Agama, *Al Qur'an dan Terjemahnya* (Semarang: Tanjung Mas Inti, 2000), hal. 190.

¹¹ Hasyimi Beik, *Hadits Syarif* (Kairo: Al Azhar, 1949), hal. 19.



From the description above, it can be concluded that every tanggung responsibility requires competence appropriate expertise, as well as scholars and intellectuals in charge of the benefit of the people who have always embraced oleh the people, are required to have the ability scholarly mumpuni, insightful and commendable behavior.

However, in reality there is little found the scholar intellectual and should bring benefit to the fact misled his people and even lead to the destruction of civilization like people.

Based on the above, it is necessary there is a specific discussion on the study of the role of scholars and intellectuals in society realize multicultural melalui a paper.

MULTICULTURAL

Multiculturalism root word is culture. Etymologically, multiculturalism is formed from the multi (many), culture (culture), and ism (flow / understand). Essentially, in a word it contained the recognition of the dignity of people who live in communities with each culture unique.¹²

Multicultural ideology or situation is a condition of society composed of many cultures. Multiculturalism is often a feeling of comfort that is formed by knowledge, knowledge is built by skills that support an effective communication process, with everyone from cultural attitudes encountered in any situation involving a group of people of different cultural background.¹³

Multicultural is wisdom to see cultural diversity as a fundamental reality in people's lives. Wisdom that appear immediately, if one opens oneself to live with seeing the reality of plural as a necessity of life that nature, in life itself that is multidimensional and in community life is more complex, and therefore appear that diversity in the reality of the dynamics of life is a necessity that can not be denied, denied much less destroyed.

THE VALUES MULTICULTURAL

Development historical perspective (et no histori) that vary from community groups, strengthen the competence intercultural of cultures living in the community with the core values of a multicultural form of (democratic), (humanism), (pluralism). As in a multicultural society, the values embedded in the form of a way of life respect, sincere, tolerant of diversity of cultures living in the midst of a pluralistic society.

For that past efforts to create a multicultural society as a forum to create awareness about multicultural values and awareness that the diversity of life as a reality that must be faced and addressed with great wisdom, of course, the planting concept like this is done without reducing the purity of each religion

¹² Choirul Mahfud, Pendidikan Multikultural, (Pustaka Pelajar, Yogyakarta: 2006). p. 75.

¹³ Choirul Mahfud, Pendidikan Multikultural, hal. 103.



believed by the public. This should obtain confirmation in order to avoid misunderstanding.

UNDERSTANDING ULAMA 'AND INTELLECTUAL

Definition of Ulama' and Intellectuals

Scholars from Arabic ('ulama'), the plural of 'alim, meaning that people who have in-depth knowledge or in other words, people who have knowledge of quality in various fields (Gibb and Kramers (Eds.), 1961: 599). Indonesian National Encyclopedia (1996: 25) defines scholars as the plural form of the word 'Alim which means people who have knowledge.

In the original sense meant by scholars are scientists, both in the field of religion, humanities, social or faulty. In a later development, this definition narrows and used for religious scholars only. In Indonesia scholars also have different designations in each area, such as Kyai (Java), Ajengan (Sunda), Tengku (Aceh), Sheikh (North Sumatra / Tapanuli), Buya (Minangkabau), Tuan Guru (Nusa Tenggara, Kalimantan).

In the Qur'an mentioned the cleric said in two places, namely: the letter al-Shu'ara 'paragraph 197 and the letter Fatir verse 28. al-Shu'ara' paragraph 197 reads:

197. and did not quite become evident to them, that the the Children of Israel know it?

Ulama which meant there was the Children of Israel. Here the Qur'an criticizes the Jews who reject the attitude of revelation to Nabi Muhammad SAW; whereas scholars themselves have to know that clearly. The letter Fathir, verse 28 reads:

28. and so (also) among humans, animals, insects, and animals and livestock are of different colors (and types). Indeed, the fear of God among His servants, are scholars [1258]. Surely Allah is Mighty, Forgiving.

Ulama referred to in paragraph above are general. But its association with the surrounding verses indicate that the cleric is a constantly think and reflect on all the happenings around it and even this universe, then take a lesson from him. Ulama is a person who is able to see the majesty of God everywhere and felt small, so he always had a strong commitment to all the commandment of God.¹⁴

In the second verse, scholars associated with religi attitudes and religious concerns: fear God and care for God's creation, as well as being critical (compare, al-Qurtubi / Juz XIII-XIV: 341-342). In other verses are statements that put the wise men of higher social status than those who are not knowledgeable; said the cleric is not directly mentioned. In the letter al-Mujadilah verse 11:

11. O believers, if ye be told: "Berlapang-lapanglah in the majlis', then Allah will give lapangkanlah spaciousness for you. and when it is said:

¹⁴ Surya, Mohamad. *Bunga rampai ulama' dan intelektual dan pendidikan*. PT Balai Pustaka, 2004.



'Stand ye', then stand it, Allah will exalt those who believe among you and those who were given some degree of knowledge. and Allah knows what you do.

The text states that God exalted position of the faithful and wise men. God also compared the wise men and not knowledgeable as those who can see and the blind, for example, in a letter al-An'am verse 50:

50. Say: I tell you, that the treasury of God is upon me, and not (too) I know the unseen and not (too) I tell you that I am an angel. I do not follow except what is revealed to me. Say: "Is it the same people who are blind to that look?" So do you not think about (it)?

"All these verses explain that the cleric was deemed special by God and they achieve the degree such as science. All these verses also explained that the reason for the importance of science is because ilmu lah to awaken people to be God and himself . thus science and morality are integrally united in the view of the Qur'an. in a hadith Rasulullah SAW who terkenal cleric called warasatul anbiya ', the heir of the Prophet. the Prophet. it has four properties virtue: Siddiq: tell the truth, trust: reliable, sermons: to convey the truth and fathanah: smart. Four of the Prophet it should also be reflected in the behavior and personality of a scholar. in the social and cultural life of our society and also the Muslim community in general, scholars tend to impress people with traditional characteristics or conventional, is not so concerned with the affairs of the world, has a symbol-symbol Special ol, such as beard, cap, turban and sarong. By leading a boarding school or being able to read the yellow book someone would be considered so scholars. Likewise, by leaving the special symbols are no longer deemed to scholars.

Pesantren graduates usually will be considered immediately as a scholar, while graduates of Islamic University, College of Public moreover, can not or may not necessarily be regarded as a scholar. Ulema have always been associated with religious knowledge and unique symbols. Even the role played by these symbols kadang2 more decisive than the mastery of science itself.

In the Qur'an is not the case. There is no difference between the religious sciences and general sciences. All knowledge belongs to God. The pressure of the Koran is whether the science will awaken the God that gave birth to moral behavior in accordance with the teachings of God or not. So the understanding of the science that is most important. General sciences, such as astronomy, biology, medicine, physics and others, also can increase a person's faith and moral consciousness if properly internalized and depth. Likewise, religious sciences can also be distorted by certain people for the sake of worldly and personal (see, for example, the letter al-A'raf verse 175 and Ali Imran verse 187). As a result, scholars are those who own or control any in-depth knowledge and



the science of Godhead has caused deep awareness and high moral awareness. So here are dimaksud ulama 'is the same as the intellectual.¹⁵

Limitations and Criteria Ulama 'and Intellectual

However, scholars are also human, he sometimes can also be mistaken or forgotten. No human is Ma'shum, free from sin, as well as scholars. In the Qur'an there are narrated kinds of scholars of this kind at the time of Moses. which has been given the ability to "know the verses of God" but knowledge diverted to worldly interests. This story is found in Surah al-Araf verse 175-176:

175. And recite to them the news of people who have We bestowed Our Verses (knowledge about the contents of the Book), then he escape from the verses, and he was followed by the devil (until he was tempted), then become Him including those who are astray

176. And had We willed, Verily We raise (degrees) it with these verses, but he tends to the world and their lusts indulged in a low, so his parable like a dog if you menghalalkan held out his tongue and if you let him stretch out his tongue (also). That way the likeness of those who belie our verses. So Tell (them) the stories that they think.

The content of a matching clause contained in Surah Ali Imran, 187 of the people who have been given the ability to understand the Book of God, but was willing to "hide the truth and sell it at a cheap price":

187. and (remember) when Allah took a promise from those who have been given the Book (ie): "You shall describe the content of the book to the people, and not conceal it," and then they throw the promise that [258] behind his back them and they exchange it for a little price. It is very bad exchange they receive.

Ulama as Ahl al-Ijtihad in classical literature scholars also known by the term ahl Al-Ijtihad, that is, people who have the ability or capacity to perform ijtihad, ie maximum effort faqih in seeking resolution of a legal issue that is zhanni shari'ah. The scholars listed several specific requirements for Ahl Al-Ijtihad, among others:

1. Mastering the Qur'an and Hadith.
2. Knowing Ijma 'so it was not until issuing a fatwa against the Ijma'
3. Mastering Arabic which allows it to dig the law of the Qur'an and Sunnah is good and right.
4. Mastering the science of Usul Fiqh, because through this science known to the basics and ways diligence.
5. Knowing Nasikh (which abolished) and Mansukh (which abolished).
6. Know the issues around qiyas, includes the terms and requirements, illat-illat istinbat law and its methodology of nash

¹⁵ Surya, Mohamad. *Bunga rampai ulama' dan intelektual dan pendidikan*. PT Balai Pustaka, 2004.



7. knowing understanding of Maqasid Al-Syariah the law establishes. What is meant by Maqasid Al-syariah is an attempt to preserve human benefit by taking advantage and reject harm to humans (al-Zuhaili, 1986: 1044-49).

Furthermore, al-Ghazali, as quoted by al-Zuhaili, summarizing these requirements into two:

1. Mastering the purpose of shari'ah and is able to capture the intent of shari'ah by deploying direction of reason and the ability to download or ta'khir taqdim-kan anything by it should be.
2. It was a fair and away from immoral behavior; because people are immoral fatwa can not be held.

Each of the above terms of course there are details and classification of heavier to lighter. For example, knowledge of the Quran that there were to be content with the knowledge of the verses of the law alone. Similarly, the hadith, there is mention simply by mastering 500 hadith, but Ahmad bin Hanbal, according to a history, requires mastery of 500,000 hadith.

Heavy or light the above requirements is certainly relative, but obviously this is an objective requirements are open to be achieved by anyone who works hard at it.

The progress of science and technology in modern times, in addition to facilitate some work actually ahl al-Ijtihad also spawned new challenges are no less magnitude anyway. As a result, the terms of ijtihad was not adequate anymore. In addition to these persyaratan-persyaratan mujtahid now have to understand also contemporary problems that it faces many of which are the result of a revolution in science and technology today.

One way out of this thing right now is to anticipate the precedence of collective ijtihad method (al-Ijtihad al-jama'i) rather than individual ijtihad (al-Ijtihad al-Fardi) which is the tendency of the past (Rush, 1999: 96). Through this method views a problem can be done with a more comprehensive and opportunities of the various components and expertise in the community to participate in the process of Ijtihad is becoming more open. Scholars in track history

Role of Ulama 'and Intellectual

Explicitly conveyed in a hadith of the Prophet against the ' ulama ':

قال رسول الله صلى الله عليه وسلم: «ولفضل العالم على العابد كفضل القمر ليلة البدر, إن العلماء ورثة الأنبياء, إن الأنبياء لم يورثوا دينارا ولا درهما, إنما ورثوا العلم, فمن أخذه أخذ بحظ وافر

Macro so clerical duties' is to continue the mission of the Prophet which convey the message of Islam, though in portions and under different conditions.

In the early days of Islam cleric not difficult is identified and their role is also evident in the community. They, like the prophet himself, is a community role model, leader and denounce things in everyday life. They provide guidance to



the public and well-court judge them fairly. Throughout the period of the early caliphate (Abu bakar, Umar, Uthman and Ali) no separation of scholars and umara / leader. Umara is itself scholars and clerics are fixed as community leaders although not as supreme leader.

But after the Caliphate four great companions, developmental history began to shift the position of the clergy to a mere ritual religiously oriented. The rulers more concern themselves with matters of power and state, and handed over religious affairs to the clergy. However, this situation has a positive side, given that Islamic rule has been increasingly widespread and increasingly complex issues of life has thus requiring the proportional division of labor: religious scholars and umara take care of running the country.¹⁶ On the other hand, scholars who stood outside power can freely monitor and criticize the ruling if the contrary. Even in those days and the religious were more likely to resist involving itself in power or government networks in order to carry out the mandate of the "religious" and science in more total and more perfect. In the days that fiqh is growing rapidly and outside interference power. However, it is no scholar who devoted to power, using their knowledge to gain worldly and personal interests.

But clearly that political power has been separated from religion since the end of the age of Khilafat al-Righteous, and scholars began to portray himself as more limited. After the occupation of the West against Muslim countries, the situation more distressing because scholars actually shifted from politics to the interests of the occupation. Islamic scientific developments shattered and precisely scholars began overseen by power. Circumstances like these that continues today, even though scholars in the Islamic world watched, no longer watching.¹⁷

See the personality Rasulullah SAW from the perspective of scholars who have Aqeedah, Morals, and the Shariah so as to menyelesaikan various problems that arise in society, it is rather difficult for us today looking for scholars who are like that. However, due to its lughawi meaningful understanding the 'alim or the learned knowledge, then anyone who has one of the fields of science already qualify to be called as a scholar. Although the nature and his clerical status in a more limited capacity.¹⁸

If so, scholars can not play a significant role in society. They are not only worried about security but also a matter of dispute among scholars that may occur

¹⁶ Faisal Ismail. (1999). "Agama dan Integrasi Nasional". *Makalah*. Yogyakarta: Program Ketahanan Nasional YGM.

¹⁷ Departemen Kebudayaan dan Pariwisata, *Masyarakat multikultural dan Revitalisasi Hukum Adat dalam Perspektif Sejarah* (Kementerian Kebudayaan dan Pariwisata Deputi Bidang Sejarah dan Purbakala, Jakarta: 2005).

¹⁸ Sauri, Sofyan. "Building the Nation Character Development Through Professionalism scholars' intellectual and Education Based Nilai." National Workshop paper "Development of Culture and National Character Education" by Kopertis Region 3 Jakarta, January 12, 2010 (2010).



due to action pitting and slander and is also responsible for his created human civilization better.¹⁹

If we go back to the definition of the above scholars, clerics should be able to play its role as the people who can change the course of history toward a better and enlightened. But history itself, as we saw above, has changed the mentality of scholars that are no longer able to carry out its role optimally.²⁰

The function and role of the clergy as a disseminator of knowledge and propagation of Islam is perhaps not difficult to run, either through educational institutions and the mass media. But his role as monitors of power or as partners in order to appease the power and prosperity of the people's life might be faced with a challenge, especially if the power itself is in the middle of disputes or conflicts. Also included in this task, amar makruf enforcement and prevention against evil.²¹

CONCLUSION

Ulama 'and intellectuals are the main actors behind the realization of multicultural society, despite the fact that often the tragedy that precisely the opposite meaning multicultural injure yourself, it is reasonable because the passage of the Qur'an itself has defined and takdir human being was created by Allah in condition different.

Apart from the interests of both individuals and groups, often a dispute that not infrequently lead to disunity, mutual hostility and even war is a result of a different mindset, interpretation pattern point of view of what they think is the way to go, the best way, the solution to achieve their destination. So that the underlying conditions that declares the special attention it is necessary in every teaching the importance of togetherness, mutual understanding, mendedepankan tolerance, and the principle that religion handed down to this earth to bring peace and tranquility.

Kemajuan, Plurality, and multicultural in Indonesia is a blessing that is priceless, it will be a wealth of very expensive and would be wonderful if appropriate users are able to understand the existence of the creation of humans, are able to apply the noble values of religious teachings of the estuary is a happy world hereafter, as well as able to control his own lust for more legowo, more patient, more thoughtful in addressing each dispute. Not the other differences, kemajuan that will trigger and encourage mutual suspicion, hostility and division just because felt compelled to fight the ideology that he said should be in fighting any risk and as a result, so that no matter whatever the victim fall, no matter how many losses, and no matter how severe the damage caused pemaksaan false

¹⁹ Nurcholosi Madjid. (1992). *Doctrine and Civilization Islam*. Jakarta: Paramadina.

²⁰ Ali Maksum, *Universal Education Paradigm*. (IRCiSoD. Yogyakarta, 2004).

²¹ Nurcholosi Madjid. (1992). *Doctrine and Civilization Islam*. Jakarta: Paramadina.



ideology which he said is the logical consequence of a struggle in terms of their "jihad fisabilillah" while cute Surah Al Baqarah.

The eyes of the world, especially Muslims today begin to look "Indonesian Muslim" in practice her faith. Islam as the majority religion in Indonesia living in harmony with a wide range of ethnic, cultural, religious without significant conflict arises, if any conflict with I'tikaf timbul well soon all move her to finish her. This is a fresh breeze for the in Indonesia to get a room in doing more broadly in order to create world peace that is already mandated in the 1945 Constitution

as the ultimate So in this paper, of course, for the scholars' sensible and intellectual equal, ie Muslims who promote mercy to all the worlds, let's unite into peace Mujahid guided by the Qur'an and Sunnah, as well as extensive knowledge to realize the sacred ideals "Hasanah Fiddarain". Whatever the outcome and whatever the risk. Because our duty is just to try and pray that in the end God also was decisive. And Allah knows best.

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