



Multicultural Islamic Education Development Model Based on Local Wisdom

Arif Muzayin Shofwan^{1*}, Zulfa Ilma Nuriana², Muhammad Tayyab Alqan³

¹Universitas Nahdlatul Ulama Blitar

²Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung

³Comsats Institute of Information Technology Islamabad

Corresponding Author: Arif Muzayin Shofwan arifshofwan2@gmail.com

ARTICLE INFO

Keywords: Islamic Education, Multicultural, Inclusive, and Tolerant

Received : 05 October 2025

Revised : 25 October 2025

Accepted: 30 November 2025

©2025 Shofwan, Nuriana, Alqan: This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

This qualitative descriptive research with literature study examines the development of multicultural Islamic education based on local wisdom. The analysis technique is content analysis by grouping similar data. This research produces the following findings: (1) multicultural Islamic education based on local wisdom must be formulated immediately; (2) the development of multicultural Islamic education based on local wisdom is focused on three learning activities, namely: peace learning, human rights learning, and democracy learning; (3) the basis for developing multicultural Islamic education based on local wisdom in the Qur'an and Al-Hadith is in the values of togetherness, social unity, tolerance, cooperation, brotherhood, and deliberation; (4) the principles of developing multicultural Islamic education based on local wisdom must pay attention to three things, namely: psychological, sociological, and philosophical; (5) the model for developing multicultural Islamic education based on local wisdom can be integrated into the following subjects, namely: the Qur'an, Jurisprudence, Morals, and History of Islamic Culture

INTRODUCTION

Based on empirical social facts, the Islamic education taught in Indonesia has not been 100% successful in educating students to be tolerant of other communities. This is evident in the fact that many graduates of educational institutions who have received Islamic education remain involved in religious conflicts. The issue of Islam in Indonesia remains a significant issue. The vandalism of small shops by an Islamic organization during Ramadan is a matter that must be addressed collectively within the Islamic education sector. These findings, of course, must then be formulated into a national education curriculum.

The term "multicultural Islamic education based on local wisdom" could potentially be incorporated into Indonesia's national curriculum. This curriculum could foster the core values of Islam, known as *rahmatan lil alamin* (blessing for the universe), within Indonesia's multicultural society. The question is whether such multicultural Islamic education aligns with the values of the Quran and Hadith, the primary sources of Islamic law. According to Shofwan (2022), multicultural Islamic education has existed since the time of the Prophet Muhammad (peace be upon him). Furthermore, Shofwan (2021) also emphasizes tolerance (*tasamuh*), democracy (*musyawarah*), and other principles. The next key issue is whether there is a curriculum development model that can enhance students' multicultural competence, enabling them to adopt an inclusive and tolerant attitude toward other communities.

Several studies that link education with multicultural values are as follows: (1) Muliadi's research entitled produced a conclusion that multicultural education is increasingly urgent to be implemented in schools to eliminate prejudice and at the same time to train and build students' character to be able to behave democratically, humanistically and pluralistically (Muliadi, 2012); (2) Zuriah's research concluded that the development of Multicultural Citizenship Education Based on Local Wisdom is a need for the pluralistic and diverse Indonesian nation and is a vehicle for disseminating understanding of multiculturalism (Zuriah, 2012).

Based on the description above, this research generally aims to find a model for developing multicultural Islamic education based on local wisdom. Specifically, this research aims to: (1) find the right definition of multicultural Islamic education based on local wisdom; (2) find the focus of multicultural Islamic education based on local wisdom; (3) find the basics of multicultural Islamic education based on local wisdom in the Al-Quran and Al-Hadith; (4) find the principles for developing multicultural Islamic education based on local wisdom; and (5) find a model for developing multicultural Islamic education based on local wisdom.

LITERATURE REVIEW

The term "multicultural Islamic education based on local wisdom" could potentially be incorporated into Indonesia's national curriculum. This curriculum could foster the core values of Islam, known as *rahmatan lil alamin* (blessing for the universe), within Indonesia's multicultural society. The question is whether such multicultural Islamic education aligns with the values of the Quran and Hadith, the primary sources of Islamic law. According to Shofwan (2022), multicultural Islamic education has existed since the time of the Prophet Muhammad (peace be upon him). Furthermore, Shofwan (2021) also emphasizes tolerance (*tasamuh*), democracy (*musyawarah*), and other principles. The next key issue is whether there is a curriculum development model that can enhance students' multicultural competence, enabling them to adopt an inclusive and tolerant attitude toward other communities.

METHODOLOGY

This qualitative descriptive research uses a library research approach. A library study is a study to collect information and data from various resources available in a library, such as books, magazines, and others (Mardalis, 1999). It is a data collection technique that involves reviewing books, literature, notes, and various other necessary records (Nazir, 2003). Furthermore, library research data can be obtained from non-printed works, such as audio recordings like cassettes, and video films like microfilm, microfiche, and other electronic materials – all of which can be used as data in a library study (Zed, 2014).

In addition, this study employed several methods in its discussion, namely deduction, induction, and comparison. The deductive method is a way of thinking that proceeds from generalities to specific conclusions. The inductive method is a way of thinking that proceeds from specific facts or events to general conclusions. The comparative method is a method that can be used to find similarities and differences in something that is the object of research or discussion (Hadi, 1989).

RESULTS AND DISCUSSIONS

1. Multicultural Islamic Education Based on Local Wisdom

Tafsir states that Islamic education is guidance for individuals to develop optimally in accordance with Islamic teachings (Tafsir, 1991). Meanwhile, Al-Nahlawy concludes that Islamic education consists of four elements: (1) protecting and nurturing the natural instinct of children approaching puberty; (2) developing all potential; (3) guiding all natural instincts and potential toward perfection; and (4) implementing them in stages (Al-Nahlawy, 1989).

Soejoeti, as quoted by Naim and Sauqi, stated that Islamic education is: (1) a type of education whose establishment and implementation are driven by the spirit of ideals to embody Islamic values, both reflected in the institution and in the activities carried out; (2) a type of education that pays attention to and at the same time makes Islamic teachings the knowledge for the study programs held; and (3) a type of education that encompasses both of the above definitions. In this

case, the word "Islam" is placed in the source of values and as a field of study offered through the study programs held (Naim & Sauqi, 2008).

Daradjat states the definition of Islamic religious education as follows: (1) Islamic religious education is an effort in the form of guidance and care for students so that later after completing their education they can understand and practice the teachings of Islam and make it a way of life; (2) Islamic religious education is education that is carried out based on Islamic teachings; and (3) Islamic religious education is education through the teachings of Islam, namely in the form of guidance and care for students so that later after completing their education they can understand, internalize and practice the teachings of Islam that they have believed in completely, and make the teachings of Islam a way of life for the sake of safety and well-being in this world and in the hereafter (Daradjat, 1992).

Meanwhile, the word "multicultural" according to the Complete Indonesian Dictionary (*Kamus Lengkap Bahasa Indonesia*) comes from two root words, namely "multi" meaning more than one, many, multiple (Riwayadi & Anisyah, 2009) and "kultur" meaning culture, cultivation methods, maintenance methods (Riwayadi & Anisyah, 2009). Meanwhile, Yaqin (2005) stated that there are many world scientists who provide definitions of culture, as follows.

1. Taylor and Morgan define culture as a universal human tradition at various levels, shared by all members of society.
2. Durkheim and Maus define culture as a group of people who share a set of symbols that bind them together.
3. Boas and Kroeber define culture as the result of a history shared by humanity as a group.
4. Brown and Malinowski describe culture as a social practice that supports social structures to meet the needs of individuals and others.

Anderson and Chusher (1994) stated that multicultural education can be interpreted as education about cultural diversity. Bank (1993) defines multicultural education as education for people of color. This means that multicultural education wants to explore differences as an inevitability (*sunatullah*). El-Ma'hady argues that multicultural education is education about cultural diversity in response to demographic and cultural changes in a particular community environment or even the world as a whole (global). Hernandez defines multicultural education as a perspective that recognizes the political, social, and economic realities experienced by each individual in complex and culturally diverse human encounters, and reflects the importance of culture, race, sexuality, gender, ethnicity, religion, social status, economics, and exclusion in the educational process (Mahfud, 2012).

Based on the above definition, it can be concluded that multicultural Islamic education is education based on the principles of Islam that seeks to explore differences as a necessity (*sunatullah*), so that Islam, which is a blessing for all the worlds, will be realized in the real world (contextual), not in a vacuum (textual). Meanwhile, the term "based on local wisdom" is interpreted according to the situation and conditions of the diverse Indonesian nation as an effort to strengthen national integration within the concept of *Bhinneka Tunggal Ika*.

2. The Focus of Multicultural Islamic Education Based on Local Wisdom

The focus of multicultural Islamic education based on local wisdom is education that aims to respect all diversity, create peace, protect human rights, and develop democracy. Therefore, several lessons must be focused on in multicultural Islamic education based on local wisdom, as outlined by Hatimah et al. (2007), including:

First, focus on learning about peace. That is, peace must begin with each of us. Through calm and thoughtful reflection on its meaning, new and creative ways can be found to foster understanding, friendship, and cooperation among all people. A culture of peace is necessary for a meaningful life together. In a world of diverse personal, social, and cultural ways of being and living, reflection on essential human values can transcend differences to ensure peace and solidarity.

Second, focus on human rights education. That is, all human rights are universal, indivisible, interdependent, and interrelated. Education is the most effective tool for developing values related to human rights. Human rights education must develop the ability to value freedom of thought, conscience, and belief, the ability to value equality, justice, and love, and a willingness to nurture and protect the rights of children, women, workers, ethnic minorities, and disadvantaged groups.

Third, focus on democratic learning. That is, learning for democracy is essentially about developing human existence by inspiring understanding of dignity and equality, mutual trust, tolerance, respect for the beliefs and cultures of others, respect for the individual, active participation in all aspects of social life, and freedom of expression, belief, and worship. Once these values are in place, they can be used to develop effective, democratic decision-making at all levels, leading to fairness, justice, and peace.

3. The Foundation of Multicultural Islamic Education Based on Local Wisdom

The foundation of multicultural Islamic education based on local wisdom can be found in the values of the Quran and the Hadith, as follows:

First, the value of togetherness, mutual recognition (*ta'aruf*) despite differences in ethnicity, nation, language, skin color, and gender among students, and acknowledging equality, equal rights, and obligations among fellow human beings, as stated in the words of Allah SWT: "O mankind, indeed We created you from male and female and made you nations and tribes so that you may know one another. Indeed, the most honorable among you in the sight of Allah is the most pious among you" (Quran, Al-Hujurat: 13). Another verse states: "And among His signs is the creation of the heavens and the earth and the differences in your languages and colors. Indeed, in these are signs for a people who know" (Quran, Ar-Rum: 22).

Second, the value of being gentle towards other people of different religions, different nationalities, different ethnicities, as well as forgiving when they are guilty, asking for forgiveness, deliberating for the sake of upholding democratic life, in the words of Allah SWT, which reads: "So because of Allah's grace, you are gentle with them. If you were harsh, they would certainly distance

themselves from those around you. Therefore, forgive them, ask for forgiveness for them, and consult with them in that matter" (QS. Ali Imran: 159).

Third, the value that all humans are creatures who have "social unity", which in the verse of the Koran states, "Indeed, this people is your people, one people and I am your God, so worship Me" (QS. Al-Anbiya: 92). In another verse: "Indeed, all mankind is one people" (QS. Al-Baqarah: 213). As creatures who have social unity, we are expected to always cooperate socially, carry out humanitarian activities, help each other in goodness and piety, and not help each other in committing sins and violations. It is explained in the words of Allah SWT: "And help you in doing good deeds and piety, and do not help in committing sins and transgressions, and fear Allah all of you" (QS. Al-Maidah: 2).

Fourth, the value of tolerance and freedom of thought, there is no coercion in choosing one religion, in the word of Allah SWT: "There is no compulsion to enter religion. Indeed, the right path is clear from the wrong path" (QS. Al-Baqarah: 256). Likewise in the word of Allah SWT it is stated: "For you is your religion, and for me is my religion" (QS. Al-Kafirun: 6). In another verse: "Do you want to force people to become believers all?" (QS. Yunus: 99). According to Shofwan (2023) citing the opinion of Kiai Muhtar Lubby who stated that tolerance is an exemplary morality of the Prophet Muhammad SAW in respecting existing differences.

Fifth, the value of mutual respect and cooperation between religious adherents and believers in Almighty God, so that true harmony and peace can be fostered. Islam does not condone disputes, let alone quarrels between followers of different religions, in the words of Allah SWT: "Allah is our God and your God. For us, our deeds and for you, your deeds. There is no quarrel between us and you. Allah gathers between us and to Him (we) return" (QS. Ash-Shura: 15).

Sixth, the value of moving forward (progressive), as well as eradicating frozenness/stupidity (static) and always developing an attitude of flexibility (dynamic), in the words of Allah SWT: "Indeed, Allah will not change a people until they change the conditions that exist within themselves" (QS. Ar-Ra'du: 11). Regarding the eradication of frozen attitudes (static) is reflected in the words of Allah SWT which reads: "Were they said to them, let's follow what Allah revealed to the Messenger. They answered, " It is enough for us what our fathers taught. Did they follow their ancestors, even though their ancestors did not know anything and were not guided" (QS. Al-Maidah: 104).

Seventh, the value of brotherhood among members of a believing community with all its diversity, both internal brotherhood within religious communities and external brotherhood within religious communities, is reflected in the words of Allah SWT: "Indeed, the believers are brothers" (QS. Al-Hujurat: 10). Another verse states: "... Some of you are descendants of others..." (QS. Ali Imran: 195). Likewise, in the words of the Prophet Muhammad SAW: "... A Muslim is a brother to another Muslim" (Narrated by Bukhari Muslim) and the hadith which reads: "... Be servants of Allah who are brothers" (Narrated by Bukhari Muslim).

Eighth, human values, not allowing abuse, arbitrary, oppressive, and discriminatory attitudes towards humans, religions, tribes, nations, or other groups, are confirmed in the words of Allah SWT: "...You (are not) allowed to persecute, nor be persecuted" (QS. Al-Baqarah: 279). Nor is it permissible to insult and look down on a people who do not believe like us, which is explained in His words: "O you who believe, do not let one group insult another group (because) it may be that they (who are insulted) are better than those (who insult) and do not let women (insult) other women (because) it may happen that the women (who are insulted) are better than the women (who insult)" (QS. Al-Hujurat: 11).

Ninth, the value of prioritizing deliberation in making decisions for the common good, nation, state or other worldly affairs, so that in this way, an inclusive (open) attitude will emerge which is part of the ideals of multicultural education in a pluralistic society, emphasized in the word of Allah SWT: "... And their affairs (are decided) by deliberation among themselves (before carrying out their will)" (QS. Asy-Shura: 38). In another verse it is stated: "... and consult in those (worldly) affairs" (QS. Ali Imran: 159). By prioritizing deliberation, students will learn to be open (inclusive) in all forms of existing diversity.

Tenth, the value of arguing in a good way (*mujadalah bil ahsan*), is reflected in the words of Allah SWT: "And do not argue with people of the book except in the best way" (QS. Al-Ankabut: 46). In another verse it is stated: "...And debate them in the best way..." (QS. An-Nahl: 125).

Eleventh, the value of competing in goodness (*fastabiqul khairat*), whether internal to the religious community or external to the religious community, is mentioned in the words of Allah SWT: "For each community there is its (own) Qibla which it faces. So complete (in doing) good. Wherever you are, Allah will surely gather you (on the Day of Resurrection). Indeed, Allah has power over all things" (QS. Al-Baqarah: 148).

Twelfth, the value of always creating improvements in one's country (the noble values of a nation), by fostering peace across religions, tribes, ethnicities, and cultures, as stated in the word of Allah SWT: "And your Lord will never destroy cities unjustly while their people are doing good" (QS. Hud: 117).

Thirteenth, the value of upholding justice, namely upholding justice towards oneself and others, from relatives to those of different tribes, nations, religions, cultures, and so on, without discrimination, is reflected in the word of Allah SWT: "O you who believe, be upholders of justice (truth)..." (QS. An-Nisa: 135).

4. Principles for Developing Multicultural Islamic Education Based on Local Wisdom

The method for developing a multicultural Islamic education curriculum based on local wisdom must consider several fundamental principles of Islamic religious education curriculum, as proposed by Ramayulis (2002), citing Herman H. Horne. There are three types, namely: (1) psychological principles, which are used to meet and understand the abilities and needs of students (the ability and need of children); (2) sociological principles, which are used to understand the

legitimate demands of society; and (4) philosophical principles, which are used to understand the kind of universe in which we live.

In addition, in developing multicultural Islamic education based on local wisdom, it is necessary to pay attention to the principles that serve as a reference for the Islamic education curriculum, which, according to Al-Syaibany (1979), are: (1) Oriented towards Islam, including its teachings and values. So everything related to the curriculum, including philosophy, objectives, contents, teaching methods, ways of treating and relationships that apply in educational institutions that are based on Islamic religion and morals; (2) Universal principles on the objectives and contents of the curriculum; (3) The principle of relative balance between the objectives and contents of the curriculum; (4) The principle of interaction between student needs and the needs of society; (5) The principle of maintaining individual differences between students, both differences in terms of talent, interests, abilities, needs and so on; (6) The principle of development and change in accordance with existing demands without ignoring absolute values; and (7) The principle of linkage (integrity) between subjects, experiences and activities contained in the curriculum, as well as the linkage between the curriculum content and the needs of students and the needs of society.

Daradjat offers the following principles of Islamic education: (1) the principle of relevance, in the sense of the suitability of education to the student's living environment, relevance to present and future life, relevance to job demands; (2) the principle of effectiveness, both the effectiveness of teacher teaching, and the effectiveness of student learning; (3) the principle of efficiency, both in terms of time, energy and costs; and (4) the principle of flexibility: meaning there is a kind of room for movement that provides a little freedom of action, both oriented towards flexibility in selecting educational programs and developing teaching programs (Daradjat, 1992).

Meanwhile, Zuhaili stated that the curriculum used must be serious and constructive, correct, and aimed at instilling in the minds of young people (read: students) things that are useful in their religion and world. Because the educational curriculum must come from the Al-Quran and the Sunnah of the Prophet, the traditions of pious past people, as well as Muslim scholars who have brought bright light for centuries (Zuhaili, 1999).

5. Multicultural Islamic Education Development Model Based on Local Wisdom

Based on these foundations and principles, in order to build inclusive and tolerant diversity, several local wisdom-based multicultural Islamic education materials should be integrated with multicultural values. According to Muliadi (2012), as quoted by Shofwan (2016), these include:

First, the Quranic material, namely in determining the selected verses, in addition to verses about faith, it is also necessary to add verses that can provide understanding and instill attitudes when interacting with people of different religions, so that as early as possible a tolerant, inclusive attitude is instilled in students, namely: (1) material related to the Quran's recognition of plurality and competing in goodness (Q.S. Al-Baqarah: 148); (2) material related to the recognition of peaceful coexistence in relations between religious communities

(Q.S. Al-Mumtahanah: 8-9); (3) material related to justice and equality (Q.S. An-Nisa: 135).

Second, Fiqh material, which can be expanded with the study of siyasah (government) fiqh. From this siyasah jurisprudence, national concepts are contained which have been exemplified in the times of the prophets, friends, and later caliphs. During the time of the Prophet, for example, how the Prophet Muhammad SAW managed and led the multi-ethnic, multi-cultural, and multi-religious society of Medina. The situation of Medina society at that time was not much different from Indonesian society, which was also multi-ethnic, multi-cultural, and multi-religious.

Third, Morals, which focuses on good and bad behavior toward Allah, the Prophet, fellow human beings, oneself, and the environment, is crucial for laying the foundations of nationalism. The survival of a nation depends on morals; if a nation underestimates morals, it will perish. The Quran recounts the destruction of the people of Prophet Lot, caused by the collapse of moral principles. For this multicultural religious education to be effective, the role of Islamic education teachers is crucial. In addition to consistently developing varied and non-monotonous teaching methods, Islamic education teachers must also serve as role models.

Fourth, the material on the history of Islamic culture, which is based on historical facts and realities, can be exemplified by the social interaction practices implemented by the Prophet Muhammad (peace be upon him) when establishing the Medina community. Historically, the Prophet Muhammad's development of Medina reveals evidence of recognition and appreciation for the values of pluralism and tolerance.

In order for the understanding of pluralism and tolerance to be well ingrained in students in the world of Islamic education in Indonesia, it is necessary to add a description of the process of development of Medina society in the material "The State of Medina Society After Hijrah", which can be traced from the Medina Charter. As one of the products of Islamic history, the Medina Charter is evidence that the Prophet Muhammad succeeded in implementing the values of justice, the principle of equality, law enforcement, guarantees of welfare for all citizens, and protection for minority groups (Muliadi, 2012; and Sadir, 2003).

CONCLUSIONS AND RECOMMENDATIONS

Several conclusions can be drawn from the results of this study as follows. First, multicultural Islamic education based on local wisdom is an increasingly urgent need to be formulated and implemented. This is considering that recently, many people view Islam as intolerant, static, exclusive, and incompatible with non-Islamic religions.

Second, the development of multicultural Islamic education based on local wisdom should focus on the following three learning areas: (1) learning about peace; (2) learning about human rights; and (3) learning about democracy.

Third, the basis for developing multicultural Islamic education based on local wisdom in the Quran and Hadith is found in the following values, including: togetherness, gentleness, social unity, tolerance, cooperation, eradicating stagnation or stagnation (stasis), brotherhood, abstinence from violence, deliberation, debate in a good manner, competition in good deeds (*fastabiqul khairat*), the value of always creating improvements for the nation, and justice.

Fourth, the principles for developing multicultural Islamic education based on local wisdom must consider three things: (1) psychological foundations; (2) sociological foundations; and (3) philosophical foundations.

Fifth, the model for developing multicultural Islamic education based on local wisdom can be integrated into various subjects, including: (1) the Quran; (2) Islamic jurisprudence; (3) morals; and (4) Islamic cultural history.

REFERENCES

- Al-Syaibany. (1979). *Falsafah Pendidikan Islam*. terj. Hasan Langgulung. Jakarta: Bulan Bintang.
- Al- Nahlawy, A. (1989). *Ushul At-Tarbiyah Islamiyah wa Ushuliha*. Beirut: Darul Fikr.
- Daradjat, Z. (1992). *Ilmu Pendidikan Islam*. Jakarta: Bumi Angkasa.
- Hadi, S. (1989). *Metodologi Research Jilid 1*. Yogyakarta: Andi Offset.
- Hatimah, I., et al. (2007). *Pendidikan Berwawasan Kemasyarakatan*. Jakarta: Universitas Terbuka.
- Mahfud, C. (2012). *Pendidikan Multikultural*. Yogyakarta: Pustaka Pelajar.
- Mardalis. (1999). *Metode Penelitian Suatu Pendekatan Proposal*. Jakarta: Bumi Aksara.
- Muliadi, E. (2012). Urgensi Pembelajaran Pendidikan Agama Islam Multikultural di Sekolah. *Jurnal Pendidikan Islam*, Vol. 1, No. 1, Jun 2012/1433. <https://ejournal.uin-suka.ac.id/tarbiyah/JPI/article/view/6819>

- Naim, N. & Sauqi, A. (2008). *Pendidikan Multikultural Konsep dan Aplikasi*. Jogjakarta: Ar- Ruzz Media Group.
- Nazir, M. (2003). *Metodologi Penelitian*. Jakarta: Ghalia Indonesia.
- Ramayulis. (2002). *Ilmu Pendidikan Islam*. Jakarta: Kalam Mulia.
- Riwayadi, S. & Anisyah, A. N. (2009). *Kamus Lengkap Bahasa Indonesia*. Surabaya: Sinar Terang.
- Sadir, D. (2003). Piagam Madinah. *Al-Qanun Jurnal Pemikiran dan Pembaharuan Hukum Islam*, Vol. 5, No. 1, Juni 2003.
- Shofwan, A. M. (2022). Kajian Konsep Pendidikan Multikultural dalam Islam. *Islamika: Jurnal Keislaman dan Pendidikan Islam*, Vol. 4, No. 1, Januari 2022. [10.36088/islamika.v4i1.1490](https://doi.org/10.36088/islamika.v4i1.1490)
- Shofwan, A. M. (2021). Penanaman Nilai Pendidikan Islam Multikultural Melalui Mata Pelajaran Aswaja dan Ke-NU-an (Studi Kasus di MI Miftahul Huda Papungan 01 Blitar). *Jurnal Madaniyah*, Vol. 11, No. 2, Juli 2021. <https://journal.stitpemalang.ac.id/index.php/madaniyah/article/view/292>
- Shofwan, A. M. (2016). Menggagas Pengembangan Pendidikan Agama Islam Multikultural di Madrasah dan Sekolah Umum. *Akademika*, Vol. IX, Edisi Juni 2016. <https://doi.org/10.56633/jkp.v12i1.2>
- Shofwan, A. M. (2023). Studi Fenomena Pendidikan Keagamaan Islam Multikultural di Pondok Pesantren Bustanul Mutaallimin Blitar. *Tarqiyatuna: Jurnal Pendidikan Agama Islam dan Madrasah Ibtidaiyah*, Vol. 2, No. 1, Juni 2023. <https://doi.org/10.36769/tarqiyatuna.v2i1.315>
- Tafsir, A. (1991). *Ilmu Pendidikan dalam Perspektif Islam*. Bandung: Remaja Rosdakarda.
- Tim Penterjemah Al-Quran Departemen Agama Republik Indonesia. (1995). *Al-Quran dan Terjemahan*. Jakarta: Depag RI.
- Yaqin, M. A. (2005). *Pendidikan Multikultural Cross-Cultural Understanding untuk Demokrasi dan Keadilan*. Yogyakarta: Pilar Media.
- Zed, M. (2014). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Pustaka Obor Indonesia.
- Zuhaili, M. (1999). *Pentingnya Pendidikan Islam Sejak Dini*. terj. Arum Titisari. Jakarta: A.H. Ba'adillah Press.

Zuriah, N. (2012). Model Pengembangan Pendidikan Kewarganegarana Multikultural Berbasis Kearifan Lokal dalam Fenomena Sosial Pasca Reformasi di Perguruan Tinggi. *Portal Jurnal Universitas Pendidikan Indonesia*, Vol. 11, No. 2, Tahun 2012. <https://repository.upi.edu/7518/>