

Implementation of Multicultural Islamic Education Values in Schools in Indonesia: Systematic Literature Review

Wahfiuddin Al Musyarrofi ^{1*}, Mohammad Rofiq ²

¹ Pasca Sarjana, Universitas Kiai Abdullah Faqih; email : wahfiuddinalmusyarrofi@gmail.com

² Universitas Kiai Abdullah Faqih; email : berhasilrofiq01@gmail.com

* Corresponding Author : Wahfiuddin Al Musyarrofi

Abstract: Multiculturalism presents a significant challenge to contemporary social development, particularly in Indonesia, a nation characterized by its vast ethnic, religious, and cultural diversity. Multicultural Islamic education is viewed as a strategic solution to fostering social harmony and mitigating potential conflicts based on ethnicity, religion, race, and intergroup relations (SARA). This study employs a qualitative approach using the Systematic Literature Review (SLR) method based on the PRISMA framework to analyze various references related to the implementation of multicultural Islamic education values in schools. The findings indicate that Islamic Religious Education (PAI) plays a crucial role in instilling values of tolerance, respect for diversity, and democratic attitudes among students. However, the implementation faces several challenges, including a lack of parental support, limited learning media, and insufficient time allocation for promoting multicultural values. Therefore, effective strategies are needed, such as integrating Islamic concepts into multicultural education, strengthening an inclusivity-based curriculum, and enhancing teachers' capacity to deliver diversity-respecting instruction. The findings highlight the strategic role of Islamic religious education in preventing radicalism and promoting national unity through inclusive multicultural education

Keywords: Implementation, Islamic Education, Multiculturalism, Multicultural Education, Systematic Literature review

1. Introduction

One of the most important issues facing society in the contemporary globalisation age is multiculturalism. The concept of multiculturalism is understood as a cultural distinction that arises from differences among people and from nationalities that are concerned with the current moment (Malla et al., 2021). However, because local social values comprise the community's social capital, they can also be depleted, which can lead to social tension. According to some, multiculturalism is essential in people's lives because it can help them understand the significance of diversity and steer clear of radicalism. A lack of awareness of multicultural principles in society frequently leads to radicalism, which undermines national stability and jeopardises national integration (Roldan-Tabares et al., 2021).

Given how varied and vast its culture and geographical features are, Indonesia is one of the world's most multicultural nations. A population of about 240 million people, comprising 300 ethnic groups speaking 200 different languages and practicing a variety of religions and beliefs, including Islam, Catholicism, Protestant Christianity, Hinduism, Buddhism, Confucianism, and various sects of belief, and a cluster of islands that make up

Received: April 12, 2025
Revised: April 30, 2025
Accepted: Mei 01, 2025
Online Available : Mei 05, 2025
Current ver: Mei 05, 2025



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the Unitary State of the Republic of Indonesia (NKRI)—roughly 13,000 islands of various sizes—provide evidence of this (Karyanto, 2021).

There are two sides to the richness and diversity of faiths, ethnic groups, and civilisations. Although this wealth is a valuable asset that should be protected and contributes to the country's complexity and dynamism, it may also serve as the catalyst for disagreements and both vertical and horizontal conflicts. It is challenging to provide a mono-causal explanation for the complex crisis that started in the middle of 1997 and was marked by the collapse of the national economy. Whether acknowledged or not, this variety is to blame for a large number of the issues we face today. Negative consequences have arisen from Indonesians' incapacity to tolerate these distinctions,(Mudzhar, 2017) In addition, conflicts between religions and conflicts in the name of religion cannot be justified because they can result in loss of life, material losses and even threaten the disintegration of the nation. Although, when examined further, conflicts between religions and in the name of religion are not always related to religion, but many other factors that are outside the scope of religion itself (Ulya, 2016).

Political conflicts, separatism, riots between ethnicities and religions and others, are the real form of the phenomenon of the impact of multiculturalism. Conflicts nuanced SARA (ethnicity, religion, race and inter-group) that occurred in various regions such as Ambon, Poso, Sampit, Pontianak, Irian Jaya, Lampung, Bogor, Banyuwangi, Jakarta, and others, which lasted until now causing the fall of many lives, property and destruction of religious facilities between religious adherents is an empirical form of multiculturalism issues (Decky Saputra, 2020).

Abdur Rahman Assegaf said that if the problem of multiculturalism is not managed positively, it is very likely that this nation will continue to be trapped in prolonged horizontal conflict. That is why it is necessary to find a special strategy to find solutions to the problems of multiculturalism through various fields, such as social, political, cultural, legal, economic and educational (Bukhari, 2019). Hajar Dewantara argues that education is an absolute necessity in the development of a child's life, meaning that education serves as a guide and strength for children so that they can live as safely and happily as possible both as an individual role and as a member of society. Education is a concerted effort to educate students for their future roles through mentoring, instruction or training.(Husna, 2023) Given that multicultural education consistently promotes values, beliefs, heterogeneity, plurality, and variety, regardless of societal elements, it offers hope for overcoming the numerous social upheavals that have recently happened (Muyassaroh, 2022).

Unlike previous studies that have generally discussed multicultural Islamic education in broader contexts, this study offers a novelty by focusing specifically on the systematic integration of Islamic concepts such as *ta'aruf* (knowing each other) and *tafahum* (understanding each other) into the values of multicultural education within Islamic Religious Education (PAI) in Indonesian schools. This perspective remains underexplored and provides a fresh contribution to addressing multicultural challenges in the educational environment. Therefore, this study specifically aims to analyze the systematic integration of Islamic concepts, particularly *ta'aruf* (mutual acquaintance) and *tafahum* (mutual understanding), into the values of multicultural education within Islamic Religious Education (PAI) in Indonesian schools, which remains an underexplored area in previous research.

2. Method

This research uses a qualitative approach, in which the researcher examines the research subject as it is according to the context and social phenomena observed.(Gulo et al., 2024) As for data collection techniques, researchers use PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-analysis), which means as a guideline for systematic reviews and meta-analysis, which aims to facilitate understanding and use of the system to provide data transparency in reporting information that matches the researcher's questions.(Pradanna et al., 2023)

The stages of PRISMA in general are as follows; identifying data (Identification), data selection (Screening), data assessment (agebility).(Gulo et al., 2024) And the details are as follows: First, the researcher identifies references through big data, then proceeds to select these references with keywords that match the theme of the discussion in accordance with the researcher's research, then the researcher determines the references that are considered suitable for his research filtered from references from 2017 - 2022 and at the same time matches them with the questions the researcher asks, finally the researcher reviews the references that are considered suitable so that they can answer the questions-questions of this research comprehensively. (Nurdin et al., 2024)The following PRISMA scheme illustrates the flow of this research:

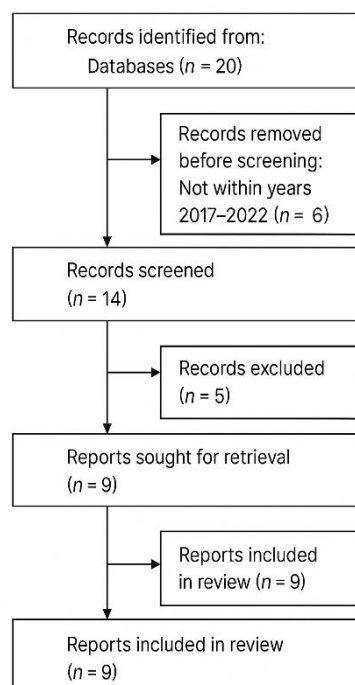


Figure 1 PRISMA Flowchart of the article selection process

3. Results

The implementation of multicultural Islamic education values in religious education lessons in Indonesian schools is currently still largely limited to formal policies and verbal delivery by teachers, without full integration into the curriculum or textbooks (Handayani et al., 2024). Although Islamic principles advocate for tolerance and respect for diversity, challenges such as exclusivist attitudes and insufficient educational resources, particularly in rural areas, hinder effective application (Jufri et al., 2024). Teachers strive to promote tolerance

and diversity through classroom practices, yet face significant obstacles, including lack of parental support, limited educational media, and restricted opportunities for external multicultural engagement (Supriatin & Nasution, 2017). Schools attempt to overcome these challenges by embedding Islamic principles of *ta'aruf* and *tafahum* in orientation activities, lesson planning, and daily instruction (Husna, 2023).

Table 1

Aspect	Positive Findings	Challenges / Anomalies
Curriculum Integration	Mostly limited to policies and verbal delivery by teachers	Not yet incorporated into formal curricula or textbooks
Teacher's Role	Promoting tolerance and diversity within classroom activities	Limited educational media and lack of parental support
School Strategies	Orientation programs and development of multicultural lesson plans	Difficulty inviting external experts and limited time allocation
Islamic Values Integrated	Incorporation of <i>Ta'aruf</i> (knowing each other) and <i>Tafahum</i> (understanding each other)	Varying levels of understanding among teachers and students

Despite numerous initiatives, several negative trends and anomalies were identified. First, efforts to integrate multicultural values are inconsistently applied across different educational settings, with urban schools typically demonstrating better implementation than their rural counterparts. Second, some teacher groups continue to adhere to exclusive educational approaches that do not actively encourage intercultural interaction among students (Jufri et al., 2024). These findings highlight significant gaps between policy intentions and practical realities in the field.

4. Discussion

Implementation of Multicultural Education Values in Religious Education Lessons in Schools

According to Handayani (Handayani et al., 2024) the implementation of multicultural-based Islamic education in Indonesia is currently still dominant at the level of formal government policies and verbal delivery by teachers in the classroom, not yet fully integrated in the curriculum or religious education textbooks. This shows the need for concrete steps to develop teaching materials that explicitly promote multicultural values. Jufri further explained that multicultural education in religious studies should be based on Islamic principles such as tolerance, recognition of diversity and intercultural dialogue. The study also revealed various challenges in its implementation, such as resistance from exclusive groups and limited educational resources, especially in remote areas. (Jufri et al., 2024) In the context of

revitalizing an ideal education based on multicultural values in religious education, (Mariyono & Maskuri, 2022) highlight the importance of adopting an Islamic education paradigm based on the principle of rahmatan lil alamin. They propose that the integration of multicultural values be carried out through the preparation of textbooks that emphasize the values of tolerance, brotherhood, and respect for differences.

An ideal education is one that is able to accommodate three intelligences at once: spiritual intelligence, emotional intelligence and intellectual intelligence. In other words, the intelligence known in the world of education is cognitive, affective and psychomotor intelligence. These three domains should be able to be fertilized and developed by every educational institution. Not only that, that a person's learning outcomes are also evidenced by changes in daily behavior. In addition to having knowledge and attitudes and skills, good education is also inseparable from respecting plurality and being able to tolerate the diversity that exists in the midst of society.

In addition, the urgency of implementing multicultural education values in schools is as follows:

1. Equalizing Minority and Majority
2. Minimizing Conflict in Schools
3. Realizing the Vision and Mission of the School
4. Teachers are Proficient in Preparing Lesson Plans and Determining Learning Methods

Teacher constraints in implementing multicultural Islamic education values

In the process of implementing multicultural values to students, it is not uncommon for teachers to experience obstacles that become obstacles in the process of implementing multicultural values, these obstacles become challenges that must be faced and resolved by teachers so that the implementation of multicultural values instilled in students produces very satisfying results as the hope and purpose of education in schools and in this country. The following are the obstacles of teachers in implementing multicultural Islamic Education Values in schools in Indonesia.(Supriatin & Nasution, 2017)

1. Lack of Learners in Behaving Well Lack of Support from Parents of Learners
2. Lack of Real Media around
3. The absence of pictures supporting the implementation of multicultural education values
4. Difficulty in Determining Time for Socialization of Multicultural Education Values from Experts from Outside the School for All Learners

Educators' Efforts in Overcoming Obstacles to Multicultural Islamic Education

Specifically, this section will discuss the methods and efforts applied by teachers in instilling multicultural values to students. The following are the teacher's efforts in overcoming the obstacles of multicultural Islamic education at school.(Aufa dkk, 2019)

a) Integrating Multicultural Education Values in accordance with Islamic Concepts

There are two values of multicultural education that are in accordance with the concept of Islam, namely ta'aruf (knowing each other) and tafahum (understanding each other). The word ta'aruf comes from Arabic taken from the word "Ta'aarafa, Yata'aarafu, Ta'aarufan"

which means knowing and knowing each other. The word Tafahum also comes from Arabic, namely from the word “Tafaahama, Yatafaahamu, Tafahumam”, which means understanding each other, knowing each other in depth about other people's conditions. Thus, ta'aruf and tafahum are efforts to get to know each other and understand the circumstances clearly both concerning a person's personality as well as those related to family circumstances.

Islam is the most perfect religion. The perfection of Islamic teachings is because the teachings under it cover all the activities of life and the life of mankind. However, perfection can appear in a person if it is decorated with ta'aruf, without knowing each other, human life is incomplete. Humans were created by Allah to know each other recognize each other. Allah swt says:

O people, We formed countries and tribes out of a man and a woman so that you may get to know one other. It is true that the most devout person among you is also the most honourable in Allah's eyes. Indeed, Allah is the wisest. Q.S Al-Hujurat,: 13.

The word ta'aruf which is intended in the verse above is not just knowing fellow human beings, but understanding each other's circumstances so as to create strong ties of friendship Ta'aruf and tafahum have a very large positive impact in everyday life, especially on the association of teenagers, including;(Husna, 2023)

1. Can give birth to harmony between people, especially teenagers so that there is no social gap.
2. Reducing and overcoming the emergence of opponents
3. Can add many friends so as to expand the brotherhood
4. Can exchange experiences and knowledge
5. Can be used as a means of disseminating information so that job opportunities open up
6. The realization of harmony between fellow teenagers
7. As a means to foster national unity and integrity

b) Integrating Multicultural Education Values in School Orientation Activities

The school orientation period is a moment where students of diverse origins, cultures, types, physical forms, traits and behaviors unite and mingle with one another where the majority of them do not know each other beforehand. It is on this occasion that the principal and related teachers try to integrate the values of multicultural Islamic education in the activities that have been designed at school orientation. Multicultural Islamic education is very important in shaping the personality of students. By Therefore, multicultural education is not only a subject, but the educational values must be integrated and emphasized in the subjects taught by educators. In this case, researchers are looking for facts and information from the teacher when in the classroom about the methods used by the teacher in emphasizing the values of multicultural education in the lessons he teaches to students.(Mudzhar, 2017)

c) Preparation of Learning Implementation (RPP)

The preparation of multicultural Islamic-based lesson plans aims to prepare learning tools. This preparation begins with designing multicultural-based learning for schools both elementary schools (SD), junior high schools (SMP), and senior high schools (SMA). In the preparation designed there is an introduction, the rationale for the importance of multicultural-based learning, the role of teachers in multicultural-based learning, multicultural-based learning objectives, syllabus, sample lesson plans, and multicultural-base(Karyanto,

2021)d materials. If teachers have understood the importance of multicultural values, it is expected that teachers can be professional in preparing learning tools with multicultural insights. Learning Implementation Plan (RPP) is the teacher's reference in teaching. In general, lesson plans that have been made by teachers consist of core components, basic components, indicators, learning objectives, learning media, learning resources, learning steps, and assessment of learning outcomes.(Author, 2022)

d) Emphasizing Multicultural Islamic values in the Learning Process

Teachers always stress the principles of tolerance, respect, and respect as part of their efforts to overcome barriers in the implementation of multicultural Islamic education in schools. Additionally, school policies that promote noble character education, diversity posters that feature student work with cultural and religious themes, indirect socialisation through conversations between principals and teachers, and extracurricular activities that involve students in competitions and other events all support this.(Wahyono et al., 2022)

Integration Curriculum

In implementing multicultural Islamic education in schools, the curriculum becomes a vital role in its implementation because all the initial management is in it. In integrating the curriculum, there are several stages, namely curriculum development, curriculum socialization, and the implementation of the curriculum in the education unit (Ramadhani et al., 2020).

a) Curriculum development

The curriculum for multicultural Islamic education must be adjusted to meet the needs of the students since it is necessary to develop the curriculum in this regard. There are three things that should be considered in the development of this curriculum: the curriculum should aim to help students develop their relationship with Allah; it should help students develop positive character traits; and it should accommodate the knowledge that students need. In addition to this, curriculum development must involve the participation of knowledgeable groups in the field of education to ensure that the development of the multicultural Islamic curriculum is appropriate and in line with expectations.

b) Socialization of curriculum

The final step is to socialise the curriculum to the students. At this stage of socialisation, the students are given detailed information about the Islamic multicultural education in order to identify any misinformation and then discuss the effective Islamic multicultural education.

c) Implementasi of curriculum

After the students have received instruction on this multicultural Islamic education curriculum, the next step is to implement it in one of the classes that is being taught. After that, it is evaluated to determine how well the curriculum teaches students to develop character traits that allow them to live in harmony with others.

Curriculum development must systematically embed multicultural values in lesson plans, teaching materials, and student activities. As pointed out by (Shofwan et al., 2022), effective multicultural Islamic education involves explicit representation of tolerance and diversity across all subjects, not just religious education. Furthermore, (Agus Yosep Abduloh et al.,

2022) argue that educational content must proactively counteract bias, stereotyping, and exclusive ideologies.

Therefore, government agencies such as the Ministry of Education and Culture must work closely with Islamic educational institutions to revise textbooks, syllabi, and assessment methods to better reflect Indonesia's multicultural realities. Innovative educational models like project-based multicultural learning and intercultural dialogue simulations could be adopted to deepen students' experiential understanding of diversity.

Given these insights, the advancement of multicultural Islamic education in Indonesia demands a comprehensive strategy. This includes reforming curricula to explicitly embed multicultural principles, equipping teachers through professional development programs, and engaging families and communities in reinforcing these values beyond school boundaries. Furthermore, collaborative efforts between educational institutions, religious leaders, and policymakers are essential to ensure systemic and sustainable change. Deradicalization efforts, as emphasized by (Ramadhani et al., 2020), further imply that multicultural education should not be treated solely as a cultural or social issue, but also as a strategic necessity to maintain national unity and social cohesion.

This study is subject to several limitations. First, it relies entirely on secondary sources and literature published between 2017 and 2022, which may not fully capture the latest policy changes and field developments in multicultural education. Second, the qualitative nature of the systematic review limits the ability to generalize findings across all educational contexts in Indonesia. Future research could benefit from combining systematic reviews with field studies to obtain more comprehensive and validated insights.

5. Conclusions

This study highlights the strategic role of multicultural Islamic education in fostering an inclusive and tolerant generation within Indonesia's diverse society. The findings demonstrate that Islamic Religious Education (PAI) contributes significantly to the internalization of multicultural values, particularly through the application of Islamic concepts such as *ta'aruf* (knowing each other) and *tafahum* (mutual understanding). However, systemic barriers including limited curricular integration, insufficient teacher training, and lack of community involvement continue to hinder optimal implementation.

The scientific contribution of this study lies in offering a novel framework that systematically integrates Islamic principles into multicultural education practices, enriching the discourse on inclusive Islamic pedagogy in Indonesia. Furthermore, by synthesizing findings from multiple studies, this research provides practical strategies for strengthening teacher competencies, curriculum innovation, and community engagement in multicultural education initiatives.

For future research, it is recommended to conduct empirical field studies that explore the effectiveness of multicultural Islamic education models across different educational contexts. Investigations into the impact of digital platforms and technology-driven multicultural learning interventions also represent promising areas for further study.

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