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Multicultural Values and Pluralism in Islamic Cultural History Textbooks

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Article Information	Abstract
Received: 4 December 2023	<i>This study is motivated by the importance of understanding and accepting cultural and religious diversity in education in Indonesia, a country with very high artistic and religious diversity. This research aims to identify and analyze the representation of multicultural values and teaching about pluralism in the learning material. This research examines multicultural and pluralism values in Islamic Cultural History textbooks. Using a qualitative approach with a type of library research. Data was collected through documentation of textbook material. The analysis uses content analysis techniques. The research results show that the Islamic Cultural History textbook has included several aspects of multiculturalism and pluralism. The multicultural values developed in the Islamic Cultural History textbook include the value of tolerance, the value of justice, the value of equality and the value of democracy. This research provides recommendations for curriculum developers and textbook writers to further integrate pluralism and multicultural values more deeply and systematically in learning materials to form a broader and deeper understanding of diversity in Indonesia.</i>
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Studi ini dilatarbelakangi oleh pentingnya pemahaman dan penerimaan terhadap keragaman budaya dan agama dalam pendidikan di Indonesia, yang merupakan negara dengan keberagaman budaya dan agama yang sangat tinggi. Penelitian ini bertujuan untuk mengidentifikasi dan menganalisis representasi nilai-nilai multikultural serta pengajaran tentang pluralisme yang terkandung dalam materi pembelajaran tersebut. Penelitian ini mengkaji nilai-nilai multikultural dan pluralisme dalam buku pelajaran

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Sejarah Kebudayaan Islam. Menggunakan pendekatan kualitatif dengan jenis library research. Data dikumpulkan melalui dokumentasi materi buku pelajaran. Analisis menggunakan teknik analisis konten. Hasil penelitian menunjukkan bahwa buku pelajaran Sejarah Kebudayaan Islam telah memasukkan beberapa aspek multikultural dan pluralisme. Nilai-nilai multikultural yang dikembangkan dalam buku ajar Sejarah Kebudayaan Islam meliputi nilai toleransi, nilai keadilan, nilai kesetaraan, dan nilai demokrasi. Penelitian ini memberikan rekomendasi bagi pengembang kurikulum dan penulis buku teks untuk lebih mengintegrasikan nilai-nilai pluralisme dan multikultural secara lebih mendalam dan sistematis dalam materi pembelajaran, sehingga dapat membentuk pemahaman yang lebih luas dan mendalam tentang keragaman di Indonesia.

I. INTRODUCTION

Education is part of efforts to raise universal standards and must be implemented by various countries. In more detail, education is an initiative organized to meet national needs. Two main aspects, namely knowledge and attitude, should be noted. In the learning context, it sometimes focuses on the thinking process and involves other variables. According to Ki Hajar Dewantara, education's essence is to provide humans with freedom of choice. Meanwhile, Drikarya's view states that the nature of education is to respect humanity among fellow humans (Fauzi, 2022).

The Indonesian nation respects the principle of *Bhinneka Tunggal Ika* which emphasizes the importance of harmony and unity in living together. This principle comes from recognising Indonesian society's diversity of languages, traditions, cultures and religions (Muslim, 2016). By understanding these values, we can realize that tolerance and respect for differences have become integral to our history. When discussing diversity, it is important to link it to the principle of equality to create an environment that supports healthy competition, peace, tolerance, creativity and mutual respect. Without this, discrimination may arise between various ethnic, religious and other groups (Pomalingo, 2023).

Existing diversity has extraordinary value for the progress and prosperity of the nation but also carries potential risks to the unity and stability of the country. Even though it is a wealth, some people or groups often exploit diversity to trigger

conflicts between ethnicities, religions, races and groups, which can threaten the nation's integrity (Ikhwan, 2014; Kurniawan, 2019). This condition shows the importance of managing diversity wisely so that it is not a source of conflict. The government and society must work together to promote tolerance, respect differences, and build awareness of the importance of unity in diversity. In this way, the positive potential of diversity can be utilized more optimally for mutual progress, while the potential for conflict can be minimized (Ananda & Rahman, 2022).

Culture is the basis for the concept of multiculturalism. Multiculturalism consists of the words multi (many), culture, and ism (school/understanding). Therefore, multiculturalism is a view that recognizes cultural diversity. In the concept of multiculturalism, there is respect for the dignity of humans living in their respective cultural groups, with all their unique cultures (Cahyono & Susanti, 2019). In simple terms, multiculturalism is a view that accepts and believes in the relativity of culture that arises from diversity. Thus, the basis for the emergence of multiculturalism is cultural studies. From this explanation, it is hoped that a spirit will arise to respect cultural differences, ultimately giving rise to an attitude of tolerance amidst cultural diversity (Mawaddati, 2022).

The importance of implementing multicultural education for students in schools is considerable. With this approach, students will be better able to understand diversity in their surrounding environment, both in terms of race, ethnicity and culture. This diversity significantly influences human behaviour and thought patterns, so humans need to have different skills, habits and rules. Disputes can quickly occur without understanding these differences (Mastoah et al., 2021).

As a proactive measure to address societal divisions, integrating multicultural understanding and pluralism into the educational curriculum, particularly in the context of Islamic education, is considered highly effective (Hermawan et al., 2020). This research focuses on the subject of Islamic Cultural History. Employing a structured qualitative approach, the researchers delve into the values of multicultural education embedded in the class IX Islamic Cultural History textbook

at Madrasah Tsanawiyah. The research aims to comprehensively analyse the textbook, particularly its core competencies, essential competencies, and material, focusing on the values of multicultural education and pluralism.

According to Supardan multiculturalism aims to create a social and political environment that facilitates individuals to develop healthy identities and encourages positive relationships between groups, which ultimately supports democracy, human rights, and the welfare of society (Huda et al., 2020; Sari & Khaidir, 2022). Therefore, multicultural education is needed in Indonesia's national education system so that students can better understand the social challenges that arise due to societal differences and values.

Regarding the nature of multicultural values in textbooks, Mawaddati has carried out a lot of empirical research on the analysis of multicultural values in thematic books. This research identified four types of multicultural values: nationalism, tolerance, democracy and love of the country (Mawaddati, 2022). Research on multicultural values in textbooks was also carried out by Luwihta, analyzing multicultural values in Islamic Education (PAI) textbooks. This research found that the content of multicultural values presented in textbooks includes tolerance, democracy, equality and justice. However, the development of multicultural values in the Islamic Religious Education textbook component is inadequate (Irawati & Ruswandi, 2022; Luwihta, 2016; Suparman, 2019).

II. METHODS

This research uses a qualitative research approach with a library study design. Library study is a method of retrieving information and data through various library sources, including documents, books, magazines, historical narratives, electronic journals, etc. Notes and reports related to the problems being handled (Hardani et al., 2020). This method is applied to explain the characteristics of the research object using existing information. Library research collects data from various library references (Ikhwan, 2021; Sugiyono, 2015). The primary source, the main reference in this research, is the book History of Islamic

Culture (Chamdillah, 2020), along with various other sources such as books, articles, websites, and so on. The data analysis applied is content analysis.

III. FINDINGS AND DISCUSSION

Multicultural education is a comprehensive approach that aims to strengthen awareness of equality between various cultures or backgrounds of individuals studying (Munandar, 2023). It is not just about tolerance but also about introducing concepts regarding ethnic and cultural differences, religion, the dangers of discrimination, ways of resolving conflicts, and mediation. This education also emphasizes the importance of human rights, democracy, plurality, and universal human values (Kurniawan, 2019).

The multicultural values developed in the Class VII Islamic Cultural History textbook involve four values, namely 1) Tolerance Values, 2) Justice Values, 3) Equality Values, and 4) Democratic Values. The following is a discussion of the four multicultural values, namely:

1. Tolerance Value

Tolerance considers living together in a society inhabited by various beliefs, ethnicities, cultures and social statuses (Nurmalia, 2020). Tolerant responses between these individuals focus on understanding tolerance (Hashanah, 2022). This aspect is applied in the Class VII SKI textbook chapter I, page 47. The tolerance aspect is contained in the following quote.

"The advantage of the Arab nation is that it is known as a nation of poetry experts and brave people. Apart from being poetry experts and courageous, there are other positive Arab characteristics such as having a high enthusiasm for earning a living, being patience in facing the violence of nature, having physical endurance, memory strength, respect for self-respect and dignity, society loves freedom, is loyal to the leader, has a simple lifestyle, is friendly, and so on." (Chamdillah, 2020).

The value of tolerance reflected in this quote is the ability to appreciate and accept differences between individuals or groups. Even though this quote describes the strengths of the Arab people, including positive characteristics such

as enthusiasm for earning a living, physical endurance, and a simple lifestyle, tolerance is reflected in their friendly attitude, respect for the self-worth and dignity of others, and love for others. Freedom and loyalty to leadership without ignoring diversity in society. This shows the ability of the Arab people to live side by side in harmony despite the differences in their culture.

In chapter I page 47, the value of tolerance is shown in the quote "While Islam teaches humans to respect each other because human levels are the same, what differentiates them in the sight of Allah is only the level of piety." The value of tolerance is reflected in this quote through Islamic teachings which emphasize the importance of mutual respect for fellow human beings because their status in the sight of Allah is considered the same, with differences being assessed only based on the level of devotion. This message emphasizes equality and respect for all individuals, regardless of differences in religion, ethnicity or other backgrounds. Thus, Islam encourages the principle of tolerance, which recognizes the universal values of justice, equality, and respect for human dignity, essential for building an inclusive and just society.

The value of tolerance is also shown in the SKI Class VII textbook chapter II page 60: "In the beginning, Jews and Arabs could live side by side with mutual respect" (Chamdillah, 2020). The message to be conveyed in the text is a description of the ability of Jews and Arabs to live side by side with mutual respect. Although these two groups have distinctive cultural, religious and historical differences, their ability to coexist shows a willingness to accept and respect differences and build harmonious relationships between them. This reflects the importance of tolerance in creating peace and harmony between various groups in society.

In Chapter II page 84 there is a quote which contains the value of tolerance, namely "This draft contains regulations relating to the Muhajirin, Ansar and Jewish communities who are willing to live side by side peacefully with Muslims" (Chamdillah, 2020). The value of tolerance is reflected in this quote by including regulations that consider the Muhajirin, Ansar and Jewish communities willing to live peacefully with Muslims in a draft of the Medina Charter. This step emphasizes

the importance of accepting and respecting diversity and promoting harmony between religious communities. By paying attention to diversity and providing equal protection and rights to all groups, this design reflects the principle of tolerance as an essential foundation for building an inclusive and harmonious society.

The value of tolerance is also found in chapter V page 154, namely in the quote "Every decision taken by every caliph is motivated by various things around him, as well as various decisions taken by the caliph Umar bin Abdul Aziz must be determined by various things around him, such as tolerance between groups" (Chamdillah, 2020). This quote explains the role of tolerance between groups, which influenced the policies taken by each Caliph, including Caliph Umar bin Abdul Aziz. Tolerance between groups is essential in decision-making, showing the importance of paying attention to and respecting societal differences. This attitude of tolerance allows for social justice and harmony between various groups, which are the main prerequisites for stability and peace in a country. Thus, the value of tolerance becomes an integral part of the formation of policies aimed at strengthening human relations and ensuring mutual prosperity.

2. Value of Justice

The term justice comes from *adl* (Arabic), which means equality or balance. This reflects the recognition and equal treatment of rights and obligations. If we recognize our right to life, we are also obliged to guard that right to life with great effort without hurting others because other people have the same right to life. Likewise, if we recognize other people's right to life, we must allow them to maintain their right to life. Therefore, justice involves balancing or harmony between demanding rights and carrying out obligations (Ikhwan, 2014). The principle of justice emphasizes that all citizens must be treated fairly regardless of differences in ethnicity, race, religion, language, economic status or position. The state must treat all its citizens fairly (Rahman et al., 2020).

The value of justice in the SKI class VII textbook is found in chapter II page 82, in the quote "And this charter made the position of the Prophet SAW even higher and respected at all levels of society. "If there is a problem that cannot be

resolved through deliberation, then it is left to the justice and wisdom of the Prophet" (Chamdillah, 2020). This quote explains that every issue that cannot be resolved through deliberation must be submitted to the Prophet's justice and wisdom. This charter emphasizes the Prophet's role as the supreme leader whose policies and decisions are considered the final and fair solution for all parties. This shows the people's deep trust and respect for the Prophet and emphasizes the importance of justice and wisdom in resolving disputes. This decision reflects the understanding that the Prophet, with the divine wisdom and guidance given to him, was considered the purest and fairest source of justice, capable of resolving problems most wisely and bringing good to the entire society.

The value of justice is shown in chapter IV page 148: "Acting fairly by dismissing unjust officials and appointing people who are just and pious and eliminating illegal taxes that the Umayyads previously imposed" (Chamdillah, 2020). The quote describes the steps to reform social justice and restore government integrity. This action shows a solid commitment to justice and moral integrity in government management by dismissing unjust officials and replacing them with just and pious individuals. Eliminating illegal taxes previously imposed by the Umayyads was a further step to ease the burden on the people and improve the tax system to make it more fair and transparent. These steps reflect efforts to correct injustices and bring positive changes in government governance, aiming to build trust and prosperity for society.

In chapter IV page 148 there is a quote which contains the value of justice, namely "Umar bin Abdul Aziz is known as a governor who is fair, wise, prioritizes and pays attention to the interests of the people, and is willing to discuss various important issues related to religion, people's affairs and government" (Chamdillah, 2020). This quote explains that Umar bin Abdul Aziz is remembered as a leader who brought about significant change through his just and wise leadership. His leadership characteristics are reflected in his prioritization of the people's interests and his willingness to discuss important issues concerning religion, community life and government affairs. This shows his inclusive and transparent governance approach, where policies are created to reflect religious values and ensure that

the people's needs and welfare are always the main focus. Umar bin Abdul Aziz's leadership exemplifies how justice, wisdom and open communication can build a more just and prosperous society.

In chapter IV page 152 there is also a quote that contains the value of justice: "In this field the efforts made are to apply political principles that uphold truth and justice which is more important than everything" (Chamdillah, 2020). This quote illustrates a fundamental approach in politics but also emphasizes the importance of prioritizing ethical values above other interests, which may be personal or group. Through the implementation of these principles, it is hoped that governance will be created capable of producing policies that positively impact society at large, guaranteeing social justice, and increasing public trust in government institutions.

3. Value of Equality

Equality, which comes from the word "equal" or has the same meaning as "equal", refers to the condition where everyone is at the same level, position or rank. This confirms that no one is in a higher or lower position than the other (Gunawan, 2022).

The value of equality in the SKI class VII textbook is found in chapter I page 28, namely in the quote "Meanwhile, according to Islamic teachings, humans are equal, only piety differentiates them. The presence of Islam is precisely to elevate the dignity of those who are oppressed, such as the poor and poor" (Chamdillah, 2020). This quote illustrates the egalitarian principle in Islamic teachings, which emphasizes that all humans have the same level before Allah, and the only factor differentiating them is their piety level. This teaching aims to eliminate social discrimination and increase human justice. Islam came with a special mission to improve the dignity of oppressed people, such as the *dhuafa* and poor, giving them equal rights and protection in society. This shows that Islam seeks to promote equality and social justice and ensure that every individual, regardless of economic status or social background, is given equal opportunities to develop and receive the respect they deserve.

The value of equality is also found in chapter I page 31 in the quote "While Islam teaches humans to respect each other because human levels are the same, what differentiates them in the sight of Allah is only their level of piety" (Chamdillah, 2020). This quote expresses one of the basic principles in Islamic teachings which emphasizes the importance of mutual respect and respect between humans, in line with the view that all humans have the same level before Allah. The only difference that Allah recognises and values is a person's level of purity, not social status, wealth, or other worldly aspects. This principle teaches Muslims to see each other from the perspective of faith and spiritual qualities, not from material superiority or origins. Thus, Islam encourages its people to build relationships based on mutual understanding, justice and brotherhood, eliminate prejudice and discrimination, and strengthen social foundations that are more harmonious and inclusive.

In chapter I, page 34, the value of equality is found in the quote "The Prophet Muhammad upheld the equality of fellow human beings. No difference existed between nobles and enslaved people, between rich and poor. The difference is in faith. This character makes everyone feel comfortable and recognized equally" (Chamdillah, 2020). This quote highlights the egalitarian principle that the Prophet Muhammad highly upheld in teaching and implementing Islamic teachings, which treats everyone equally regardless of social status, wealth, or background. The Prophet Muhammad emphasized that the actual differences between people lie in their faith and devotion to Allah, not in their wealth or social status. This attitude created an atmosphere of togetherness and familiarity among his followers, allowing each individual, whether noble or enslaved, rich or poor, to feel valued and recognized as equal. This shows that Islam encourages broad social acceptance without discrimination, strengthening the values of brotherhood and equality in society.

Chapter II, page 85, the value of equality is found in the quote, "The Medina Charter which was declared by the Prophet Sallallaahu 'Alaihi Wasallam contains 47 seven articles, in which provisions are set out that regulate the political system, security, freedom of religion, equality before the law, peace and

defence. Regarding religious freedom, protection and equality before the law" (Chamdillah, 2020). This document revolutionarily established an inclusive political system and provided a framework for shared security among the different ethnic and religious groups in Medina. Expressly in terms of religious freedom, this charter guarantees protection for all religions, confirming that everyone is free to follow and practice their religious beliefs without fear of discrimination. Equality before the law is also an important principle, where every citizen, regardless of social status or religious background, is given the same rights before the law and government. This document regulates these aspects and becomes the foundation for peace and mutual defence, showing the Prophet Muhammad's vision of creating a harmonious and civilized society.

Chapter II page 84 the value of equality is found in the quote "The next step taken by the Prophet Muhammad in Medina was to unite in bonds of brotherhood the Muslims who came from Mecca or who were known as the *Muhajirin* friends with the people who were originally residents of Medina or who were called the Friends of the Ansar" (Chamdillah, 2020). These actions create strong emotional and social bonds among diverse Muslim communities, promoting unity, mutual support, and cooperation within society. By uniting two previously separate groups, the Prophet Muhammad encouraged the formation of solidarity across tribes and social classes, emphasizing the importance of unity in facing challenges and building a solid foundation for the progress of Muslims in Medinah.

The value of equality is also found in chapter IV page 144 in the quote "The creation of equal prosperity and justice because the government has provided equal rights and protection to citizens" (Chamdillah, 2020). By enforcing principles of justice and equality at all levels of society, the government helps create an environment conducive to sustainable economic growth and prosperity while maintaining social harmony and political stability. In this way, achieving equal prosperity and justice reflects the government's commitment to realizing social ideals that are fair and inclusive for all citizens.

4. Democratic Values

Democratic values are essential in life, aiming to enable the implementation of rights and obligations between individuals. The principles of democracy rest on recognizing differences in views, behaviour, and actions among people. There are two visible types of democracy, namely direct and indirect (Anwar, 2024; Tricahyono et al., 2020). In the concept of democracy, all humans are considered servants of God alone, not servants of each other. From this foundation, in Islam, humans can determine their profession and place of residence (Baroroh, 2019).

The value of democracy in the SKI class VII textbook is found in chapter II, page 82, namely in the quote "Before the charter was written, the Prophet invited a deliberation of the friends of the *Ansar*, *Muhajirin* and the Jewish community to formulate the main points of thought that would be made into law. This draft contains regulations regarding *Muhajirin*, *Ansar* and Jewish communities willing to live" (Chamdillah, 2020). The quote explains that before drafting the Medina charter, the Prophet Muhammad deliberated with the *ansar*, *muhajirin* and Jewish people in formulating the basic principles that would become the basis of the law. This draft includes inclusive regulations, which apply to all groups, including *Muhajirin*, *Ansar* and Jewish communities who are willing to live side by side peacefully. This step confirms the Prophet's commitment to building a Medina society based on the principles of deliberation, inclusion and equal rights for all citizens, creating a solid foundation for harmony and justice among various groups in that society.

The value of democracy is also found in chapter III page 133 in the quote "Lastly, after Muawiyah died, the determination of the caliph must be left to the deliberation of the Muslims" (Chamdillah, 2020). This statement emphasizes the importance of deliberation in determining leadership after the death of Caliph Muawiyah. In this context, deliberation becomes the primary mechanism in selecting a new caliph, emphasizing the principle of participation and active involvement of Muslims in the decision-making process, which is vital for Muslims. This step reflects the democratic principles upheld in Islam, where decisions are based on mutual agreement and consensus from the Muslim community. By

involving deliberation, it is hoped that leaders who represent the interests and aspirations of Muslims will be created, as well as strengthen legitimacy and consolidate power in Muslim society.

Chapter IV page 148 of the value of democracy is found in the quote "The appointment of the caliph himself was not immediately accepted, but was discussed and offered again to elect a leader they liked, and it turned out that the people still agreed to Umar Bin Abdul Aziz as caliph" (Chamdillah, 2020). This quote explains that the appointment of Caliph Umar bin Abdul Aziz as leader did not just happen but through deliberation and offering back to the community to choose a leader according to their wishes. Despite this, the people still approved of Umar bin Abdul Aziz as caliph, indicating that this choice was based on the support and approval of most people. This process reflects the importance of active community participation in determining their leaders and ensuring that the decisions taken reflect the aspirations and interests of the entire Muslim community.

IV. CONCLUSION

Research analysing multicultural values and pluralism in the History of Islamic Culture textbook for Class VII Madrasah Tsanawiyah shows several essential results. First, the textbook includes elements that reflect multicultural and pluralistic values. This can be seen from various topics emphasising the importance of tolerance and understanding across cultures and religions. However, further analysis indicates that the representation of these values still needs to be deepened and expanded. The importance of multicultural education in creating inclusive religious education in a diverse society cannot be ignored. By incorporating multicultural values into the religious education curriculum, we can develop an education system that consistently recognizes and respects diversity as beneficial and produces positive contributions. This effort is wisely aimed at achieving harmonization of social life. Inclusive education focuses on democratic principles, promotes tolerance, respects human dignity, and is committed to social justice, equality and solidarity in joint efforts to build a more advanced and just Indonesia.

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