



SPIRIT OF MULTICULTURAL ISLAMIC RELIGIOUS EDUCATION IN BUILDING COMMUNITY TOLERANCE ATTITUDES

Zainuddin

STIS Miftahul Ulum Lumajang

zazaadiva@gmail.com

Abstract

The harmony and peace that appears in the majority Muslim community and vice versa is the majority of non-Muslims, it is very important to be investigated, especially in relation to cultivation and the form in maintaining it, among others with the attitude of Tasamuh. Therefore, the scope of this research is about the value of Tasamuh, how to internalize it, and the Tasamuh attitude model in increasing harmony for the community, which is based on Multicultural Islamic Religious Education in the villages of Kedungrejo. The purpose of this study was to describe, analyze, and provide interpretation of: The values of toleransi attitudes based on multicultural Islamic education in Kedungrejo Rowokangkung Lumajang and Tunjungrejo Yosowilangon Lumajang Villages. Internalization of the values of the Tasamuh attitude based on multicultural Islamic religious education in Kedungrejo Rowokangkung Lumajang and Tunjungrejo Yosowilangon Lumajang Villages. The community Tasamuh attitude model based on multicultural Islamic religious education in Kedungrejo Village Rowokangkung Lumajang. The research method used is qualitative with the type of multi case study research. Researchers collected data by means of in-depth interviews, participant observation, and documentation. Meanwhile, data analysis by presenting data, data reduction, and drawing conclusions in each case was then followed by a comparative study of the two cases. As for checking the validity of the researchers' data, it is done by means of credibility, transferability, dependability, and confirmability. This research resulted in: First, Tasamuh attitude values that continue to exist in the villages of Kedungrejo. The first case, such as the value of equality, the value of caring, the value of mutual respect, the value of positive exchange, the attitude of mutual help and recognition of everyone's rights. The second case is the value of patience, the value of grace, the value of loyalty to understanding others, the value of empathy and the value of togetherness. culture, Social Care, Social Service, Increased understanding, appreciation and experience of religious values.

Keywords: Spirit, Attitude, Tasamuh, Education and Multiculturalism

A. Introduction

In the midst of a multicultural-multireligious nation and society, socio-religious issues are not simple problems. The complexity of social relations between religious believers is felt by all elements in society, from politicians, teachers, religious leaders and parents at home. To deny the existence of religious traditions on earth is a futile job. Each has the same rights; each has a way to maintain its own traditions and identity in various ways that can be done.

As we know that Allah created humans from the pair Adam and Eve. Although today humans consist of various nationalities, races, religions, languages and skins, they are basically siblings and have the same position. If there is an inequality between them, it is because of their piety or morality. Therefore, this difference is a natural law (*sunnatullah*) that will not change and cannot be denied. Therefore, education is one of the most effective media to give birth to a generation that has a view that is able to make diversity a part that must be appreciated constructively.

This is because education is systemic with a fairly even distribution. Educational institutions of various levels have been widely distributed in various parts of Indonesia. Therefore, education is a fairly effective means of achieving this ideal goal.

So the most appropriate way to maintain the above religious traditions and identity is through the Tolerance education path. This is because education is the most effective tool to continue, perpetuate, preserve, and conserve traditions from one generation to the next, from one century to another.

From this worrying phenomenon, it is deemed necessary to develop a multicultural-based Islamic education model, namely a development model that focuses on the importance of respect for diversity and recognition of pedagogical equality for all people (equal for all), as well as the elimination of various forms of discrimination in order to build a just society so that a tolerant, democratic, humanist, inclusive, serene and synergistic atmosphere is realized regardless of the background of life, regardless of ethnicity, social status, ideology, gender, and culture.

For this reason, the role and function of fostering Tolerance attitudes include increasing understanding of the diversity of society by believing in one's own religion and providing the possibility of openness to studying and questioning other religions, which is limited to fostering Tolerance attitudes. After all, the development of Tolerance attitudes is the responsibility of everyone. Not only in the school environment but also at home and in the social environment by instilling in the minds of students and children that

differences are God's way that must be lived, everything has been regulated, so it is not appropriate for humans to run from responsibility. Humans should cultivate and develop Tolerance attitudes in multicultural education in a learning container.

From several explanations of Tolerance in multicultural Islamic religious education, researchers see that something similar has happened in two villages in one Lumajang district. Namely, Kedungrejo village, Rowokangkung sub-district, the majority of Muslims and non-Muslim minorities.

Kedungrejo is a village that has a village head or non-Muslim leader for two periods, with a population capacity of 4540 people are Muslims, 400 people are Catholic Christians and 75 people are Protestant Christians, meaning 80% are Muslim and 20% are Christian. Even so, the village head of Kedungrejo was able to serve for two terms, namely 2010-2015- and 2015- 2020, this shows that the Tolerance attitude of the Kedungrejo community is very strong.

This was proven when there was a conflict between Muslim and non-Muslim communities in 2011, due to a misunderstanding of the results of the calculation of the village head election. So that the leaders and communities in the village form an understanding of the community environment, whether Muslim or non-Muslim, especially Kyai and priests, to ensure that the existing diversity does not become a cause of conflict and must be woven with a sense of Tolerance.

Thus the essence of the very importance of understanding multiculturalism is the creation of pluralism. These ideas both emphasize the effort to appreciate the differences between individual beliefs. That is why this understanding carries the discourse of Tolerance or Tolerance between religious communities. On the pretext of teaching Tolerance to the community, they have unconsciously been taught how to be religious according to the perspective of multiculturalism and pluralism. Of course understanding like this is very dangerous. Especially if this understanding is taught to Muslim communities who should reject beliefs other than Islam. And if this is allowed, it is possible for the public to doubt the truth of Islam. And this is what the West wants to promote multiculturalism.

From the explanation above, the researcher tries to trace the community interaction in Kedungrejo village. Therefore, in relation to the aforementioned context, the researcher feels interested in examining the "Spirit of Multicultural Religious Education in building the attitude of the Community Tolerance in Kedungrejo Village, Rowokangkung District, Lumajang.

In order to study and examine the problems described above in depth and to fulfill the objectives of this study, the problems are focused on things as below.

1. Community Tolerance values based on the spirit of any multicultural Islamic religious education in Kedungrejo Village Rowokangkung Lumajang?
2. How to internalize community Tolerance values based on the spirit of multicultural Islamic religious education in Kedungrejo Village Rowokangkung Lumajang?

The research method used is qualitative with the type of multi case study research. Researchers collected data by means of in-depth interviews, participant observation, and documentation. M.B. Miles dan A.M. Huberman (1984:18) Meanwhile, data analysis by presenting data, data reduction, and drawing conclusions in each case was then followed by a comparative study of the two cases. As for checking the validity of the researchers' data, it is done by means of credibility, transferability, dependability, and confirmability.

B. Discussion

1. Spirit

Rumadani Sagala (2018:19) The definition of spirit or "spiritual" according to Tony Buzan is the whole concept of spirit which comes from the Latin word spiritus, which means breath. In the modern world, it refers to the spirit and life energy and something in us that is not physical, including energy and character.

Meanwhile, according to Nurkholis Majid the concept of the Spirit of Islamic Religious Education is an idea, aspiration, foundation, reference and spirit to present religious teachings as a carrier of goodness for all (Islam rahmatan lil 'alamin) without communal exclusivity by increasing understanding of religious teachings as a whole, and practice it in everyday life by upholding the values of justice and humanity in the form of meeting points (kalimatun sawa '), pluralism and inclusivism.

2. Tolerance

Napis Juaeni (2006:210) Tasamuh comes from Arabic which means tolerant attitude and generosity. The word Tasamuh comes from the English word "tolerance", which means the attitude of allowing, acknowledging and respecting the beliefs of

others without requiring approval. This is defined as an attitude or reflection of harmony.

Meanwhile, according to Abdullah Al-Tariki: "Tasamuh is dealing with non-Muslims according to wisdom, gentleness and what is known, either in speaking or in absolute terms." Meanwhile, according to Muhammad Farouk Al-Nabhan, Tasamuh is his concern, living side by side within the framework of an Islamic vision that respects the rights of others to opinions, beliefs and thoughts.

Tasamuh is the origin of the call to Islam represented by the Prophet and his respected companions. Tasamuh in a broad sense is one of the origins of Islam, and one of its highest and most important goals. Ibn Ashour makes Tasamuh the first description of Sharia and its greatest goal, because he makes it refer to the meanings of moderation, equality, justice and mediation, and he shows that it is the source of perfection.

All Muslim intellectuals in Indonesia recognize the Tasamuh principle as a principle that must be protected or guarded in a pluralistic society. As in the discussion of pluralism which emphasizes religious pluralism. In this discussion they also emphasized the Tasamuh between people of various religions, which suppresses the understanding of racial and ideological Tasamuh. Madjid's opinion on pluralism mentioned above, contains the meaning of the recognition of Islamic doctrine and history regarding the principle of Tasamuh. He then stated that religious pluralism which also includes Tasamuh among people of various religions does not mean recognizing the truth of all religions. This only states the basic belief that all religions have the right to exist, while the consequences will be borne by the followers themselves, both individually and collectively.

Abdurahman Wahid argues that one of the problems of Tasamuh among religious communities is the perception of Muslims that Jews and Christians do not want to acknowledge the existence of Muslims and this is confirmed in the Koran (Q.S 2: 120).

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۚ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهَدَىٰ ۚ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ
الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

120. Jews and Christians will not like you until you follow their religion. Say: "Verily Allah's guidance is the (correct) guide". and if you follow their wishes after knowledge comes to you, then Allah will no longer be your protector and helper.

According to Abdurrahman Wahid, this perception is wrong, because this verse was conveyed to the prophet Muhammad in Medina when he faced militant groups of Jews and Christians. They do not accept the superiority of Muslims over them. The main problem with the betrayal of the Jews to the Medina charter was, therefore, not religiously motivated, but rather because of political competition; and the prophet against them was motivated not by belief or religion but by political considerations.

According to Abdullah Itin, the parts in Tasamuh that become objects are:

Tasamuh religion: In this section of tolerance, which the author originally wanted, he mentions some definitions and their emergence in the nineteenth century AD because they were not common in the previous era, and this brings the content closer through the concept of pluralism, revealing the priority of Islam in the development of laws and regulations. special invitations to this section of tolerance in Before Judaism and Christianity, Dr. Al-Youssef also presents models, images and positions of great people from Islamic history who reflect the tolerance, humanity and high attitudes of Islam. and a civilization that respects each other, regardless of its specificity, with all its objectivity, justice, pride, pride and sincerity.

Tasamuh morality: In this section, the author has shown that the most important foundation of a culture of tolerance is good morals, and he has summarized some enlightening images from Islamic history through positive action, generosity and acceptance of reason (with / from) others.

Human tasamuh: Completing part of the conceptual tolerance and interdependence, Dr. Al-Youssef considers human values as another basis of tolerance, as it preserves the dignity, rights and respect of all people regardless of religion, sect, nationalism, or color, and this section further consolidates the previous two sections, notes the author on Islamic centrality and ethics. humanity in every non-Muslim interaction with others.

Social tasamuh: The author believes that this part is achieved by building a culture of social coexistence, spreading a culture of freedom and accepting diversity and diversity, and thus forming a new social culture that helps emerge as a true social and cultural approach. , and emphasize that Islamic values and ethics reinforce this part of tolerance.

Intellectual tasamuh: the last part that the author summarizes for intellectual aspects related to the right to freedom of opinion and expression and the legitimacy of

the plurality of opinions in society, and those differences if required by science, culture or intellectuality. vaccination with a value of tolerance in order to develop ideas and cross-pollination of visions, which enrich the community, and mentioned in this case Some of the words and testimonies of the great men of Islam, as he refers to what is defined in international humanity. agreement of rights, and ends with the need to activate this approach in a pluralistic and diverse Islamic society with all religious, sectarian and ethnic representations.

- a. The values of the Tolerance attitude are based on the spirit of multicultural Islamic religious education in Kedungrejo Village Rowokangkung Lumajang.

1. Equality Value

In accordance with the results of pengamtan and interviews, people in Kedungrejo village are all the same, there is no different treatment between one community and another. Evidently, in this village there are also people who come from the Catholic religion and there are also people from different races, from Papua for example, thus we here still treat them the same, there is no difference in either rules or social activities, but they all still follow all activities and get the same rights as others, as conveyed by the Kasi community.

From some of the temporary findings, Tasamuh values in the cultural environment of the Kedungrejo community which were deliberately created and planned to shape the character of the community from different social levels and the environment where they live, are found in the value of equality. This means that when all Muslim and Christian communities enter the social and social realms, there is no difference, everything is the same, there is no difference in service and treatment between one another.

Tasamuh is the origin of the call to Islam represented by the Prophet and his respected companions. Tasamuh in a broad sense is one of the origins of Islam, and one of its highest and most important goals. Ibn Ashour makes Tasamuh the first description of Sharia and its greatest goal, because he makes it refer to the meanings of moderation, equality, justice and mediation, and he shows that it is the source of perfection.

2. Caring Value

Then there is the value of concern, which is meant in this case, that all members of the Kedungrejo community, whether Muslim or non-Muslim, Javanese or Madurese, NU or Muhammadiyah, they consider all family. If there are difficulties and, then one another will help each other. In this case, it cannot be separated from the value of togetherness and care, in which there is also the value of helping, compassion, and humanity.

Talking about caring is actually the same as the value of helping to help, in the sense that basically caring is a human nature because in essence humans are social creatures who need each other. The value of caring varies greatly, in the form of providing financial assistance, food and clothing, volunteering and medicine and there are still various forms of care in Kedungrejo Village.

In the sense that caring in Kedungrejo Village is a form as appropriate for parents to pay attention and affection to their biological children, meaning that Muslims in this village give attention and affection to non-Muslim communities. Because caring is very important for the sustainability of social interactions. According to the researchers, this makes them accept the fact of life, that we are not alone but side by side.

According to researchers, after observing and analyzing the conditions of the Multicultural Kedungrejo community, in general, a person's social life begins and cannot be separated from the family environment which is the most important place where human children will gain the basis for shaping their abilities so that later they become successful people in society. This is in accordance with the substance of the hadith narrated by Imam Muslim, namely:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَاوَرْدِيُّ - عَنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ « كُلُّ إِنْسَانٍ تَلَدُهُ أُمُّهُ عَلَى الْفِطْرَةِ وَأَبَوَاهُ يُعَدُّ يَهُودَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ فَإِنْ كَانَا مُسْلِمَيْنِ فَمُسْلِمٌ كُلُّ إِنْسَانٍ تَلَدُهُ أُمُّهُ يُلَكِّزُهُ الشَّيْطَانُ فِي حَضَنَتِهِ إِلَّا مَرِيماً وَابْنَهَا ».

Meaning: We were reported by Qutaibah bin Sa'id, we were reported by Abdul Azis, namely: Al-Darawardi from Alad from his father from Abi Hurairah that the Messenger of Allah had said: Every human being was born his mother in a holy state (fitrah), and both people His parents made him Jewish, Christian, and Magi, so when the parents were Muslim, the child was Muslim too. (HR. Muslim)

b. Internalization of the values of the Tolerance attitude based on the spirit of multicultural Islamic religious education in Kedungrejo Village Rowokangkung Lumajang

From some of the Tasamuh values, it can be seen that value internalization is a process of appreciation and cultivation in a person or group of a concept, idea, or belief that is considered important in life, is abstract and is attached to something, including the cultivation of values can be implemented by several things:

1. Stay in touch

One of the ways to implement and maintain the integrity of social relations with people of other religions is to visit or stay in touch. As a result of observations and interviews that bersilaturahmi is a term in Islam, a term in the Christian religion of the Kedungrejo community, namely lying there, lying here. Then they also cook and bake cakes that are the same as us, with the nuances of Eid.

Actually, not only on the big day they stay in touch with Muslims, but also like the activities of Ruwah (selamatan in Madurese), some of them also deliver food to Muslim residents. However, from Muslims themselves, there are still rules in understanding the boundaries of tolerance. So friendship in our culture has become one way to always strengthen harmony, so that peace and harmony will always be maintained.

So it is necessary for us to maintain mutual friendship between religious communities so as not to be suspicious of each other. Communicating one another between one member of the Muslim community with one another. The purpose of silaturahmi, of course, is that we know what the teachings of other religions are like. From there the insights and thoughts of the people of Kedungrejo were wide open. That way, mutual suspicion, judgmental behavior of other people or groups, and attitudes of intolerance do not occur.

According to Rahmat Syafii (2000:21) Inti or the main word silaturahmi is a sense of mercy and compassion. Connecting affection and fraternity can also be interpreted as connecting kinship and connecting relatives. This is highly recommended by religion for security and peace in the social life of the people of the nation and state.

2. Best Regards

Next, to realize the nature of mutual peace and Tasamuh, a practical relationship is needed that can bring all human beings together in a state of calm and peace. So that a soothing word becomes a prayer if humans are granted a harmonious life among multicultural societies, that is, the words of respect are what is meant.

Respect is one of the implementation of the Tasamuh attitude in the village of Kedungrejo is when on Christmas the Muslim side says merry Christmas to non-Christians when they celebrate Christmas or something else. There are parts of the Muslim community who also wish you a Merry Christmas, but all of them are just a greeting and just a courtesy that all Muslims in the village believe, that this will not change our belief in Islam in the slightest, said some Muslim community leaders.

Qardhawi also explained that there is nothing to prevent congratulating non-Muslim celebrations but do not participate in commemorating their religious rituals nor do they celebrate. We can live with them (non-Muslims) by doing something that is not against the sharia of Allah. So there is no prohibition for Muslims to congratulate non-Muslims with ordinary sentences that do not contain recognition of their religion or are willing to do so.

Similar to Sheikh Wahbah Al Zuhaili, he said, "There is no obstacle in being polite (mujamalah) with Christians according to the opinion of some fiqh experts regarding their holidays as long as it does not intend to acknowledge their ideology (truth).

3. Discussion

Inter-religious meetings in Kedungrejo village are a way out for the realization of inter-religious brotherhood (ukhuwwah diniyyah). Therefore this kind of deliberation is necessary. How about a more appropriate pattern of deliberation for religious communities in this village? Deliberations must be carried out in the framework of mutual respect and respect for each other. For example, in the form of maintaining order and security for each religion.

Of course, the Deliberation in Kedungrejo Village was held to reach an understanding of mutual respect and respect for cultural differences, including the culture of celebrating inter-ethnic and religious holidays. In addition, the results of the deliberation according to the researcher will be the basis for all elements involved in the village, when there is a misunderstanding between one religion and another.

Even in deciding the problem, the village government of Kedungrejo has an SOP, so that decisions are very balanced and fair, for both Muslim and non-Muslim communities, namely as follows:

- a. Full consideration. There is a tendency in the societal sustainability process that judgment leads to extreme caution. This will be very important to make the village conducive to deciding a problem.
- b. Mutual agreement. In a family culture decisions can be made if all parties agree. As an element of democracy this is very good, but problems will arise if this process hinders responsiveness to problems that arise and the creativity of its members.
- c. Equality. In line with cooperation and collective decisions, the position of members in the organization with a family culture will be equal.

Abdurrahman Wahid in Mun'im also emphasized that world civilization can be well preserved and developed if multicultural values are realized, such as humanism, tolerance, respect, acceptance, prioritizing friendship, (dialogue) deliberation to all individuals, groups of organizations, and across understand beliefs, love the weak, and the minority, maintain unity and peace, develop culture, maintain local cultural wisdom in society.

Meanwhile, according to M. Quraish Shihab, there are differences in substance between democracy and shura. But he also mentioned the similarities between the two. The similarity is that society's problems are returned to the will of the community. The will of society can it is known by asking from person to person, through representatives. Whereas the difference is, if there is democracy that is said to return to the people, while in shura there are values that cannot be violated, those values are the values established by Allah SWT.

Thus, through deliberation, every problem concerning the interests of the general public and the interests of a people can be found in the best possible solution, after all parties, both Muslim and non-Muslim. Expressing their views and thoughts must be heard by policy holders, namely the local government so that in making decisions they can reflect considerations and are wise for the public interest.

C. Conclusion

This research resulted in: First, *Tasamuh* attitude values that continue to exist in the villages of Kedungrejo. The first case, such as the value of equality, the value of caring, the value of mutual respect, the value of positive exchange, the attitude of mutual help and recognition of everyone's rights. The second case is the value of patience, the value of grace, the value of loyalty to understanding others, the value of empathy and the value of togetherness. culture, Social Care, Social Service, Increased understanding, appreciation and experience of religious values.

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