



Learning Islamic Religious Education with Multicultural Insights in Strengthening Harmony among Students

Siti Patimah^{1*}, Badarussyamsi², Mahluddin³

¹Pascasarjana UIN STS Jambi; nengfat40@gmail.com

²Pascasarjana UIN STS Jambi; badarussyamsi@uinjambi.ac.id

³Pascasarjana UIN STS Jambi; mahluddin@uinjambi.ac.id

*Correspondence Author

Abstract

The objectives of this study include: (1) To find out how the implementation of Islamic Religious Education learning with a multicultural perspective in SMA Negeri 3 Tebo Regency, (2) To find out what obstacles are faced in multicultural-based learning, and (3) To find out how to overcome obstacles multicultural based learning. This research is a descriptive qualitative research. Data was collected by means of observation, interviews, and documentation. Based on the results of the study, it can be stated that the learning of Islamic Religious Education with a multicultural perspective is carried out in order to strengthen the harmony of life among students at SMA Negeri Tebo Regency with an emphasis on awareness of the diversity of ethnicity, culture, language, religion, and so on. The obstacle that teachers often encounter is that there are still some students who do not understand multicultural insight so that it often triggers the emergence of expressions and attitudes that offend SARA so that it often causes chaos. In order to overcome the existing diversity, teachers continue to approach students and provide an understanding that multiculturalism is a gift that must be nurtured.

Keywords: Multicultural Education, Plurality, Tolerance, Empathy, Harmony, Students Harmony

Abstrak

Tujuan penelitian ini antara lain: (1) Untuk mengetahui bagaimana pelaksanaan pembelajaran Pendidikan Agama Islam berwawasan multikultural di SMA Negeri 3 Kabupaten Tebo, (2) Untuk mengetahui kendala apa saja yang dihadapi dalam pembelajaran berbasis multikultural, dan (3) untuk mengetahui cara mengatasi kendala pembelajaran berbasis multikultural. Penelitian ini merupakan penelitian kualitatif deskriptif. Pengumpulan data dilakukan dengan cara observasi, wawancara, dan dokumentasi. Penelitian ini menemukan bahwa pembelajaran Pendidikan Agama Islam berwawasan multikultural dilaksanakan dalam rangka memantapkan kerukunan hidup antar siswa di SMA Negeri Kabupaten Tebo dengan menitikberatkan pada kesadaran akan keberagaman suku, budaya, bahasa, dan agama. Kendala yang sering ditemui guru adalah masih ada sebagian siswa yang belum memahami wawasan multikultural sehingga sering memicu munculnya ungkapan dan sikap yang menyinggung SARA sehingga sering menimbulkan kekacauan. Dalam rangka mengatasi keragaman yang ada, guru terus melakukan pendekatan kepada siswa dan memberikan pemahaman bahwa multikulturalisme adalah anugerah yang harus dibina.

Kata Kunci: Pendidikan Multikultural, Pluralitas, Toleransi, Empati, Harmoni, Kerukunan Siswa



A. Background

Indonesia is one of the largest multicultural countries in the world, this can be seen from the social and cultural aspects of society, religion and geography, which are very diverse and have a very wide area.¹ On the one hand, this diversity is a social force and a beautiful diversity if one another works together and synergizes with each other to build the nation.

But on the other hand, if this diversity is not used and nurtured properly and properly, it will become a trigger and cause of conflict and violence that can destroy the life of the nation. The Ambon and Poso incidents, for example, are examples of violence and conflict that have drained energy and were detrimental. Not only soul and material but also at the expense of harmony among Indonesian people. If examined, the root causes of conflict between one region and another are indeed quite diverse. There are factors of economic inequality, political feuds, power struggles, or misunderstandings between religions.

This is in line with Islamic teachings as stated in Q.S al-Hujurat: 13 which reads:²

يَتَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Hai mankind, indeed we have created you from a male and a female and made you into nations and tribes so that you may know each other. Verily, the most honorable of you in the sight of Allah is the one who is most pious among you. Verily, Allah is All-Knowing, All-Knowing.” (Al-Hujurat: 13).

Multiculturalism is a strategy of social integration in which cultural diversity is truly recognized and respected, so that it can function effectively in responding to any issues of separatism and social disintegration. Experience teaches that it is not only the spirit of oneness or oneness (singular ika) that has the most potential to give birth to strong unity, but it is the recognition of the plurality (diversity) of national culture that guarantees national unity towards democratic social reform. The experience of conflict which is quite frequent in several places can be used as a reference that this country still has to learn many things in understanding the substance of multiculturalism.

The development of multicultural understanding in society will not be formed by itself, it takes a long and systematic process. Multicultural understanding as the most important entity in forming harmonious social relations must be embedded from an early age, and one of the right institutions to instill and develop it is school institutions,

¹ Ainul Yaqin, *Pendidikan Multikultural, Cross Cultural Understanding untuk Demokrasi dan Keadilan* (Jogyakarta: Pilar Media, 2005), 56.

² Q.S. Al- Hujurat/ 49: 13.

through an educational curriculum that is accommodating to this multicultural understanding.

Multicultural education is one of the educational models that carries the ideology of understanding, respecting and appreciating human dignity wherever they are, and wherever they come from (economically, socially, culturally, ethnically, linguistically, religiously, or by way of the state). Multicultural education is everyone's dream, because the concept of learning is to humanize humans. Surely humans who realize their humanity will really need this multicultural education model.³ By looking at and paying attention to the various meanings of multicultural education, it is concluded that multicultural education is a development process that knows no boundaries in human interaction. As a place for potential development, multicultural education is education that respects heterogeneity and plurality, education that upholds cultural, ethnic, ethnic, and religious values.⁴

This can only be realized if there are differences in primordial identities and conditions of knowing one another. Islamic education has its own uniqueness and characteristics in accordance with its vision and mission. The vision of Islamic religious education is the realization of people who are pious, have noble character, have personality, are knowledgeable, skilled and are able to actualize themselves in social life.

Meanwhile, the mission of Islamic Religious Education is to create an Islamic and quality institution, to describe a curriculum that is able to understand the needs of students and the community, to provide professional and competent education personnel in their fields and to organize a learning process that produces outstanding graduates.

Herein lies the urgency of learning Islamic education with a multicultural perspective where students are educated so as not to commit crimes against students who have different educational backgrounds, cultures, ethnicities, religions, languages and skin colors, especially in the religious education environment. Likewise, multi-ethnic learning is even more heterogeneous in public schools, ideas and designs that include multicultural insights in schools should be addressed, as long as there is no blurring of the ideological authenticity of Islamic education itself.⁵

An affirmation from the Principal and Teacher of Islamic Religious Education at SMA Negeri 3 Tebo Regency, explained that in the school there are students who have different religions. This is because there are some of the students who also come from other areas, so there is a lot of diversity. Be it from language, customs, habits, lifestyle and so on. Just like what happened a few years ago, namely there was a

³ Chairul Mahfud, *Pendidikan Multikultural* (Yogyakarta: Pustaka Pelajar, 2006), 7.

⁴ Mahfud, *Pendidikan Multikultural*, 704.

⁵ Abdul Rahman Shaleh, *Pendidikan Agama dan Keagamaan Visi, Misi dan Aksi* (Jakarta: PT Gemawindu Panca perkasa, 2000), 20.

misunderstanding between students of different religions in class X, because they were new students and had just started interacting or adapting to each other. at that time they chatted with each other in the school canteen, but one of the students was nosy by discussing the origin and religion of one of the students so that the student felt offended and cornered when he was around his other friends and in the end they mocked each other. so that there was a commotion among students.⁶

With this incident, it made the teachers to be able to approach students more and tell them about understanding how important it is to live tolerantly so that students can understand each other's differences between them so that they can maintain and strengthen religious harmony among students at SMA Negeri 3 Tebo Regency.

This diversity does not only consist of differences in culture, ethnicity and religion, but also diversity in Islam. This is because there are some students who are both Muslim but have different understandings and schools of thought, so they can add to the repertoire of knowledge. Be it in Islam or against other religions.

Indicators of religious harmony between students in learning Islamic Religious Education can be realized in the form, for example 1) students can raise funds for social service purposes for their friends who get a disaster and 2) students can arrange a social service activity for them in the community.⁷ Islamic Religion teachers must be responsible for providing assistance to students in their physical and spiritual development, so that they can reach a level of maturity, be independent and meet the level of maturity so that students can understand each other and understand that there are differences between them that must be understood between each other.

Based on the existing grand tour, it can be concluded that Islamic education with a multicultural perspective in establishing religious harmony among students is the skill of teachers as part of the community to be able to communicate effectively with parents or guardians, students and the surrounding community.

This condition also occurs in SMA Negeri 3 Tebo Regency. There are 2 Islamic Religious Education teachers who teach in class X (ten), XI (eleven) and class XII (twelve). In the school there are several races, ethnicities, cultures, and religions that are embraced by students. As the results of the initial study (Grabd Tour) at SMA Negeri 3 Tebo Regency, 90% of students are Muslim, while Catholic and Protestant Christians make up 10% of all 320 students. Based on the initial study, the presence of non-Muslim students was found in several classes, namely in class X 10 people, in class XI 12 people and in class XII there were 10 students.⁸

This study chose SMA Negeri 3 Tebo Regency as the research background because from the results of the initial observation (grand tour), the researchers found

⁶ Observasi Penulis, Di SMA Negeri 3 Kabupaten Tebo, 11 November 2020.

⁷ Martinis Yamin, *Strategi Pembelajaran Berbasis Kompetensi* (Jakarta: L Gaung Persada Press), 29-30.

⁸ Observasi Penulis.

that there were students with different religious backgrounds, namely Islam, Christianity and Catholicism. Even though Islam is the majority in the school, in the school environment the relationship between students is quite good, although there are some students who still often have disagreements because there are students who deliberately play pranks on other students. During the learning process of Islamic Religious Education, students who are non-Muslims still participate in the learning process.⁹

Thus, it is possible that Islamic Religious Education with a multicultural perspective has taken place at SMA Negeri 3 Tebo Regency. This is because researchers see existing phenomena. Islamic Religious Education teachers provide opportunities for students with different understandings (mazhab) and different beliefs to remain in the classroom during the teaching and learning process of Islamic Religious Education. Religious teachers of Islamic religious education must also be able to instill in students that tolerance can make good cooperation between them. And can eliminate the sense of prejudice - prejudice that is wrong so as to reduce the tension between students who have different understandings (mazhab) and different beliefs. As found in SMA Negeri 3 Tebo Regency, the ongoing learning of Islamic Religious Education has seen a fairly good multicultural insight from the understanding of Islamic Religion teachers as well as from the various materials being taught, and then included with multicultural behaviors towards students.

Through the grand tour, information in the field shows that PAI learning has a multicultural perspective in strengthening life harmony among students at SMA Negeri 3 Tebo Regency, there are still several obstacles: First, students' understanding of multiculturalism is not optimal. This is because students do not really understand how important it is to learn Islamic Religious Education with a multicultural perspective for a life full of differences and diversity. The indicator is that students of different religions do not seem to get along warmly and intimately with each other. In addition, there have been actions that show a lack of respect for differences in religion, ethnicity, race, and culture between students. Second, in the implementation of Islamic Religious Education learning with a multicultural perspective, Islamic Religion teachers still do not explain how important tolerance is. The indicator is that Islamic religious education teachers do not dig or seek information from parents or the surrounding community regarding religious harmony among students, especially in the community.

Based on the results of observations, researchers feel interested in conducting research at SMA Negeri 3 Tebo Regency. To facilitate and direct this research, the researchers formulated it in the title of the study as follows: "Islamic Education with Multicultural Insights in Strengthening Life Harmony among Students at SMA Negeri 3 Tebo Regency".

⁹ Observasi Penulis.

B. Theoretical Framework

1. Islamic Religious Education with Multicultural Insights and Multicultural Characteristics

Islamic education with a multicultural perspective is realized in order to fulfill the ideals of Islam, namely, achieving the form and aspects of humanity as a whole, both physically and mentally, by appreciating positively and critically to the developments and needs of the times, so that Islam as a religion that is in accordance with the situation and conditions does not become a religion. dry due to global penetration which continues to grow. So it is the task of Islamic education to deconstruct the education system that leads to humanism and queues for discrimination, which is not only referred to rituals and beliefs, but also towards social and humanitarian character, so that pluralism and multiculturalism are a must that are understood in a healthy manner by students professionally. and proportional.¹⁰

Islamic education with a multicultural perspective is a movement for renewal and innovation of religious education in order to instill awareness of the importance of living together in the diversity and differences of religions, with the spirit of equality and equality, mutual trust, mutual understanding and respect for the similarities, differences and uniqueness of religions, so that intertwined in a relationship and interdependence in a situation of listening to each other and accepting the different perspectives of religions on one issue or another with an open mind, to find the best way to resolve conflicts between religions and create peace through the means of forgiveness and acts of violence.

In conflict situations, religious education with a multicultural perspective exists to inject spiritual spirit and strength as a means of integration and social cohesion and provide fresh air for peace and peace. Interreligious conflict means straddling religious values about brotherhood (*ukhwaḥ albasyarīyah*) and the universal unity of mankind (unity of humankind). The means for blaming each other lies in the imperative differences between communities, and with a subjective frame (the truth of the group's perspective) religious interests and the interests of religious communities overlap.

According to Baidhaw, inter-religious conflicts can be reduced when they are able to provide religious education with a multicultural perspective, this is because the education has the following characteristics:¹¹

- 1) Learn to live with differences.
- 2) Mutual trust
- 3) Mutual understanding.
- 4) Mutual respect for open thinking.
- 5) Appreciation and interdependence.

¹⁰ Mudarrisa, "Pendidikan Islam Berwawasan Multikultural," *Jurnal Kajian Pendidikan Islam* 8, no. 1 (Juni 2016): 3, <https://mudarrisa.iainsalatiga.ac.id/index.php/mudarrisa/>.

¹¹ Muhammad Aji Nugroho *Pendidikan Islam Berwawasan Multikultural* (Jakarta: UI Press, 2016), 43.

6) Conflict resolution and nonviolent reconciliation.

With these characteristics, tolerance, empathy and sympathy will emerge which not only rely on how to know, how to do, and how to be but also how to live and work together with others. The reality of differences does not mean impossible to bridge. However, there is the possibility of opening a dialogical line of communication. Not to equate things that are indeed different, but to talk to each other and understand each other.

2. Definition and Purpose of Multicultural Education

Multicultural is cultural diversity. According to the term, multiculturalism consists of the word multi which means many, cult is culture.¹² As for essentially, in the word multicultural there is an acknowledgment of the dignity of human beings whose lives are in communication with their unique cultures. Meanwhile, culture (Culture) itself cannot be separated from four important themes, namely: Religion (school), Race (ethnicity), Tribe and Culture.¹³

In simple terms, it can be concluded that multiculturalism is an ideology that justifies and believes in cultural realivism due to cultural diversity, ethnic groups with their distinctive cultures. So that the existence of multiculturalism is led to the study or study of culture. With this, it is hoped that there will be a spirit of appreciation for cultural differences so that it creates tolerant behavior in social life amidst the many cultural diversity.

This means that multicultural discussions are not just cultural differences. But it also includes the diversity of religions, races or ethnicities. That way, multiculturalism can be interpreted to explain one's point of view about diversity and can accept the differences that exist in people's lives related to the values, systems, culture, political habits and religion they profess.

3. Multicultural-Based PAI Learning in Strengthening Harmony among Students

Multicultural-based Islamic religious education learning is one model of Islamic religious education learning that is linked to the existing diversity, whether it's religious, ethnic, linguistic and so on. This is done because we find many in public schools that are not characterized by Islam in one class consisting of very diverse students, some with different ethnicities, religions, languages, ethnicities, and so on.

Islamic education with a multicultural perspective is realized in order to fulfill the ideals of Islam, namely, achieving the form and aspects of humanity as a whole, both physically and mentally, by appreciating positively and critically to the developments and needs of the times, so that Islam as a religion that is in accordance with the situation and conditions does not become a religion. dry due to global penetration which continues to grow. So it is the task of Islamic education to reconstruct the

¹² Chairul Mahfud, *Pendidikan Multikultural* (Yogyakarta: Pustaka Pelajar, 2010), 75.

¹³ Ain Al-Rafiq Dawam, *Emoh Sekolah* (Yogyakarta: Inspel Ahimsa Karya Press, 2003), 99-100.

education system that leads to humanism and queues for discrimination, which does not only refer to rituals and beliefs, but also to social and humanitarian character, so that pluralism and multiculturalism are a must that are well understood by students professionally. and proportional.¹⁴

In conflict situations, religious education with a multicultural perspective exists to inject spiritual spirit and strength as a means of integration and social cohesion and provide fresh air for peace and peace. Inter-religious conflict means straddling religious values about brotherhood (ukhwaḥ al-basyariah) and the universal unity of mankind (unity of humankind).

With multicultural-based education, it can help students understand, accept and appreciate people from different ethnicities, cultures, values and religions. Or in other words, students are invited to respect and even uphold plurality and heterogeneity. The multicultural education paradigm implies that individual students learn together with other individuals in an atmosphere of mutual respect, tolerance and mutual understanding.¹⁵

4. Definition of Harmony in Life and the Factors that Form Harmony.

As we know, in everyday life harmony is always equated with circumstances and situations where in society respect and appreciate one another. So that this is a hope that is fought for together to create harmony in life. The understanding of harmony etymologically originally came from Arabic, namely: "rukun" which means pillar, the basis of precepts. Harmony is basically a process of community uniting in various differences, where the word harmony itself comes from the Arabic levy "rukun" which literally means the basic foundation. The plural of rukun is "arkaanun" which means a simple building consisting of various elements.¹⁶ In simple terms, in terms of words, harmony is the basic foundation that people can do in dealing with social symptoms and forms of social problems.

Understanding Harmony According to Experts, among others:¹⁷

- 1) Paulus Wirutomo, Understanding harmony is creating social integration in society through certain concepts in an effort to unite social beings, both individually and in groups to provide a sense of comfort and tranquility.
- 2) KBBI (Big Indonesian Dictionary), The meaning of harmony is a community agreement made on the basis of differences in social life, both religion, culture, and ethnicity as a way to achieve common goals.

¹⁴ Mudarrisa, "Pendidikan Islam Berwawasan Multikultural," *Jurnal Kajian Pendidikan Islam* 8, no. 1 (Juni 2016): 4, <https://mudarrisa.iainsalatiga.ac.id/index.php/mudarrisa/>.

¹⁵ Nurani Soyomukti, *Teori-Teori Pendidikan; Tradisional, (Neo) Liberal, Marxis-Sosial, Postmodern* (Yogyakarta: Ar-Ruzz Media Group, 2010), 141.

¹⁶ Sahibi Naim, *Kerukunan Antar Ummat Beragama* (Jakarta: Gunung Agung, 2013), 52.

¹⁷ Naim, *Kerukunan Antar Ummat Beragama*, 92.

Factors and elements forming the creation of intercultural harmony are:

Values and norms in family life, religion, culture, nation and state, there is a system of values or norms, both written and unwritten. These values and norms are life guidelines that are accepted and recognized by the community. The existence of these values and norms in shared life is very important, especially in regulating relationships and behavior in living together. When viewed from its function, values and norms have great potential in realizing what is called harmony both in family, religion, culture, as well as in the nation and state.¹⁸

C. Research Method

1. Research Type

a) Data Type

Muchtar argued that, Data are all empirical and documentary information obtained in the field as a form of support towards the construction of science scientifically and academically. The benefits of data are, first, to find out or get a picture of a situation or problem. Second, to make decisions in order to solve problems.¹⁹

The types of data used in this study are as follows:

1. Primary Data.

Deni Damayanti, stated in Qualitative Research, the most important thing is the depth of the data or information obtained. Because understanding the problem under study is the main goal of qualitative research. In primary data collection, it is important to improvise the object of research, especially to obtain qualitative information that underlies the quantitative data obtained. Primary data collection can still be done with assistants, as long as the researcher is able to appreciate the problems faced or has found the object of his research.²⁰ The primary data referred to by the author in this study is data regarding Multiculturalism in Strengthening Harmony among Students.

- a. How is the Implementation of Student Learning and Understanding Regarding Islamic Religious Education with Multicultural Insights in Strengthening Harmony among Students at State High School 3 Tebo Regency?
- b. What are the obstacles faced in learning Islamic religious education with a multicultural perspective at State High School 3, Tebo Regency?
- c. How to Overcome Obstacles Against Multicultural Differences at State Senior High School 3 Tebo Regency?

¹⁸ Naim, *Kerukunan Antar Ummat Beragama*, 60.

¹⁹ Muchtar, *Metode Praktis Penelitian Deskriptif, Kualitatif* (Jakarta: Gaung Persada Press, 2013), 99.

²⁰ Deni Damayanti, *Panduan Penyusunan Proposal Skripsi dan Disertasi* (Yogyakarta: Araska, 2003), 124.

2. Secondary Data.

Secondary data is all data obtained indirectly from the object under study.²¹ But it has been tiered through second or third hand sources. Secondary data is also known as supporting data or complementary to the main data that can be used by researchers.²² This type of secondary data is in the form of pictures, documentation, graphics, manuscripts, handwritings, and various other documentations.²³ contained in the State High School 3 Tebo Regency which includes:

- Historical and Geographical High School 3 Tebo Regency.
The organizational structure of the State High School 3 Tebo Regency.
- Condition of Teachers and Students of State High School 3 Tebo Regency.
- State high school facilities and infrastructure 3 Tebo Regency.

b) Data Source.

The data source is one of the subjects where the data is obtained. The source of the data in the research is the subject from which the data can be obtained. If the research uses questionnaires or interviews in collecting data, then the source of the data is called the respondent, namely the person who responds or answers the researcher's questions. Both written and oral questions. If the researcher uses observation techniques, the data sources can be objects, motions or processes of something. If the researcher uses documentation, then the document or note is the source of the data, while the contents of the notes are the research subjects or research variables.²⁴ Thus the data sources can be obtained from:

- 1) Person (data source in the form of people), namely data sources that are able to provide data in the form of oral answers through interviews or written answers through questionnaires
- 2) Place (data source in the form of place), which is a data source that presents a display in the form of a stationary state, such as room, completeness, tools, shape of objects, colors and others and in the form of moving conditions, such as activity, performance, vehicle speed, rhythm, singing, dance moves, teaching and learning activities and others
- 3) Paper (data source in the form of symbols) is a data source that presents signs in the form of letters, numbers, pictures, or other sources.²⁵

The sources of data contained in this study are:

- 1) Data sources can be in the form of humans, which consist of the Principal, Islamic Religious Education Teachers and Students of SMA Negeri 3 Tebo Regency.
- 2) The source of the data is the atmosphere and conditions of the learning environment at SMA Negeri 3 Tebo Regency.

²¹ Damayanti, *Panduan Penyusunan Proposal*, 124.

²² Muchtar, *Metode Praktis Penelitian Deskriptif*, 100.

²³ Muchtar, *Metode Praktis Penelitian Deskriptif*, 100.

²⁴ Suharsimi Arikunto, *Prosedur Penelitian* (Jakarta: Rineka Cipta, 2013), 172.

²⁵ Abd. Nasir, *Buku Ajar : Metodologi Penelitian Kesehatan* (Yogyakarta: Nuha Medika, 2011), 187.

- 3) Sources of data in the form of documentation, activities and official documentation relating to the existence or location of the school location, the structure of school administrators, suggestions for infrastructure and so on.

2. Approach Method

This research is a study that will collect, seek and find information about Islamic religious education learners with a multicultural perspective at State Senior High School 3, Tebo Regency. The type of approach taken by the researcher is included in the qualitative approach.

So broadly speaking, this research method is defined as a scientific way to obtain data with certain goals and uses. The scientific method means that research activities are based on scientific characteristics, namely rational empirical and systematic. Rational, which means that this research activity is carried out in ways that make sense, so that it is affordable by human reasoning. Empirical, which means that these ways can be observed by the human senses, so that other people can observe and know the methods used. Systematic is the process used in this study using certain steps that are logical.²⁶

According to Muchtar, the Research Approach is a structured, planned and procedure way that conducts a scientific research by combining all the potentials and sources that have been prepared carefully. The research approach is determined by the research paradigm, which is a perspective on the research method chosen to conduct research. ²⁷And then, Sugiyono expressed the opinion that the qualitative research method is a method based on postpositivism philosophy which is used to examine the condition of a natural object, (as opposed to experimental). Where the researcher is the key instrument and the data collection technique is done by triangulation (combined), the data analysis is inductive or qualitative, and the results of qualitative research emphasize meaning rather than generalization.²⁸

Based on some of the understandings mentioned above, this qualitative research paradigm ensures that the reality that occurs in a social phenomenon, as well as human and cultural behavior is a result of the context in which it is based. or it can be said as a causal relationship between context and culture that occurs in humans. The research approach will direct researchers in conducting their research from beginning to end. The research approach becomes a turning point for returning to the right path when the researcher goes out of the corridor of the goals that have been set.²⁹

There are various kinds of framework under study and different objectives, so that in conducting qualitative research there are characteristics that distinguish quantitative

²⁶ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kualitatif, Kuantitatif dan R&D* (Bandung: Alfabeta, 2016), 3.

²⁷ Muchtar, *Metode Praktis Penelitian Deskriptif*, 84.

²⁸ Sugiyono, *Metode Penelitian Pendidikan*, 9.

²⁹ Muchtar, *Metode Praktis Penelitian Deskriptif*, 84.

research. In connection with these differences, Iskandar in his book he says that there are several main characteristics of qualitative research. namely as follows:

- 1) Researchers are directly involved with the social setting of the research. Research can not easily represent the presence in the field to do through other people.
- 2) is descriptive. That is, in qualitative research, when data collection is generally a researcher can find research data in the form of words and pictures. The data in question are transcripts of interviews, data records in the field of personal documents as well as photographs and others.
- 3) Can emphasize the meaning of the research process. That is, data, records, behavior and so on are only meaningful if they are given accurate verification or interpretation by the researcher.
- 4) Using the Inductive Analysis approach.
- 5) Research is the main instrument.³⁰

From the aspect of research methodology, the author can use a qualitative approach. This research was conducted at the State High School 3, Tebo Regency.

3. Data Collection Techniques

In accordance with the form of the qualitative research approach and the data sources to be used, the data collection techniques that can be used are document analysis, observation and interviews. To collect data on research activities, certain methods or data collection techniques are needed. So that the research process can run smoothly. Data collection techniques that can be used in qualitative research generally use observation, interview and documentation techniques. Therefore, the researcher applies several research methods, namely as follows:

1. Observation

Observation is a systematic observation and recording of the symptoms under study. Observation is one of the data collection techniques if it is in accordance with the research objectives, planned and recorded systematically and can be controlled for reliability (rehabilitation) and authenticity (validation).³¹

The reason researchers make observations is to present a realistic picture of behavior or events. This method can be used to reveal data where this method can directly observe matters relating to PAI learning with a multicultural perspective in strengthening harmony between students in SMA Negeri 3, Tebo Regency.

2. Interview

Interview is an oral question and answer between two or more people who meet face to face. The interviewer can also be called the interviewer, while the person being interviewed is called the interviewee.³²

So, with interviews, researchers can find out things that are much more in-depth about participants in interpreting situations and phenomena that occur.

³⁰ Sugiyono, *Metode Penelitian Pendidikan*, 191-193.

³¹ Husaini Usman dan Purnomo Setiady, *Metode Penelitian Sosial* (Jakarta: Bui Aksara, 2012), 52.

³² Usman dan Setiady, *Metode Penelitian Sosial*, 55.

Where this can not be found through observation. Therefore, the interview is a very responsive data collection method. Because it can dig up more accurate information.

3. Documentation

Documents are records of events that have passed. Documents can be in the form of writing, pictures or monumental works of someone. The document method is a catchment of the use of observation and interview methods in qualitative research.³³ Documentation data studied were in the form of: geographical location, number of PAI teachers and number of students at State Senior High School 3, Tebo Regency, school organizational structure, infrastructure and others related to the research. So that we can get an overview of the situation at SMA Negeri 3 Tebo Regency.

4. Data Analysis Method

Data analysis is the process of organizing and sorting data into patterns, categories and units of basic description so that themes can be found and work hypotests can be formulated as suggested by the data. With the collection of data, it needs to be worked on immediately. Broadly speaking, data analysis work includes three stages. That consists of: preparation of tabulations and application of data in accordance with the research approach.³⁴

According to Miles and Huberman quoted by Sugiyono, they argue that qualitative analysis data activities can be carried out directly and continuously until complete so that the data is saturated. The activities in the data are data reduction, display data and conclusion drawing or verification data.³⁵ So that qualitative data analysis can be described as follows:

1. Data reduction

Reducing data means summarizing or choosing main things, and focusing on things that are important to look for themes and patterns. Thus, the reduced data will provide a clear picture so that it will be easier for researchers to conduct further data collection and return to search for data if needed again.³⁶

The researcher summarizes and selects some data obtained from documentation, observation and interviews. And the data is then readjusted with the object of research. The data that can be selected is data related to PAI Learning with Multicultural Insights in Strengthening Living Harmony among Students at SMA Negeri 3 Tebo Regency. The researcher then analyzes by sharpening, directing and removing unnecessary data and organizing the data so that it can be presented.

³³ Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabet, 2014), 82.

³⁴ Lexi J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosada Karya, 2013), 280.

³⁵ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif* (Bandung: Alfabet, 2012), 244.

³⁶ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif*, 247.

2. Data Display (data presentation)

After the data is reduced, the next step is to display the data. In qualitative research, the presentation of data can be done in the form of a brief description. The most important thing that is often used to present qualitative research data is narrative text.³⁷

3. Conclusion drawing / Verification

The third step in qualitative data analysis according to Miles and Huberman quoted by Sugiyono is drawing conclusions and verification. Conclusions are put forward at an early stage, supported by valid evidence and. So the conclusions put forward are credible conclusions.³⁸

In essence, data analysis is an activity to organize, sort, group, mark and categorize so that a finding can be obtained based on the focus or problem to be answered. Through this series of activities, qualitative data that is usually scattered and piled up can be simplified so that it can be understood easily.

Data analysis consists of data analysis before the field and data analysis after the field. In qualitative research, more data is carried out simultaneously with data collection. The data that the authors collect consists of respondents who are qualitative in nature and will be analyzed, namely:

a) Domain Analysis.

Domain analysis is usually carried out to obtain a general and comprehensive picture or understanding of the object of research or social situation. Domain analysis is generally carried out to obtain a general and comprehensive picture of the social situation being studied or the object of research. Data obtained from the grand tour and minitour questions. The result is a general description of the object under study, which has never been known before. In this analysis, the information obtained is not deep, it is still on the surface, but finds the domains or categories of the social situation under study.³⁹

2) Taxonomic Analysis.

After the researcher conducts a domain analysis, so that domains or categories of certain situations are found, then the domains chosen by the researchers and then set as the focus of research, need to be deepened through data collection in the field. Data collection is carried out continuously through observation, in-depth interviews and documentation so that the data collected is large. Therefore, at this stage another analysis is needed which is called taxonomic analysis. This taxonomic analysis is used to analyze data in more detail and focus, research is limited to a particular domain which is very useful in describing or explaining the phenomenon or focus that is the initial target of research.⁴⁰

³⁷ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif*, 249.

³⁸ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif*, 47.

³⁹ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif*, 384.

⁴⁰ Sugiyono, *Metode Penelitian Pendidikan : Pendekatan Kualitatif, dan R&D* (Bandung: Alfabeta, 2007), 349.

3) Componential Analysis.

In the taxonomic analysis, what is described is the domain that has been determined to be the focus of research. each domain looks for the same elements, this is obtained through interviews and observations as well as focused documentation. In componential analysis, what is sought to be organized in the domain is not similarities in the domains, but rather things that have differences or contrasts. This data is sought through interviews and observations as well as selected documentation. With this triangulation data collection technique, a number of specific and different dimensions for each element can be found.

D. Discussion of Research Results.

1. Learning Islamic Religious Education with a multicultural perspective.

Learning Islamic Religious Education with a multicultural perspective is identical to the diversity of tribes, cultures, languages, religions, and so on. Therefore, it is necessary to have an understanding related to multiculturalism so that it can make diversity into something that can strengthen and foster harmony between people, especially between harmonious lives among others.

SMA Negeri 3 Tebo Regency has several students who have a diversity of cultures, languages, ethnicities, races and religions. The existence of diversity often appears in social life, this happens because the students come from different backgrounds. As explained in the case study that occurred in SMA Negeri 3, Tebo Regency. The data obtained either through interviews, observation and documentation, have been identified so that they are in accordance with the objectives expected by the researcher. These results are associated with existing theories and are discussed as follows:

There are several things that need to be considered in learning Islamic Religious Education with Multicultural Insights, including:

Islamic education is a guidance and teaching activity that is carried out in a planned manner in order to achieve educational goals.

Students are prepared to achieve goals, in the sense of being guided, as well as being fostered and taught in increasing confidence and understanding of Islamic teachings.⁴¹

- The teacher carries out a conscious guidance and training activity for students to achieve the goals of Islamic Religious Education.
- Islamic Religious Education learning activities are directed so that students can increase their belief and understanding and practice of Islamic teachings.

Thus, learning Islamic Religious Education with a multicultural perspective aims to increase faith, students' understanding of cultural, ethnic, and religious diversity. So

⁴¹ Muhaimin, *Paradigma Pendidikan Islam Upaya Mengefektifkan Pendidikan Agama Di Sekolah* (Bandung: Rosdakarya.2002), 76.

that they can become human beings who believe and fear Allah S.W.T with noble character in personal and social life.

Multicultural education has four meanings (models), namely:

- Teaching about cultural diversity an approach of cultural assimilation.
- Teaching about various approaches in social relations.
- Teaching to promote pluralism without differentiating social strata in society.
- Teaching about diversity reflection to increase commonality.

Specifically Gorski explained that the objectives of multicultural education are as follows:⁴²

- 1) Every student has the opportunity to develop their achievements.
- 2) Learners learn how to learn and think critically.
- 3) Encourage students to take an active role in education, by presenting their experiences in a learning context.
- 4) Accommodate all learning styles.
- 5) Appreciate the contributions of different groups.
- 6) Develop a positive attitude towards groups with different backgrounds.
- 7) To be a good citizen in school and in society.
- 8) Learn how to assess knowledge from different perspectives.
- 9) To develop ethnic, national, and global identities.
- 10) Develop critical decision-making and analysis skills.

Among the several goals of multicultural education that have been mentioned, basically multicultural which is the basic value of tolerance, empathy, sympathy and social solidarity, the results of the multicultural education process are expected to be able to create peace and efforts to prevent and overcome conflicts. The objectives of multicultural education are as follows:⁴³

- Every student has the opportunity to develop their achievements.
Learners learn how to learn and think critically.
- Encourage students to take an active role in education, by presenting their experiences in a learning context.
- Accommodates all learning styles.
- Appreciate contributions from different groups.
- Develop a positive attitude towards groups that have different backgrounds.
- To be a good citizen in school and in society.
- Learn how to assess knowledge from different perspectives.
- To develop ethnic, national, and global identities.
- Develop critical decision-making and analysis skills.

Among the several goals of multicultural education that have been mentioned, basically multicultural which is the basic value of tolerance, empathy, sympathy and

⁴² Ali Maksum, *Pluralisme dan Multikulturalisme* (Yogyakarta: Pustaka Pelajar, 2010), 222.

⁴³ Maksum, *Pluralisme dan Multikulturalisme*, 222.

social solidarity, the results of the multicultural education process are expected to be able to create peace and efforts to prevent and overcome conflicts.

2. Harmony of Life.

As we know, in everyday life harmony is always equated with circumstances and situations where in society respect and appreciate one another. So that this is a hope that is fought for together to create harmony in life.

Factors and elements forming the creation of intercultural harmony are:

- Values and norms in family life, religion, culture, nation and state. These values and norms are life guidelines that are accepted and recognized by the community. Mutual respect between individuals, between religions, between cultures, is an important factor in creating harmony. If every individual in society has this attitude, harmony in any form and scope will be created.
- In social life, there are times when the system of values and norms that are recognized together in society has lost its authority. The community no longer respects existing values and norms, so in an effort to solve this problem, the 1945 Constitution, Laws and Government Regulations become references. This is where the important role of the 1945 Constitution, UU, and PP in creating harmony in society.

The supporting factors for this harmony and harmony are internal and external factors. Internal factors are the awareness of each individual himself to do things that can bring benefit to society and this is the responsibility of the individual himself such as loving, caring, tolerant, and respecting each other. Meanwhile, external factors are social activities held by the community itself, such as mutual assistance, road ditch construction, youth organizations, helping neighbors, and/or spontaneous activities.

Harmony is a social process that is carried out by us in order to create a life together on the basis of religion or differences. Be it cultural, social, ethnic and religious diversity and so on. In this way, it is hoped that it can foster harmony between people, especially among students at SMA Negeri 3 Tebo Regency.

Therefore, human interaction with each other must be based on the belief that all humans are brothers. Brotherhood means equality and harmony in many ways. Hence equality in descent leads to brotherhood, and equality in traits also produces brotherhood.

3. The Process of Implementing Islamic Religious Education Learning with Multicultural Insights in Strengthening Harmony among Students at SMA Negeri 3 Tebo Regency.

An educational institution is led by a Principal, in which the Principal is authorized to lead, foster, supervise and evaluate and facilitate various activities related to the school, staff teachers, and students. So that the role of a school principal is very important for the implementation of the learning process in a school, especially in SMA Negeri 3 Tebo Regency.

The implementation of Islamic Religious Education learning at SMA Negeri 3 Tebo Regency went smoothly and was carried out well. This is because it emphasizes more on a sociological approach, which is a deeper approach to providing understanding related to learning Islamic Religious Education with a multicultural perspective in strengthening life harmony. Students are aware of this diversity, but they do not see that this diversity can cause chaos among students. On the other hand, students learn with diversity or differences that make them look for positive values, namely togetherness, being able to respect and understand each other.

Multicultural education is one of the models of educational learning in which there is diversity, in multicultural education it contains human values that are taught so that it becomes a suggestion to unite life where basically there are differences, the establishment of harmonious social relations, mutual tolerance and mutual respect.

SMA Negeri 3 Tebo Regency is one of the schools that implements multicultural learning, this can be seen from the students who come from different backgrounds, both from cultural, ethnic and social diversity. hereby proves that multiculturalism is not only cross-religious. With this diversity, it makes a separate place to be able to strengthen social relations and foster harmony in life between students so that there is a sense of mutual respect and respect.

In a certain time with the needs and subject matter to be taught. With the implementation of learning that has been planned, it is hoped that everything that is programmed can be carried out properly and the learning objectives of Islamic Religious Education with a multicultural perspective in strengthening life harmony among students can be achieved. In the implementation of Islamic Religious Education learning under the guidance, guidance and supervision of the principal. This is intended to facilitate the course of the learning process.

The results of the implementation of Islamic Religious Education learning at SMA Negeri 3 Tebo Regency are reflected in a good tolerance attitude among students even though they are in the midst of existing diversity. In the implementation of learning in the preparation of the RPP and in the syllabus, it contains indicators related to students' understanding of Islamic Religious Education learning in strengthening life harmony among students, including: fairness, tolerance, awareness of rights and obligations, respect for diversity, equality, honesty, discipline and so on. these differences, but they do not see the differences can be. From the beginning of implementing the learning process, everything has been compiled and planned by a long-term teacher.

The reflection of a tolerant attitude, multicultural understanding and can foster harmony among students in the process of implementing the learning with the aim of creating Islamic Religious Education learning with a multicultural perspective. So that students are expected to live in harmony with other students of different ethnicity, social, culture, race, and religion so that togetherness can be created, mutual

understanding, mutual respect and mutual respect for each other both in terms of behavior and attitudes so that it can foster harmony in life. between students.

4. The Condition of Understanding of High School Students Related to Islamic Religious Education Learning with Multicultural Insights in Strengthening Harmony among Students in Negeri 3 Tebo Regency.

The condition of students' understanding of Islamic Religious Education with a multicultural perspective in strengthening life harmony among students at SMA Negeri 3 Tebo Regency is quite good, here they can carry out the learning process well without feeling awkward, especially when studying Islamic Religious Education subjects. Islam with a multicultural perspective can provide students with a clear understanding that the diversity that exists can not only cause chaos. but it can make us to unite in achieving the goals of good education. In this way, the condition of understanding related to learning Islamic Religious Education with a multicultural perspective can foster harmony between students at SMA Negeri 3 Tebo Regency.

5. How Islamic Religious Education Learning with Multicultural Insights Can Grow Harmony among Students of SMA Negeri 3 Tebo Regency.

Learning Islamic Religious Education with a multicultural perspective has an impact on the daily lives of students at SMA Negeri 3 Tebo Regency. Students really understand that it is important to live tolerantly in the midst of the diversity that exists so that it can foster harmony between students. With the learning of Islamic Religious Education with a multicultural perspective in strengthening life harmony among students at SMA Negeri 3 Tebo Regency, students can understand how important cultural values are taught so that they can easily understand how important tolerance is and can foster harmony between students. .

In learning Islamic Religious Education with a multicultural perspective at SMA Negeri 3 Tebo Regency, it is more reflected and leads to the values of the nation's character which basically really respects differences, lives with social communities, so that it can lead to harmony between people. With the awareness of students there will be many differences, it will not cause chaos between students. They realized that there were similarities, namely that they were both Indonesian children, both lived in Tebo Regency even though they came from different regions and it was clear that they both attended SMA Negeri 3 Tebo Regency. In this way, the implementation of Islamic Religious Education learning with a multicultural perspective at SMA Negeri 3 Tebo Regency runs smoothly so that it can foster harmony between communities, especially between students.

E. Conclusion

Learning Islamic Religious Education with a multicultural perspective in strengthening life harmony among students is a learning process for Islamic Religious Education which consists of implementing, understanding and being able to foster

harmony among students at SMA Negeri 3 Tebo Regency. In it there is a related understanding of multiculturalism so that students can apply it in everyday life. And they can respect each other and understand how important tolerance is in the midst of the existing diversity, so that it can foster harmony between people, especially between students at SMA Negeri 3 Tebo Regency.

Based on the results of research on Islamic Religious Education Learning with a multicultural perspective in strengthening the harmony of life among students at SMA Negeri Tebo Regency as follows:

First, Islamic Religious Education Learning with a multicultural perspective is identical to the diversity of tribes, cultures, languages, religions, and so on. Therefore, it is necessary to have an understanding related to multiculturalism so that it can make diversity into something that can strengthen and foster harmony between people, especially between harmonious lives among others.

Several things need to be considered in learning Islamic Religious Education with Multicultural Insights, including:⁴⁴

- Islamic education is an activity of guidance and teaching which is carried out in a planned manner in order to achieve educational goals.
- Students are prepared to achieve goals, in the sense of being guided, as well as being fostered and taught in increasing confidence and understanding of Islamic teachings.
- The teacher carries out a conscious guidance and training activity for students to achieve the goals of Islamic Religious Education.
- Islamic Religious Education learning activities are directed so that students can increase their belief and understanding and practice of Islamic teachings.

Thus, learning Islamic Religious Education with a multicultural perspective aims to increase faith, students' understanding of cultural, ethnic, and religious diversity. So that they can become human beings who believe and fear Allah S.W.T with noble character in personal and social life. Second, the attitude of harmony in life, as we know in everyday life, harmony is always equated with circumstances and situations where in society respect and appreciate one another. So that this is a hope that is fought for together to create harmony in life. The attitude of harmony in life among others, especially in respecting the existing diversity, plays an important role in fostering harmony in life among students. If it can be concluded, then the learning of Islam with a multicultural perspective in strengthening the harmony of life between students can run quite well. With teachers often providing an understanding of multicultural education, the existing obstacles can be overcome properly so that they can foster harmony in life among students at SMA Negeri 3 Tebo Regency.

⁴⁴ Muhaimin, *Paradigma Pendidikan Islam Upaya Mengefektifkan Pendidikan Agama Di Sekolah* (Bandung: Rosdakarya.2002), 76.

The supporting factors for this harmony and harmony are internal and external factors. Internal factors are the awareness of each individual himself to do things that can bring benefit to society and this is the responsibility of the individual himself such as loving, caring, tolerant, and respecting each other. Meanwhile, external factors are social activities held by the community itself, such as mutual assistance, road ditch construction, youth organizations, helping neighbors, and/or spontaneous activities. Third, students' understanding of Islamic Religious Education with a multicultural perspective in strengthening life harmony among students at SMA Negeri 3 Tebo Regency is quite good, here they can carry out the learning process well without feeling awkward, especially when studying Islamic Religious Education subjects. With the existence of multicultural insight learning can make students more able to respect and respect each other even though they are in the midst of the diversity that exists in SMA Negeri 3 Tebo Regency.

With the learning of Islamic Religious Education with a multicultural perspective, it can provide a clear understanding to students, that the diversity that exists can not only cause chaos. but it can make us to unite in achieving the goals of good education. In this way, the condition of understanding related to learning Islamic Religious Education with a multicultural perspective can foster harmony between students at SMA Negeri 3 Tebo Regency. The four obstacles faced, in learning Islam with a multicultural perspective, it affects the daily lives of students at SMA Negeri 3 Tebo Regency. some can understand how important it is to live tolerantly in the midst of diversity, but there are still some students who still like to be nosy and look for ridicule between friends and friends so that it can cause chaos. this is an obstacle that must be resolved by teachers so that students can understand and respect each other.

Fifth, Overcoming Obstacles to the occurrence of multicultural events. To overcome the existing diversity, the teacher must continue to approach students and provide an understanding that multiculturalism is a gift to be grateful for. With the awareness of students there will be many differences, it will not cause chaos between students. They realize that there are similarities, namely that they are both Indonesian children, both live in Tebo Regency even though they come from different backgrounds and regions and what is clear is that they both attend Public Middle School 3, Tebo Regency. In this way, the implementation of Islamic Religious Education learning with a multicultural perspective at the 3rd State Middle School in Tebo Regency runs smoothly so that it can foster harmony between communities, especially between students.

Based on the results of the study, with the existence of multicultural-minded religious learning at State High School 3, Tebo Regency, it can foster an attitude of harmony between students and students' understanding regarding multicultural-minded Islamic learning in strengthening life harmony in schools, although there are still some obstacles that need to be addressed. faced but can be handled well by the teachers. This can be seen from the results of research, in the process of implementing

learning in the classroom, especially during Islamic Religious Education lessons, teachers always build a harmonious attitude not only to give good and bad knowledge but rather to provide an understanding of students' awareness and apply the values - good and bad values in everyday life so that it can foster harmony among students at the State High School 3, Tebo Regency.

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