

MULTICULTURAL INCLUSIVE ISLAMIC EDUCATION IDEAL FORMAT

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Abstrak

Eksklusivisme sistem pendidikan Islam di Indonesia, termasuk pesantren, terjadi karena adanya perspektif klasik-skolastik yang dimiliki oleh pengelolanya. Eksklusivisme pendidikan agama Islam dapat dilihat dari perspektif skolastik klasik. Klasik adalah keselamatan individu dan skolastik adalah penekanan pada Tuhan sebagai titik tekanan dalam pendidikan Islam selama ini. Keamanan sosial yang dicapai melalui hubungan baik antara "individu" dan "sesama individu" sangat terabaikan dalam sistem pendidikan Islam. Eksklusivisme sistem pendidikan Islam di Indonesia terkait dengan makna khusus dan eksklusif bidang tauhid atau akidah. Selama ini tauhid atau akidah dipahami secara khusus dan eksklusif, karena bagi masyarakat multikultural tauhid dapat diartikan secara substantif; universal; inklusif dan pluralistik. Menanggapi keragaman budaya, suku, bangsa, bahasa, agama, Islam menawarkan konsepsi toleransi-tasāmuh yang berarti sikap memberi, dermawan, dermawan, dan suka memberi. Ajaran Islam sebenarnya lebih banyak mengandung unsur inklusif daripada eksklusif. Bahkan Islam melarang pemaksaan dalam beragama, artinya agama seseorang harus dijamin. Umat Islam harus memberikan kesempatan dan kebebasan seluas-luasnya kepada orang lain untuk memeluk agama yang dianutnya.

Kata Kunci: Pendidikan Islam Ideal, Inklusif, Multikultural

Abstract

The exclusivism of the Islamic education system in Indonesia, including pesantren, occurs because there is a classical-scholastic perspective owned by its managers. The exclusivism of Islamic religious education can be seen from the classical scholastic perspective. Classics is individual salvation and scholasticism is the emphasis on God as a point of pressure in Islamic education so far. Social safety which is achieved through a good relationship between the "individual" and the "individual fellow" is very neglected in the Islamic education system. The exclusivism of the Islamic education system in Indonesia is related to the specific and exclusive meaning of the field of monotheism or creed. So far, monotheism or creed is understood specifically and exclusively, because that for a multicultural society, monotheism can be interpreted substantively; universal; inclusive and pluralistic. Responding to the diversity of culture, ethnicity, nation, language, religion, Islam offers a conception of tolerance-tasāmuh which means the attitude of giving, generous, generous, and like to give. The teachings of Islam are actually more passionate about containing inclusive elements than exclusive ones. Even Islam forbids coercion in religion, meaning that one's religion must be guaranteed. Muslims must provide the widest possible opportunity and freedom to others to embrace the religion they believe in.

Key Words: Ideal Islamic Education, Inclusive, Multicultural

A. Introduction

In the era of multiculturalism and pluralism, Islamic Religious Education is being challenged because of its inability to free students from religious exclusivity.¹ Preventive efforts are needed so that this does not backfire for Islam. We know that Islam is a religion that is embraced by the majority of the Indonesian population, so Islam actually has a great opportunity to influence social and national life in the country.² Seeing this context, Muslims need to realize that their position as the majority community needs to be accompanied by an attitude of appreciation and respect for religious rights and appreciation of the socio-political group *non-Muslim*.

Ahmad Syafi'i Ma'arif emphasized that the Islam that would be developed in Indonesia was a friendly Islam; open; inclusive; and able to provide solutions to major problems of the nation and state. An inclusive attitude in religion is an open attitude.³ When a person realizes and acknowledges the presence of other religions, he begins to turn into an inclusive person. An inclusive attitude allows one to have a dialogue with other religions.⁴ An open attitude will have an impact on healthy and harmonious social relations between fellow citizens. The theology of inclusivism is based on tolerance, it does not mean that all religions are seen as equal. Tolerance is only an attitude of respect for the freedom and right of everyone to religion, religious differences should not be a barrier in efforts to respect, appreciate, and cooperate.

No one in this world can deny the fact that the universe is plural, diverse, colorful and different. Diversity is a law of the universe or *sunnatullah*. In other words, diversity is God's will in the universe.⁵ Responding to the diversity of culture, ethnicity, nation, language, religion, Islam offers a conception of tolerance *tasamuh* which means the attitude of giving, generous, generous, and like to give. The teachings of Islam are actually more passionate about containing inclusive elements than exclusive ones. Even Islam forbids coercion in religion, meaning that one's religion must be guaranteed. Muslims must provide the widest possible opportunity and freedom to others to embrace the religion they believe in.

As a condition for building multicultural awareness in the midst of globalization, it is necessary to have an awareness process of the teachings of Islam. Where Islam is inclusive (at the social level) and exclusive in the social level *theology* (divinity/tawhid), this is important so that there is no obscuring process on one side of the teachings of Islam itself in the era of multiculturalism

¹ Husniyatus Salamah Zainiyati, Multicultural Education Efforts to Build Inclusive Diversity in Schools. *Journal of Islamika*, (Vol.1, No. 2, March 2007), p. 135.

² Mahmud Arif, Multicultural Inclusive Islamic Education. *Journal of the Department of Islamic Religious Education*, (Vol. I, no 1, June 2012/1433), p. 2.

³ Yusuf Al Qardawi, *Inclusive and Exclusive* (Jakarta: Pustaka Al Kaustar, 2001), p. 47

⁴ M. Dawam Rahrjo, *Celebrating the Pluralism of Freedom and Nationality* (Jakarta: Kencana, 2010), p. 232

⁵ Andi Rahman Alamsyah (editor), *Islamic Boarding School for Citizenship and Democracy Education* (Jakarta: Research and Development Agency and Depak Education and Training Center for Social Studies Center for Sociology, FISIP-UI, 2009), p.194

and pluralism and positioning Islam as a religion that is able to develop in response to social change in a democratic country such as the Republic of Indonesia. .

The exclusivism of the Islamic education system in Indonesia, including pesantren, occurs because there is a classical-scholastic perspective owned by its managers. M. Amin Abdullah explained that the exclusivism of Islamic Religious Education can be seen from a classical scholastic perspective. Classics is individual salvation and scholasticism is the emphasis on God as a point of pressure in Islamic education so far. Social safety which the process of achieving through good relations between the "individual" and "individual fellows" is very neglected in the Islamic education system. Meanwhile, according to Abdul Munir Mulkhan, the exclusivism of the Islamic education system in Indonesia is related to the specific and exclusive meaning of the field of monotheism or creed. So far, monotheism or creed is understood specifically and exclusively, because that for a multicultural society, monotheism can be interpreted substantively; universal; inclusive and pluralistic.⁶

One indicator of the exclusivism of Islamic education in Indonesia can be seen from two things, *first*, it can be seen from the absence of space for differences of opinion between teachers and students and or between students and students in the Islamic education system, so that the learning process is indictrinative. *Second*, can be seen from the focus of education which only emphasizes the achievement of ritual abilities and monotheism beliefs, with Islamic education teaching materials that are single, namely mechanistic right wrong and good bad. The practice of Islamic education like this will make students less sensitive or less sensitive to the fate, suffering and difficulties experienced by others who happen to embrace other religions. The classroom is like a prison for students, because there is no room for dialogue about the truths taught by the teacher.

The face of Islam transmitted by the kiai in the pesantren is basically inclusive Islam and spreading peace on earth (*rahmatan lil 'alamin*). The pesantren kiai usually also carry on the teachings of the Walisongo who always teach manners, tolerance and respect for local culture. Seeing the historical reality, basically pesantren was born to provide a response to the situation and social conditions of a society which is being faced with the collapse of its moral foundations. through the transformation of the value it offers (*amar ma'rf nahi munkar*).⁷ In addition, the establishment of pesantren also has a mission to disseminate information on the teachings of the universality of Islam to all corners of the archipelago with an inclusive character.

B. Methodology

This type of research is *field research*, because what is being researched is something that is in the field directly. Field research in this case is qualitative

⁶ Abdul Munir Mulkhan, *Humanization of Education* (Bandung: Mizan, 2000), pp.19-20

⁷ Syamsul Ma'arif, *Transformative Learning in Building a Multicultural-Based Islamic Boarding School*. *Journal of Educational Development: Foundations and Applications*. (Vol.1, no 1, June, 2012), p. 59.

with the case study method, namely research whose procedures produce descriptive data in the form of written or spoken words from the people and actors observed.⁸ Taking into account the characteristics of this qualitative research, this research emphasizes more on the social processes that occur, namely the culture of behavior and social interactions of leaders, teachers, and students, with regard to inclusive attitudes. In simple terms, to examine the inclusiveness of Islamic teachings and their relation to multicultural education, the researcher uses descriptive analysis method. The method of descriptive analysis means that researchers will explore patterns, attitudes and multicultural inclusive cultures that are found.

C. Discussion

As it is known that educational practices and processes, especially those that take place in educational institutions, have a role in shaping the character and behavior of each student. Therefore, every learning process, especially religious education (Islam) should consider the need to insert civic values in learning activities so that they are able to print outputs that have multicultural awareness and apply them in everyday life. To achieve this, the various components involved in the educational process need to be planned in such a way as to support the realization of these ideas. In this case, what needs attention is the curriculum, educators, and learning strategies used by educators. This does not mean that other factors are less important,⁹

The formulation of an Islamic education curriculum that contains tolerance is an urgent step that must be taken. This is because today the escalation of religious-based violence is increasing. The existence of an Islamic education curriculum containing the values of tolerance is an important component because it serves as a guide for educators in delivering materials about Islamic teachings that respect diversity and difference.

Starting from this perspective, from a curriculum perspective, early on, students must be taught and familiarized not only with normative-doctrinal-deductive subject matter that has nothing to do with cultural context, but also historical-empirical-inductive material. This indicates the need for a balance between the material in the form of text and context. Whereas the text contains normative teachings that are still general in nature, while the context is in the form of empirical-factual reality that is particular. Problems often arise precisely when the text is faced with this heterogeneous particular reality. Therefore, the subject matter must contain the realities faced by students in everyday life. In addition, although the material provided contains normative texts,¹⁰ In order to build inclusive diversity in schools, there are several Islamic religious education materials that can be developed with multicultural nuances, including First, the

⁸ Lexy J. Moleong, *Qualitative Research Methods Revised Edition* (Bandung: Rasindo Karya, 2008), p. 3.

⁹ Muqowim, "Seeking Patterns of Religious Education in a Multicultural Perspective", *MDC East Java*, I (3) Year II, October 2004: 8

¹⁰ Mahfud, S. A., Mujib, A., Kurniawan, M. A., & Yunita, Y. (2015). *Pembelajaran Pendidikan Agama Islam Berbasis Multietnik*. Deepublish

material of the Koran, in determining the verses of choice, in addition to verses about faith also need to be added with verses that can provide understanding and inculcation of attitudes when interacting with people of different religions, so that as early as possible a tolerant, inclusive attitude is embedded in students, namely 1) Materials related to the recognition of the Qur'an of plurality and competing in goodness 2) Materials related to with the recognition of peaceful coexistence in inter-religious relations. Materials related to justice and equality.

Second, fiqh material, can be expanded with the study of *siyasa* (government) fiqh. From this *siyasa* fiqh, there are concepts of nationality that have been exemplified at the time of the Prophet, companions or later caliphs. At the time of the Prophet, for example, how did Prophet Muhammad manage and lead the multiethnic, multicultural, and multi-religious Medina community. The situation of the people of Medina at that time was not much different from the people of Indonesia, who were also multiethnic, multicultural, and multireligious.

Third, moral material that focuses its study on good and bad behavior towards Allah, the Apostle, fellow human beings, oneself, and the environment, is important for laying the foundations of nationality. Because, the survival of a nation depends on morals, if a nation underestimates morals, the nation is extinct. In the Qur'an has been told about the destruction of the people of Lut, due to the collapse of moral foundations. In order for this multicultural nuanced religious education to be effective, the role of Islamic religious teachers is very decisive. In addition to always developing teaching methods that are varied, not monotonous, and more importantly, Islamic religious teachers also need to set an example.

Fourth, material on the history of Islamic culture, material based on historical facts and realities, can be exemplified by the practices of social interaction applied by the Prophet Muhammad when building the people of Medina. From the historical side of the Medina development process carried out by the Prophet Muhammad, facts about the recognition and appreciation of the values of pluralism and tolerance were found.¹¹

In this context, in schools for example, students are gradually sought to be freed from primordial barriers by emphasizing religious education based on plurality and togetherness, so that the learning method developed is no longer indoctrination but a dialogical atmosphere. Students are invited to "recreation" against the reality of plurality as well as explore the value of humanity and are made to build togetherness with others. In other words, the Islamic religious education curriculum must be initiated with an inclusivism frame, namely borrowing Amin Abdullah's language to strengthen the dimension of the

¹¹Indriyani Ma'rifah, "Reconstruction of Islamic Religious Education: An Effort to Build Multicultural Awareness to Reduce Terrorism and Islamic Radicalism," Conference Proceedings Annual International Conference on Islamic Studies (AICIS) XII IAIN Sunan Ampel Surabaya 5-8 November 2012: 227

religious social contract in religious education.¹²Inclusive-multicultural-based religious education must move from individual morality to public morality; trying to mutate God from a metaphysical utopian concept to landing to the earth and trying to localize faith and decentralize fiqh.

Thus, emphasizing aspects of equality in every religion, changing the orientation of religious education from emphasizing sectoral fiqhiyah aspects towards the orientation of developing universal aspects of rabbaniyah, emphasizing attention to human values regardless of socio-religious attributes and efforts to avoid egoism in religion. so that there is no self-claim as the most correct, which is a substantive characteristic of multicultural inclusive-based Islamic education.¹³ After the curriculum aspect, educators with an inclusive-multicultural paradigm also need to be emphasized in the religious learning process in schools. Because, no matter how good the material that has been programmed in the curriculum, if it is not understood and delivered by competent educators, it will not be functional. For this reason, the preparation of educational staff, in this case religious education teachers, who have a multicultural inclusive education paradigm must be carried out.

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In Ahmad Asroni's perspective, there are several ways that can be taken to produce multicultural inclusive educators. First, organizing various trainings, workshops, seminars, and other activities with a multicultural perspective for educators. Second, holding religious dialogues with religious educators, leaders, or other religious people. Thus, Islamic religious educators and other religious educators can mingle and get to know each other, so that in turn will give birth to an attitude of appreciation and tolerance for other religions. Third, introducing readings or various references with the nuances of multicultural education from an early age to educators.¹⁴

Teachers and schools play an important role in implementing inclusive and moderate religious values in schools. If the teacher has an inclusive and moderate paradigm of religious understanding, then he or she will also be able to teach and implement these religious values to students at school. The teacher's role in this case includes; First, a teacher / lecturer must be able to be democratic,

¹²M. Amin Abdullah, *Religious Education in the Multicultural-Multireligious Era* (Jakarta: Center for the Study of Religion and Civilization (PSAP) Muhammadiyah, 2005), p. 131

¹³Dadang Kahmad, *Sociology of Religion* (Bandung: PT Pemuda Rosdakarya, 2000), p. 151-152

¹⁴Ahmad Asroni, "Stemming Radicalism, Weaving Religious Harmony: A Reconstructive Effort on Teaching Islamic Religious Education in Public Universities", *Penamas*, XXIV (1) 2011: 126

both in his attitude and in his words, not discriminatory. Second, teachers / lecturers should have a high concern for certain events that have to do with religion. For example, when the Bali bombing (2003) occurred, a teacher with multicultural insight must be able to explain his concerns about the incident. Third, teachers/lecturers should explain that the essence of religious teachings is to create peace and prosperity for all mankind, so bombings, military invasions, and all forms of violence are prohibited by religion. Fourth, teachers/lecturers are able to provide an understanding of the importance of dialogue and deliberation in solving various problems related to cultural, ethnic, and religious diversity (streams), for example, the case of the raid and expulsion of the Ahmadiyya Community in Lombok, West Nusatenggara and violence against Shia congregations in Sampang. This new Madura does not need to happen, if the discourse of religious inclusivism is instilled in all elements of society, including students. and all forms of violence are prohibited by religion. Fourth, teachers/lecturers are able to provide an understanding of the importance of dialogue and deliberation in solving various problems related to cultural, ethnic, and religious diversity (streams), for example, the case of the raid and expulsion of the Ahmadiyya Community in Lombok, West Nusatenggara and violence against Shia congregations in Sampang. This new Madura does not need to happen, if the discourse of religious inclusivism is instilled in all elements of society, including students. and all forms of violence are prohibited by religion. Fourth, teachers/lecturers are able to provide an understanding of the importance of dialogue and deliberation in solving various problems related to cultural, ethnic, and religious diversity (streams), for example, the case of the raid and expulsion of the Ahmadiyya Community in Lombok, West Nusatenggara and violence against Shia congregations in Sampang. This new Madura does not need to happen, if the discourse of religious inclusivism is instilled in all elements of society, including students.

Apart from teachers, schools also play an important role in building a pluralist and tolerant educational environment. The steps that can be taken include; first, schools should make and implement local laws, namely school laws that are specifically applied to one particular school.

In the school law, of course, one of the important points listed is the prohibition against all forms of religious discrimination in the school; second, to build a sense of mutual understanding from an early age between students who have different beliefs, the school must play an active role in promoting interfaith dialogue with the guidance of the teachers in the school. This kind of interfaith dialogue is one of the effective efforts to get students accustomed to dialogue with adherents of different religions; third, the most important thing in the application of multicultural education is the curriculum and textbooks used and applied in schools. In essence, the multicultural education curriculum is a curriculum that contains the values of pluralism and religious tolerance.¹⁵Likewise, books, especially religious books used in schools, should be books that can build students' discourses on inclusive and moderate religious

¹⁵ Kurniawan, M. A. (2022). KONSEP PENDIDIKAN KARAKTER DALAM AL-QUR'AN. *Al Mumtaz: Jurnal Pendidikan dan Sosial Keagamaan*, 1(1), 1-12.

understanding. Finally, the learning strategy used by the teacher has an important role in shaping the attitudes and behavior of students in an inclusive-multicultural context. Without good methods and media, any good learning material will be difficult to digest properly by students. Educators can make methods and learning media for Islamic religious education according to the needs and objective conditions of their students. In this context, educators are required to be as creative as possible to design and use appropriate learning methods and media, so that it can motivate students to internalize and actualize the values of tolerance into concrete everyday life. Islamic religious educators should not be fixated on one method only, but must be able to elaborate various methods such as lectures, discussions, field trips or comparative studies, and others. For example, students can be invited to visit houses of worship and have a dialogue with the management of the house of worship or congregation. Educators (and educational institutions) can also schedule to invite a person or group of religious minorities to give lectures and discuss with students. That way, students hear, discuss, and share experiences about what they have felt so far as a minority. After hearing the testimony of minorities,¹⁶

While related to learning media, Islamic religious educators, for example, can play films and make pictures, posters, comics, and so on that contain values of religious tolerance. In the era of information technology that is developing very rapidly lately, it is not difficult for Islamic religious educators to find and create media containing good and interesting values of tolerance. One of them is the film "The Closed Eyes" by Garin Nugroho which was produced by the Maarif Institute and released in 2011. This film is intended as anti-violence and anti-fundamentalism propaganda. Currently, the Maarif Institute is intensively conducting road shows and discussions on the film "The Eyes Closed" in a number of cities in Indonesia. The target of this program is aimed at students and college students. Schools and universities can collaborate with the Maarif Institute to hold a road show program and "Closed Eyes" discussion. By watching films with tolerant content, students in the future are expected to have an attitude of tolerance and respect for diversity.

D. Conclusion

In the author's view, the deradicalization of Islamic education is a necessity. Efforts to deradicalize Islamic education in order to build multicultural inclusive awareness to minimize Islamic radicalism need to be an in-depth study for experts and practitioners of Islamic education in Indonesia. The best way forward to promote de-radicalization is to build de-radicalization of religion through educational institutions. And for that, a curriculum review movement at various levels of education is needed to develop knowledge, attitudes and actions against religious radicalization.

In this case, the most important thing to do is to reorient the vision of religious education (Islam) based on an exclusive-monolithic direction towards

¹⁶Kurniawan, M. A. (2021). Kehidupan Guru dan Murid dengan Beberapa Aspek dan Karakteristiknya pada Periode Klasik (571-750 M). *Az ziqri Islamic Studies And Education*, 1(1), 65-76.

strengthening a multiculturalist inclusive vision. This is what we must reflect on together so that our religious education does not contribute to the seeds of inter-religious conflict and acts of radicalism in the name of religion can be minimized for a more conducive future of Indonesia, of course.

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