

The Role of Multicultural Education towards the Strengthening of *Bhinneka Tunggal Ika*: Case Study University of Muhammadiyah Metro

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Abstract

The religious conflicts seem to correlate strongly with factors of non religion. Religion is usually a factor triggering the riots that preceded the conflict with economics, such as snatching parking lots, the area, and other factors. In other words, a small conflict often happens to be a huge deal. Multicultural education is education which notes the skill and knowledge base for the citizens of the world, it is important for students, penetrating all aspects of the education system, develop the attitudes, knowledge, and skills that enable students working for social justice. Process when a teacher and students together learn the importance of cultural variables for academic success as well as implement science education provides a critical attention to the social sciences and to help students to develop skills. Multicultural education is very important to minimize and prevent the occurrence of conflicts in some regions. Through education-based, multicultural attitudes and mindsets (the thinking) students will be more open to understand and appreciate diversity. In addition, the multicultural education are also useful for establishing ethnic diversity, race, religion,

and culture (promoting diversity values). A key aspect in implementing multicultural education in schools is the absence of a policy that inhibits tolerance, including the absence of affront to race, ethnicity, and gender, cultivate sensitivity to against cultural differences.

Keywords: *Education, Multicultural, Bhinneka Tunggal Ika, Muhammadiyah.*

Abstrak

PERAN PENDIDIKAN MULTIKULTURAL TERHADAP PENGUATAN BHINNEKA TUNGGAL IKA: STUDI KASUS UNIVERSITAS MUHAMMADIYAH METRO. Konflik agama tampaknya berkorelasi kuat dengan faktor-faktor non-agama. Agama biasanya merupakan faktor pemicu kerusuhan yang mendahului konflik dengan ekonomi, seperti mengambil lahan parkir, area, dan faktor lainnya. Dengan kata lain, konflik kecil sering menjadi masalah besar. Pendidikan multikultural adalah pendidikan yang memperhatikan dasar keterampilan dan pengetahuan bagi warga dunia, penting bagi siswa, menembus semua aspek sistem pendidikan, mengembangkan sikap, pengetahuan, dan keterampilan yang memungkinkan siswa bekerja untuk keadilan sosial. Proses ketika seorang guru dan siswa bersama-sama mempelajari pentingnya faktor budaya untuk keberhasilan akademik, serta menerapkan pendidikan sains, memberikan perhatian kritis terhadap ilmu sosial dan membantu siswa untuk mengembangkan keterampilan. Pendidikan multikultural sangat penting untuk meminimalkan dan mencegah terjadinya konflik di beberapa daerah. Melalui pendidikan, sikap dan pola pikir multikultural (pemikiran) siswa akan lebih terbuka untuk memahami dan menghargai keanekaragaman. Selain itu, pendidikan multikultural juga berguna untuk membangun keragaman etnis, ras, agama, dan budaya (mempromosikan nilai-nilai keanekaragaman). Aspek kunci dalam menerapkan pendidikan multikultural di sekolah adalah tidak adanya kebijakan yang menghambat toleransi, termasuk tidak adanya penghinaan terhadap ras, etnis, dan gender, serta menumbuhkan kepekaan terhadap perbedaan budaya.

Kata Kunci: *Pendidikan, Multikultural, Bhinneka Tunggal Ika, Muhammadiyah.*

A. Introduction

Indonesia as a country that society compounds consisting of various tribes, races, customs, classes, groups and social strata, as well as religion. The conditions and the situation is as it is a naturalness to the extent this difference is aware of its existence and we appreciate it. However, when such differences to the forefront and become a threat to the unity of life, the difference is an issue that must be resolved. The multicultural society of Indonesia, multiras, and multi-religy have a great potential for the occurrence of conflict between groups, races, religions, and ethnic groups. An indication in that direction is visible from various civic organizations flourish, professions, and other organizations. In addition, it also appears a wide variety of religious flow.

The religious conflicts seem to correlate strongly with factors of non religion. Religion is usually a factor triggering the riots that preceded the conflict with economics, such as grabbing a parking area, territory, and other factors. In other words, a small conflict often happens to be a huge deal.

It suggests that sentiment and the belief that excessive belief about society against one of the groups, or religious group would cause conflict, both the socio-economic, political, or religious. This evidence suggests that while there is conflict potential in various fields. Therefore, there is need for efforts that the stimulant was done so that the potential conflicts are managed carefully, either by local governments, communities, and institutions.

Education itself is all human experience and thought about education. Which, there are elements of science education that must be studied, because it will face with regard to the fate of human life and human dignity are concerned, will the human rights as well as the degree of human principle. Therefore, the act of educating

rather than a reckless deed, but rather an act that should be correct – incorrect realized in order to guide children to a destination that will be targeted. Therefore, education is a moral task of carrying out that does not light, then it takes the education system can be felt by all layers of society that is multicultural education.¹

Multicultural education is education which notes the skill and knowledge base for the citizens of the world, it is important for students, penetrating all aspects of the education system, develop the attitudes, knowledge, and skills that enable students working for social justice. Process when a teacher and students together learn the importance of cultural variables for academic success as well as implement science education provides a critical attention to the social sciences and to help students to develop skills. Multicultural education is very important to minimize and prevent the occurrence of conflicts in some regions. Through education-based, multicultural attitudes and mindsets (the thinking) students will be more open to understand and appreciate diversity. In addition, the multicultural education are also useful for establishing ethnic diversity, race, religion, and culture (*kebhinnekaan* values).²

A key aspect in implementing multicultural education in schools is the absence of a policy that inhibits tolerance, including the absence of affront to race, ethnicity, and gender, cultivate sensitivity to against cultural differences (among them include clothing, music, and food favourites, giving freedom to students in celebrating religious holidays as well as strengthen the attitude of students to feel the need to be involved in decision making in a democratic way.

Based on pre-a multicultural educational Context this survey applied in the University of Muhammadiyah that in fact is an inclusive institution, which aims to help students, lecturers, and the University of Muhammadiyah Rector, along with educational personnel to

1 Uyoh Sadulloh, *Pedagogik (Ilmu Mendidik)* (Bandung: Alfabeta, 2011), 23-25.

2 Yaya Suryana, *Pendidikan Multikultural: Suatu Upaya Penguatan Jati Diri Bangsa* (Bandung: Pustaka Setia, 2015), 20.

understand the concept multicultural education in order to build a quality University that can produce graduates qualified in accordance with the guidance development and the development of the times. So, although the University has an Islamic spirit, but everyone can take educated in College regardless of tribe, race, religion. However, there are problems, namely a few years ago a brawl frequent inter faculties, and there is one of the compulsory subjects the nuances to be taken by all students good Muslims or non-Muslims.³

Based on the above description, the problem in this research is that the University of Muhammadiyah system applying a multicultural education though, but still forced his students to take compulsory subjects the to-be. Therefore researchers interested in researching on how big a role of multicultural education towards the strengthening of *kebhinnekaan* (case study University of Muhammadiyah Metro).

B. Discussion

1. Understanding of Multicultural Education

Multiculturalism in a simple can be said recognition of the pluralism of culture. Cultural pluralism is not a “given” but it is a process of internalization of values within a community. No surprise when political figures of democracy and education. Democracy has delivered major work about the relationship between democracy and education. In view of the democratic process between associated and the educational process. Democracy is not just a matter of procedural or form of Government but it is a way of life. As the way of life of a community, then it is not probably achieved without educational process. The educational process itself must be a democratic process. This is the way the mind in maintaining and developing a democratic society.⁴

³ Meyta Prihandini, lecturer of Muhammadiyah University at Metro, *Interview*, Maret 28, 2017.

⁴ Herdiawanto, *et al.*, *Cerdas, Kritis, dan Aktif Bermarganegara* (Jakarta: Penerbit Erlangga, 2010), 70.

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Docking between education and multicultural reality of solutions is a diverse culture as a process of development of the whole of the plurality and appreciates the potential heterogeneity as a consequence of cultural diversity, ethnic, tribe and the flow or religion.⁵ The plurality of cultures—as there are in Indonesia, the multicultural education—putting became very urgent.⁶ The roots of multiculturalism is the culture. The nation of culture according to experts is very diverse, however in this context culture is seen in the perspective of its function as a guide to human life. In the context of the cultural perspective, so multiculturalism is the ideology that can be a tool or a vehicle for increasing the degree of human and humanity.⁷ Multiculturalism looks at a society has a culture that is generally accepted in society that converted as a mosaic. In the mosaic covered all the cultures of smaller communities that make

5 Maslikhah, *Quo Vadis Pendidikan Multikultural: Rekonstruksi Sistem Pendidikan Berbasis Kebangsaan* (Surabaya: JP Books, 2007), 748.

6 M. Ainul Yaqin, *Pendidikan Multikultural: Cross-Cultural Understanding untuk Demokrasi dan Keadilan* (Yogyakarta: Pilar Media, 2005), 3. See also Ainurrofiq Dawam, "EMOH" Sekolah: Menolak "Komersialisasi Pendidikan" dan "Kanibalisme Intelektual" Menuju Pendidikan Multikultural (Yogyakarta: Inspeal Ahimsakarya Press, 2003), 22.

7 Parsudi Suparlan, "Menuju Masyarakat Indonesia yang Multikultural", *Paper*, Presented at Simposium Internasional Bali Ke-3, Jurnal Antropologi Indonesia, Denpasar, Bali, July 16-21, 2002, 1.

up the attainment of the greater community, which has such a cultural mosaic.⁸

The term “multicultural” (multiculture) if it were investigated its origins began to be known since the 1960’s, after the civil rights movement as a correction of a policy of assimilation of minorities against melting longstanding about the dominant American culture, especially in New York and California. Will Kymlicka argues, is a multicultural recognition, appreciation and fairness toward ethnic minorities well concerning universal rights inherent in the rights of the individual and collective interests of the community in expressing culture.⁹

Multicultural education, among which are: (a) multicultural education is a philosophy that emphasizes the meaning of important, legitimacy and vitality of cultural and ethnic diversity in shaping the lives of individuals, groups or nations; (b) institutionalization of multicultural education is a process of a cultural pluralism philosophy into the educational system, based on the principles of equation (equality), mutual respect and accept, understand and the existence of a moral commitment for a social justice.

2. The Nature of Multicultural Education

Multicultural competence gives education. At the beginning of student life, time passed much in the area of ethnic and his culture respectively. Errors in transform values, aspirations, a certain culture of etiquette, often impacting on primordialism ethnicity, religion, and the overload. These factors cause of hostilities between ethnic groups. Through the multicultural education early on to expect children are able to receive and understand the cultural differences that affect the difference in usage (how individuals behave); folkways (customs that is in the community), mores (behaviour in the community), and customs (customs of a community). With

8 Suparlan, 1.

9 Will Kymlicka, “Misunderstanding Nationalism”, *Theorizing Nationalism*, ed. R. Beiner (Albany: State University of New York, 1999), 24.

multicultural education learners capable of accepting differences, critique, and have a sense of empathy, tolerance on fellow regardless of class, status, gender, and academic ability.¹⁰

3. Understanding of *Bhinneka Tunggal Ika*

Bhinneka Tunggal Ika which is a doctrine which rejects individualism, but receive a sense of community among fellow society, as a country is not to guarantee the interests of the people or a group but to ensure the people's interests entirely integral basis.¹¹ The motto "*Bhinneka Tunggal Ika*" contains two different concepts, even the two that concept seems contradictory in nature. The second concept that is "*Bhinneka Tunggal Ika*".¹²

In this case, trying to understand the distinction the definition so expect an appropriate paradigm in accordance with the concept can be realized.¹³

a. Diversity

Diversity refers to pluralism. Multiculturalism is an ideology that emphasizes the recognition and appreciation of cultural differences in equality. Included in the notion of culture is culture advocates, either individually or in groups, and especially directed against the social ascriptive i.e. the tribes (and *ras*), gender, and age.

b. The Union

Unity in this paper refers to the concept of national integration. Integration is a pattern of relationships which acknowledge the existence of racial differences in society, but it does give an important significance on the difference in the race. The rights and obligations associated with the person's

10 Sri Edi Swasono, *Indonesia dan Doktrin Kesejahteraan Sosial: dari Klasikal dan Neoklasikal sampai ke The End of Laissez-Faire*, 56.

11 Sven Ake Book, *Nilai-nilai Koperasi-koperasi dalam Era Globalisasi*, 93.

12 Eka Darmaputera, *Pancasila: Identitas dan Modernitas Tinjauan Etis dan Budaya* (Jakarta: BPK Gunung Mulia, 1997), 52.

13 Herdiawanto, *et al.*, *Cerdas, Kritis, dan Aktif Berwarganegara* (Jakarta: Penerbit Erlangga, 2010), 70.

race is limited to specific areas only and are not attributable to the plane of the job or status earned with effort. National integration is the unification of the different parts into a unified whole or blending small societies many number to a nation.

4. Review of the Interpretive Paradigm of Looking at *Bhinneka Tunggal Ika*

This paradigm can be described as the anti thesis of positivist paradigm. Therefore, there are different in meaning to interpret messages in the motto *Bhinneka Tunggal Ika*. When the positivist paradigm emphasizes *Tunggal Ika* in *Bhinneka Tunggal Ika*, then more interpretive paradigm interpret the motto *Bhinneka* in importance. It can be said in this paradigm, multiculturalism or *kemajemukan* community or diversity or pluralism be important though still hosted in a national system. This paradigm emphasizes the existence of recognition and rewards at equality cultural differences. Cultural differences is a social reality which is real and which is experienced differently by every community are different.

This type of research is a field research, i.e. research conducted in the real life.¹⁴ This research uses a social approach that gives attention to certain aspects particular to get welfare in education that can be felt in the daily life of the community through the values to *Bhinneka Tunggal Ika's*. The design of this research is descriptive-qualitative research, i.e. research that seeks to uncover the circumstances that are naturally holistically. Qualitative research does not only describe the single variables but can also uncover the relationship between one variable with another variable.

This research is qualitative data field (field research) the collection of data in this study, researchers actively involved understand revitalizing values *Bhinneka Tunggal Ika* on site research. The source of the data in this study are categorized in two parts:

¹⁴ Mardalis, *Metode Penelitian: Suatu Pendekatan Proposal* (Jakarta: Bumi Aksara, 2009), 28.

first, the source of primary data, i.e. data obtained directly from the subjects of the research. To obtain this data, researchers will conduct interviews (interview) with the University of Muhammadiyah Rector, professors, staff, and students. Second, a secondary data source, that is obtained by performing a study of literature and the study of documents such as books, journals, articles and magazines related to this research.

5. The Role of Multicultural Education towards the Strengthening of *Bhinneka Tunggal Ika*

The role of multicultural education at a college, not least concerning three things, namely: (a) the ideas and awareness of the importance of cultural diversity, (b) renewal movement education, and (c) education process.

a. The Ideas and Awareness of the Importance of Cultural Diversity

May need increased awareness that all students have special characteristics due to age, religion, gender, social class, ethnicity, race, or specific cultural characteristics inherent in each. Multicultural education is related to the idea that all students regardless of its cultural characteristics that should have equal opportunities to learn in school. Differences it is inevitability or certainty of the existence but the difference must be reasonable and not generally accepted to distinguish. That is, the difference is to be accepted as a natural and necessary attitude of tolerance so that each can co-exist peacefully without seeing the different elements that discriminate.

b. Renewal Movement Education

Another important idea in multicultural education is partly due to characteristic students, it turns out that anybody has a better chance to study at a school of a particular favourite, are students with different cultural characteristics are not has that opportunity.

Some of the institutional characteristics of the school are systematically refused the group to obtain the same education, although it was done subtly, in the form of wrapped in rules can only be met by a particular party and could not be filled by the other. There is a gap when it appeared the favourite school phenomenon dominated by the rich people because there is a policy that requires the Agency to pay the money base that expensive to get in that favourite school group.

Multicultural education can appear shaped field of study, program and practice of the institution planned to respond to the demands, needs, and aspirations of various groups. As indicated by Grant, multicultural education is not merely the actual practice or area of study or educational programs, but covers all aspects of education.

c. Education Process

Multicultural education is a process of becoming, a process which takes place continuously and not as something directly achieved. Multicultural education goals is to improve achievement in completely not just improve the score.

The educational equation, such as freedom and justice, is an idea that should be achieved through a hard struggle. Differences of race, gender, and discrimination against people in need will still exist, though there have been efforts to eliminate this problem. If the prejudice and discrimination is reduced on a group, usually both directional on other groups or take other forms. Because the purpose of education should work continuously improve the equation of education for all students.

This research related to multicultural education that will be discussed is the role of multicultural education towards the strengthening of *Bhinneka Tunggal Ika* in raises the value of family, which is in the University of Muhammadiyah. Suhartini as General

Administration Bureau stated that the role of multicultural education gives a positive effect for the College itself, because an awful lot of devotees each year, the College itself in applying multicultural education is indicated by the presence of the school weekly, there is special in its own religious teachings, and formed unity to Hinduism, Buddhism, and Christianity shaped UKM (Unit Student Activity Unit) is given to a different religion and to help if any one of the students-i which has little value in the compulsory subjects Al-Islam that existed in University of Muhammadiyah. Therefore, each student when you first enrolled in College are required to sign a memorandum of understanding in the form of a willingness to follow these courses.¹⁵

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Thoughts about multicultural education, currently has undergone a change if compared to the initial concept emerged in 1960's. Some of which discuss multicultural education as a curriculum changes, it may be by adding the material and a new perspective. Others talk about climate issues of class and teaching style that used a particular group. The other focuses on the issue of system and institutional departments, such as raw tests, or a mismatch between the funding of certain guaranteed more, while others got less attention. Though many difference educational multicultural concept, there are a number of ideas shared from all the thinking and is the basis for the understanding of multicultural education.

¹⁵ Suhartini, General Administration Bureau at Muhammadiyah University at Metro, *Interview*, at Oktober 26, 2017.

The same thing is expressed by the mother of Nina as a lecturer of the Faculty of Finance and banking of the role of multicultural education States that gives just a little give a positive effect for the College itself, because an awful lot of students still dressed in immodest, but in terms of the interaction between the fellow's been pretty good, especially the respect/greet professors while in the off-campus and outside campus. the College itself in implementing multicultural education is indicated by the presence of the school weekly, there is special in its own religious teachings, and formed unity to Hinduism, Buddhism, and Christianity shaped UKM (student activity units) provided for different religions and to help if any one of the students-i which has little value in the compulsory subjects Al-Islam that existed in University of Muhammadiyah. As well, in each Faculty get the compulsory subjects from Al-Islam and must follow read the Qur'an in semester one and three. The percentage of the number of students who are non-Muslims alone amounted to 10% of the 90% are Muslim, with a total student of about 25 students per class. Subjects Al-Islam itself is the compulsory subjects which should be following by every student and must pass these lessons, but my own less familiar subjects Al-Islam itself as what it is.

The same thing was taken by Diego student banking and Finance stated that the role of multicultural education just a little give a positive effect for the College itself, because an awful lot of students who still don't rebuke fellow friends except in a State of need, but in terms of interacting mainly respect/greet lecturer, while in the off-campus and outside campus, they still want to reprimand him. the College itself in implementing multicultural education is indicated by the presence of the school weekly, there is special in its own religious teachings, and formed a Union to Hinduism, Buddhism, and Christianity shaped UKM (student activity units) provided for different religions and to help if there is one student who has little value in the compulsory subjects Al-Islam that existed

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6. Education Multicultural against *Bhinneka Tunggal Ika* Students before and after Getting the Compulsory Subjects of Religious

Indicators of students family in this research is the existence of attention, concentration, awareness and willingness that arise on a student without any coercion or contingent followed by a desire to engage in the activity of learning process teaching or discussions ongoing between groups, and then applied in the form of the final value of the students which.¹⁷

- a. Students said attention in learning, if students pay attention to the given material explanation lecturer, pay attention to the process of settlement of the matter given by the lecturer, and pay attention to the opinion of the other students;
- b. Students are said to have willingness in learning, if a student has always worked on the practice questions given by the lecturer, want to ask professors about material that is unclear, unwilling to put forward ideas or opinions;
- c. The student is said to have concentration in learning, if a student has always listened to the explanation of the material provided by the lecturer, not crowded at the time were lecturers explain the lesson, quickly understood and understand what is explained by the a lecturer so being able to work the problems properly, as well as being able to solve problems in discussion groups together;

¹⁶ Diego, Student Banking and Finance at Muhammadiyah University at Metro, *Interview*, at Oktober 26, 2017.

¹⁷ M. Ibrahim and M. Nur, *Pengajaran Berdasarkan Masalah* (Surabaya: UNESA University Press, 2000), 25.

- d. Students are said to have consciousness in learning, if a student homework given by lecturers, learn in advance the material which has not been delivered.

Based on the above indicators, the student in following the process of teaching and learning in the process of learning Al-Islam/ compulsory religious courses should have enthusiasm especially in high family to always have ideas that are fresh and new, and seems to not know the despair in the running was as a student, so that the desired achievements can be created in the form of academic values or interaction.

In this study were taken from the family of the subject or diversity of students who do the teaching and learning of courses to be in University of Muhammadiyah Metro. The respondent sample used in this study a number of 10, where the distribution of the sample is based on the value of family and respect each other in the learning process which can be seen from the academic value obtained as presented in the table below.

Table 1
Distribution of Respondents Based on Academic Final Values

Academic Final Value	Total	%
A	6	60
B	4	40
C	0	0
D	0	0
E	0	0
Total	10	100

The sample numbered 10 respondents, when viewed in terms of the value of family each other in learning that is reflected from the final value of academic students, most of them get the best value with the attention, concentration, awareness and willingness that arise in students without contingent followed by a desire to

engage in the activity of the teaching and learning process is in progress, then applied in the form of final value student with 4 weights (60%/6 students), the value of the good by the presence of attention, concentration, awareness and willingness that arise in students without coercion or contingent followed by a desire to engage in the activity of the teaching and learning of that is underway and discussions together, then applied in the form of the final value of college students with weights 3 (40/4 students), as well as for value enough with weights 2, less with weights 1, and ugly with a weight of 0 with lack of attention, concentration, awareness and willingness that arise in students by force or contingent is not followed by a desire to engage in the activity of the teaching and learning process is in progress, then applied in the form of Indigo I end the students numbered (0%).

C. Conclusion

Based on the results of the analysis are performed against the data and information obtained by researchers in the field during their research and in an effort to address the problems described earlier, then it can be has been said quite a few the conclusions of this study, namely:

1. Multicultural education provide a positive impact to develop and engender a sense of community in interacting within and in the campus;
2. Students of University of Muhammadiyah at Metro based on samples taken, before following the course religiosity already know and have a sense of family and togetherness in the process of teaching and learning;
3. All students of University of Muhammadiyah at Metro based on samples taken, having followed the course religious already know and have a sense of family and togetherness in the teaching and learning process and reflected in the academic value of 60% for academic grades A and 40% for the academic value of B.

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