

Accommodative Multiculturalism: Social Relations of Inqilabi Islamiyah Islamic Boarding School Students in Dampit with Non-Islamic Communities on the Semeru Slopes, Malang

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Abstract

The social situation in the form of a multicultural society is a natural condition that requires healthy social relations in order to minimize clashes and conflicts. Especially if two or more groups from different religions, ethnicities or tribes live in the same area. One of the multicultural realities is the coexistence between the Inqilabi Islamiyah Islamic Boarding School and the majority Buddhist and Christian village population on the Semeru Slopes, Malang. This research aims to examine the form of social relations between Islam, Buddhism and Christianity in maintaining harmonious interactions and classify the types of multiculturalism that occur on the Semeru Slopes. This research uses a qualitative method using documentations and interviews. The study indicated that social relations between Islam and Buddhism on the slopes of Mount Semeru are dominated by interpersonal communication in the form of mutual cooperation. The type of multiculturalism was the accommodative multicultural type, where all religions have equal rights. It can be concluded that Islam-Buddhist relations in the region are relatively harmonious and stable, not built through formal institutions, but rather supported by interpersonal communication practices that arise in simple everyday life, which can foster tolerance and strengthen social cohesion between the santri community and the Buddhist community. This development is characterized by awareness and togetherness in daily interactions between residents, regardless of religious background.

Keywords: *Harmonious interaction, Interpersonal Communication, Multiculturalism; Non-Islamic Communities, Social Relations*

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Introduction

The spread of socio-cultural crises in society can be seen in various forms. For example, socio-political disintegration that originates from almost overwhelming euphoria, loss of social patience in facing the difficulties of life due to the effects of government policies on welfare, for example, policies to increase the price of goods, increase taxes, relocation, or land taking which resulted in society starting to lose the ability to survive. Several other policies related to religious life, such as the issue of mosque toa, the obligation to tolerate and implement moderation with the government's perception, in this case, the Ministry of Religion, have resulted in the harmony of life between religious communities actually entering into pluralism. Due to *aqidah*, human relationships with God are differentiated from human relationships (between humans). The relationship between humans and God is considered to be a sufficient relationship in the heart and does not need to be expressed or socialized. When building tolerance with other humans, they use an attitude of humanity and tolerance which actually breaks through existing beliefs (Aulia, 2023).

The Indonesian nation is starting to lose its national and local cultural identity, even though national and local identity is very necessary to realize the social, cultural, and political integration of society and the Indonesian nation-state. The sense of empathy, politeness, mutual respect, and respect for differences in diversity is experiencing a crisis from top to down. The sense of politeness and nurturing has faded with various incidents that reached its peak in the presidential election where it was clear that actions that were still protected by a code of ethics were violated with *andhap ashor*. Many public policies formulated in Indonesia since independence have not provided adequate benefits for the Indonesian people because they face serious implementation challenges which result in failure (Kristian, 2023). This attitude is widely supported and argued with. The image of state leaders and state figures with this attitude announces the condition and atmosphere of an Eastern traditional identity crisis.

People's behavior is only the impact of policies that do not side with the people and the morals shown by the people's

representatives and leaders of the Indonesian state. Based on these facts, it is proven that public policy has failed. It is said to fail, according to Andrews (2018), when the planned product is not implemented through an efficient process and the policy does not solve the problem that requires intervention or triggers negative development outcomes. To be able to realize and maintain the integrity of the multicultural Indonesian nation and state, there must be systematic, programmed, integrated, and sustainable efforts. One of the strategic steps that can be taken is cultivating multicultural understanding at all levels of society, through formal, informal, and non-formal educational institutions.

In the context of the Semeru Slopes, the Inqilabiyah Islamiyah Islamic boarding school has been established for decades, located in Mertoyudan Village, Malang. The routine program is Tahfidz of the Quran and translation of the Quran word for word (Waindika, 2018). Apart from these routine programs, the activities of the Islamic boarding school affiliated with Ahlus Sunnah Wal Jamaah include social programs for the community where the most important program is the provision of clean water, and social services such as compensation and social assistance. The data shows that the condition of the level of community welfare (BPS, 2017) in Tirtoyudo District, based on data collection on Poor Households (RTM), is 4,281 (294 very poor, 1,527 poor, and almost poor amounting to 2,460) out of 155,745 households/families in Malang Regency. So, it can be said that, the percentage of poor families in Tirtoyudo sub-district is still approximately 36.3% of the total population in the village (Wibisono, 2017). These economic conditions do not increase the closeness between residents so they help each other.

The coexistence shown by the Semeru Slopes Region is an example of religious tolerance, where the existence of Islamic boarding schools in it does not result in friction and conflict between communities (Jawa Pos, 2017). This atmosphere of tolerance is not limited to the absence of open conflict, but is also reflected in the *pesantren's* ability to cultivate accommodative multiculturalism in daily life. Respect for religious differences is maintained without the presence of provocative or antagonistic discourse, allowing the *pesantren's* educational and religious routines to continue naturally,

while non-Islamic residents conduct their own religious activities without interference (Nurhayati, 2020). Such interaction fosters an environment where differences are acknowledged yet do not disrupt social harmony.

In practice, social relations in the community remain cooperative and mutually supportive, even when external events elsewhere might provoke interreligious tension. The *pesantren*'s position in the midst of a religiously diverse society has not created friction, but instead has strengthened its acceptance by the surrounding community, who welcome its presence. This is supported by open interpersonal communication and the consistent development of harmonious interactions, ensuring that relationships between groups remain stable and constructive (Febrianti et al, 2025). These dynamics represent the lived reality of accommodative multiculturalism on the slopes of Semeru.

Based on the official website, Tirtoyudo District has an area of 162.42 km² or 5.45% of the area of Malang Regency. This sub-district has a population of 63,219 people, with details of 31,268 men and 31,951 women (BPS, 2020). Tirtoyudo has several public facilities for religious activities consisting of 81 mosques, 268 *langgars*, 3 Catholic churches, and 20 Christian churches (Malangkab, 2020). The diversity that exists in the village with various religions there is an interesting topic, there is something that needs to be learned.

The research conducted by Mas'udi (2018), shows that, despite the diversity of the community in Pucakwangi Village, they have succeeded in building an attitude of sympathy among religious believers. With the participation of Christians in tahlilan activities, visiting each other on the commemoration of religious holidays is another part of the form of harmony that they build together. Wiyanti (2019) research found that the Islamic and Protestant Christian communities in Gebangsari Village have interfaith interactions such as dialogue and cooperation between religious communities, responding to crime with kindness, improving regional approaches, social cooperation, health services, art, believing in one's own religion and respecting other people's religions, praying together, religious pluralism, and culture. Education based on an

understanding of Indonesia as a pluralistic country needs to be instilled in order to understand the teachings of each religion, and a harmonious view of life by reviving interaction as social beings, respecting and appreciating each other, and socializing related to harmony between religious communities (Nugi, 2021).

So, this research is a variation of previous research, where the object of this research is Islamic boarding schools located in areas where the majority of religions are diverse able to adapt and create harmonization. Therefore, the research problems are to find the form of social relations between Islam, Buddhism, and Christianity in maintaining harmonious interactions and the types of multicultural social relations between the Inqilaby Islamiyah Islamic Boarding School and the Tirtoyudan Village community on the slopes of Semeru. This study aims to determine the description of multicultural social relations in the research object and classify the types of multiculturalism that occur on the slopes of Semeru.

Methods

This research was a qualitative, functional, structural approach by Mas'udi (2018) and Wiyanti (2019) using documentations, observations, and interviews to collect data. Informants are people directly involved in this research, namely those who are the research subjects (Basrowi, 2020). The informants in this study involved the head of the Inqilaby Islamic boarding school, namely Ustadz Waindika, and several village officials and residents, namely R1, R2, R3, R4, R5, R6.

The research conducted using the frame as shown on Figure 1 that provides an explanation of the elaboration of social interactions occurring on the slopes of Semeru, both in the media and in society. This is where Islamic boarding schools (pesantren) live side by side with a multicultural community, encompassing both religious and cultural backgrounds. The elaboration will be analyzed using interpersonal communication theory and multicultural social interaction theory. The three main indicators of multiculturalism are the structure of social interactions within diverse beliefs, the occurrence of interpersonal communication within diverse beliefs, and how to create harmonious interactions within all elements of

belief within the community. This elaboration will yield research results to answer the research problem formulation (Nurhayati, 2020).

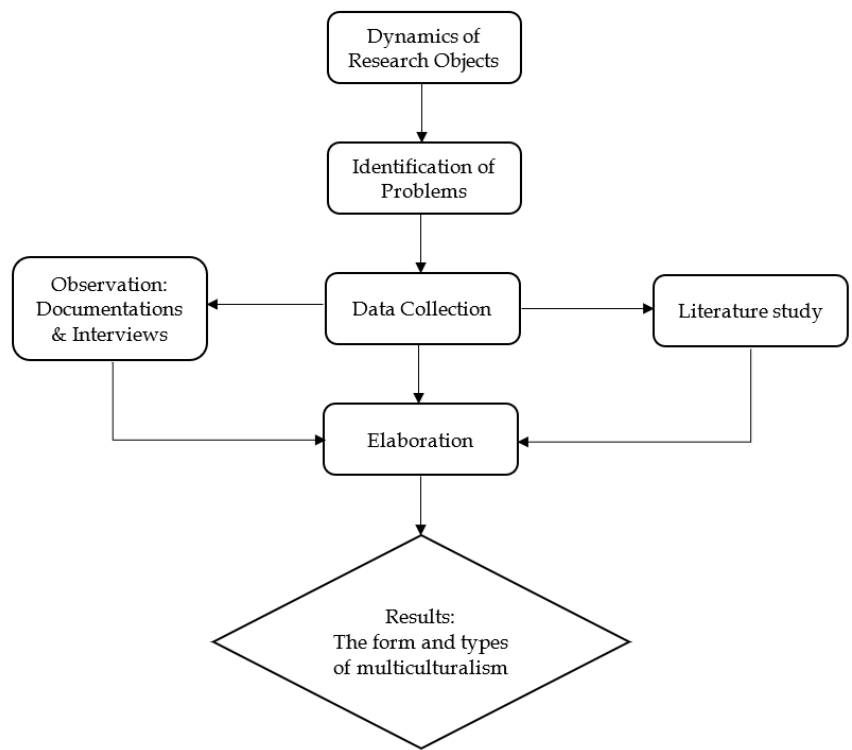


Figure 1. Frame of Research
Source: Researcher, 2024

Result and Discussion

Definition of Multiculturalism

Multiculturalism is a new discourse in preaching thought as a response to major changes that have occurred, for example the shift in thought patterns from modern to postmodern (Keith B, 2021). Multiculturalism is a paradigm that assumes equality between plural cultural expressions. Multiculturalism carries social awareness that in the realm of social life there is cultural diversity. This awareness has an ethical dimension that demands responsibility directed at

orthopraxis (good and correct action), which then manifests itself in various forms of appreciation, respect, attention, compassion, love, and recognition of the existence of other (Zainudin, 2013).

The understanding of multiculturalism given by experts is very diverse. Multiculturalism is basically a worldview, which is then translated into various cultural policies that emphasize the acceptance of the reality of diversity, plurality, and multiculturalism that exists in people's lives. Multiculturalism can also be understood as a worldview which is then manifested in the 'politics of recognition.' Because the meaning of multiculturalism is very diverse, the concept and practice tend to develop. Parekh, B (2001) distinguishes multiculturalism into five types, namely; *first*, isolationist multiculturalism refers to a society in which various cultural groups live autonomously. For example, in the 'millet' system in Ottoman Turkey or the Amish society in the United States, these groups accept diversity while maintaining their cultures separately from the rest of society.

Secondly, accommodative multiculturalism. In a plural society, those who have the dominant culture make certain adjustments and accommodations for the cultural needs of minorities. An accommodating multicultural society formulates and implements laws, laws, and provisions that are culturally sensitive and gives freedom to minorities to maintain and develop their culture, whereas minorities do not challenge the dominant culture. This accommodating multiculturalism can be found in England, France, and several other European countries.

Third, Autonomous multiculturalism, namely a plural society in which the main cultural groups try to achieve equality with the dominant culture and want an autonomous life within a collectively acceptable political framework. The main concern of these cultural groups is to defend their way of life, which has the same rights as the dominant group. They challenge the dominant cultural group and try to create a society in which all groups can exist as equal partners. This type of multiculturalism is supported, for example, by Quebecois groups in Canada and immigrant Muslim groups in Europe who demand to be able to implement sharia, educate their children in Islamic schools, and so on.

Fourth, critical or interactive multiculturalism, namely, plural society in which cultural groups are not too concerned with autonomous cultural life, but rather demand the creation of a collective culture that reflects and confirms their distinctive perspectives. Dominant cultural groups, of course, tend to reject these demands, and even try to forcefully implement their dominant culture at the expense of the culture of minority groups. That is why minority groups oppose dominant cultural groups, both intellectually and politically, with the aim of creating a climate conducive to the joint creation of a new collective culture that is genuinely egalitarian. This type of multiculturalism, for example, is championed by Black communities in the United States, England, and elsewhere.

Fifth, cosmopolitan multiculturalism seeks to eliminate cultural boundaries altogether to create a society. Each individual is no longer bound and committed to a particular culture and, instead, freely engages in intercultural experiments while developing their respective cultural lives.

Social Relations

Meanwhile, social relations are the result of systematic or dynamic human interactions between two or more people. Social relations are relationships or interactions that exist between individuals or groups in a society. Social relations can occur in various forms, both formal and informal, and involve various aspects of community life. This can happen between individuals and individuals, groups and groups, individuals and groups, or groups and social institutions. Social relations can also take place in various forms of interaction, such as cooperation, competition, conflict, or differences in views (Djuniasih, 2019). In a limited interview regarding multiculturalism, it was stated that daily interactions in society are still strongly influenced by the culture of mutual cooperation and family (R3, 2024). In another interview regarding the presence of Islamic boarding schools and religious communities in the area also strengthens the values of togetherness, tolerance, and mutual respect among residents (R1, 2024). In conclusion, the interview results stated a similar narrative, namely maintaining harmony through interpersonal communication, attitudes of mutual assistance, and respect for each other's customs and beliefs (R2R5, 2024)

In social relations, there are several factors that influence relationships between individuals or groups. These factors include social status, social roles, values, norms, and culture. Islamic education means an education system that contains Islamic values with education having elements that holistically support the realization of the ideal performance of Muslims as referred to in the *Qur'an as ulul al-bab* (Waindika, 2024). Islamic education is an educational system where paradigms, concepts, and theories are formulated based on the Al-Qur'an and Hadith, which are supported by several research results conducted on *kauniyah* verses, or vice versa (Suheri, 2018). Social status and social roles can influence the position of an individual or group in society. Meanwhile, values, norms, and culture can influence the way individuals or groups interact and act in society. In general, social relations are an important aspect of people's lives. This is because through social relations individuals or groups can interact with each other. From these interactions, positive or negative relationships are formed in society.

According to Georg Simmel (1950), social relations are relationships that occur between individuals or groups in society. Simmel sees social relations as a very complex and dynamic phenomenon, involving various factors such as values, norms, social roles, and social status. The assumption is that social relations can shape individual identity because individuals are influenced by their social environment and the way they interact with other people. He also considers that social relations can influence the structure of society because social relations between individuals and groups can form unique interaction patterns in society. One of the important concepts in Simmel's thinking about social relations is 'social money' or 'prestige'. According to Simmel, social money is the social power possessed by individuals or groups as a result of their social position or status in society. Social money can be earned through factors such as wealth, power, expertise, or social prestige.

Simmel also considers that social conflict is an inseparable part of social relations. He saw that conflict can occur between individuals or groups who have different interests, but social conflict can also help form new patterns of interaction and produce positive social change.

The form of multiculturalism in the Slopes of Semeru

The Inqilabi Islamiyah Islamic Boarding School is a non-profit institution operating in the educational, social, and humanitarian sectors. It collects the concerns of the people in the form of infaq, alms, zakat, and endowments, which are then channeled through utilization programs. The school aspires to become an institution of philanthropy that can contribute solutions to people's problems. In its journey, the Inqilabi Islamiyah Islamic Boarding School has made the values of Tawheed the main basis in planning, implementing, and executing its programs. The aim is to convey a message to the people to make Tawhid a solution to every problem in life. The Inqilabi Islamiyah Islamic Boarding School is an institution that is always oriented towards current developments and continues to strive to make it easy for donors and mustahik to meet in the same interest, namely happiness.

This Islamic boarding school has interacted with multi-ethnic and religious communities since its founding. Apart from being an educational institution, this Islamic boarding school has adapted the values of multicultural Islamic education through a variant of the process of adapting these values, both in a social religious form, as well as using a traditional and cultural approach to society. Miftahul Qulub Islamic boarding school prioritizes human values in its educational process. Masúdi (2018) mentioned that this Islamic boarding school implements moral learning from a humanitarian perspective with the aim of increasing the potential of students. Thus, this humanitarian approach will have a positive impact and influence on the successful implementation of learning activities.

The construction and development plans of Islamic boarding schools refer to regional development to advance remote areas, where the Islamic boarding school is located approximately 15 km from the main/protocol road. The adaptation of human values in the implementation of inter-religious relations can be seen from the location of the cottage which does not plan to move. The purpose of the cottage's permanent location is to be a way of da'wah on the Semeru Slopes, but the da'wah in question is to socialize Islam in daily life, not to invite people to Islam. In the view of multiculturalism, there are several problematic points that can lead

to the promotion of certain religions through education, economic incentives, or intervention.

Multiculturalism contains fundamental problems regarding the concept of cultural equality. The weaknesses of multiculturalism consist of two starting points. *First*, awareness of the philosophical tension between unity and difference (one and many). David Miller (1995) wrote that radical multiculturalism emphasizes the differences between cultural groups at the expense of the various similarities they have and thus multiculturalism will weaken the bonds of solidarity that function to encourage citizens to support the state's redistributive policies. This comment, by Anne Phillips (2009), will destroy social cohesion, weaken national identity, and empty much of the content of the concept, generating a spirit of secession or separatism in the psyche of cultural groups.

Secondly, the fact is that there can be a clash in the principle of equality among minority elements in social groups. For example, feminist researcher Susan Moller Okin (see Okin, 1998) argues that the multiculturalism agenda may not be very effective and may even further weaken women's position in the local community. Practices such as polygamy, female genital circumcision, forced marriage of girls, including young girls, and other gender-biased practices are actually legitimized by multiculturalism, which provides autonomous rights for each group culture to perpetuate their respective social orders. If the social order of the cultural group is based on a patriarchal system, as Okin stated, women's position in society is very weak. Anne Phillips (2009) analyzes this situation as a clash between the principles of equality. There is a conflict between two claims of equality: multiculturalism aims to eliminate the inequalities experienced by minority cultural groups, while feminism aims to eliminate the inequalities experienced by women. These two projects, multiculturalism and feminism, actually start from the same commitment to the principle of equality and both confront each other as two aspects that must be balanced. Because both deal with issues of real inequality, it is very inappropriate to decide that one is more fundamental than the other (Phillips, 2009).

In inter-religious relations on the slopes of Semeru, the preaching carried out by santri prioritizes the implementation of Islamic manners and morals. Apart from being personally trained to be part of the community, such as in village activities and village associations. This includes community service, road repairs, and national holiday celebrations. The students collectively help in logistics, namely by lifting and distributing food, helping prepare event equipment, documenting the event, and reading the holy verses of the Koran at the opening of the event. Distributing Raskin rice, improving water channels, even helping each other in public health programs by taking sick people to hospitals were carried out together without hesitation. As for worship, it is left to each religious follower without any interference. The call to prayer is not too loud as Muslims are not the majority, so it does not cause protests from the non-Muslim residents around the mosque.

Humanistic learning is the implementation of learning that views students as human beings who are the same as one another, so that morals are the basis for establishing communication between teachers and students. The humanitarian approach to learning is a spirit that can be combined with various learning methods. There have been many studies that show the role of Islamic boarding schools in community development, or the function of Islamic boarding schools in changing society has been proven in the history of Islamic boarding schools in the archipelago. Mastuhu stated that Islamic boarding schools are not only Islamic educational institutions, but also institutions for the spread of the Islamic religion. Islamic boarding schools are the institutions that most determine the character of Islam and the Islamic kingdom (Ancok, 2005).

In their daily lives, students from the Inqilabi Islamiyah Islamic boarding school mingle with the people of Lereng Semeru and hold programs with benefits that can be enjoyed by the general public. These include clean water programs, social service programs, distribution of basic necessities, scholarships, and educational assistance for underprivileged children. The target of the program is all people in the Tirtoyudan Semeru Slopes area, with diverse religious backgrounds, namely Islam, Christianity, Buddhism, and Hinduism. In social matters, there is no discrimination in the treatment or level

of politeness of students. When responding to the celebration of religious holidays, students at the Inqilabi Islamiyah Islamic boarding school do not participate in the celebration but respect it by allowing it and not disturbing the event (Waindika, 2024).

The response from the people in the village was also very good, resulting in harmony in daily life. They received well and supported the Pondok program by fully participating in every activity. There is no attempt to hinder the progress of the program. If invited, they attend and help each other if there are difficulties. This condition already illustrates the value of tolerance where in (Nikodemus, 2004) it is stated that tolerance is Tolerance (Latin *tolare*: let) means an attitude that allows or gives freedom to someone to do something they want. Tolerance also means an attitude of respect between groups or individuals in society (Djam'annuri, 2013).

The type of multiculturalism in the Semeru Slopes

According to Parekh (2001), there are three components of multiculturalism, namely culture, cultural plurality, and certain ways of responding to plurality. There are at least three models of state multicultural policies to deal with the reality of cultural plurality. *First*, a model that prioritizes nationality. Nationality is a new figure that is built together without paying attention to various ethnicities, religions, and languages, and nationality works as a glue for integration. In this policy, every person, not a collective, has the right to be protected by the state as a citizen. This model is seen as destroying the roots of ethnic culture which were the basis for the formation of the country, making it a thing of the past. The multicultural policy model is feared to fall into authoritarian power because the power to determine the elements of national integration is in the hands of a certain elite group.

Second, the nationality-ethnic model is based on a strong ethnic collective consciousness, whose foundation is blood and kinship relations with the national founders. Apart from that, linguistic unity is also a national-ethnic characteristic. This model is considered a closed model because outsiders who have no blood relationship with the national founding ethnicity will be excluded and treated as foreigners.

Third, a multicultural-ethnic model that recognizes the existence and rights of ethnic citizens collectively. In this model, diversity becomes a reality that must be recognized and accommodated by the state, and the identity and origins of citizens are taken into account. The issues that arise due to the implementation of this policy are not only collective and ethnic diversity, but also majority-minority, dominant-non-dominant issues (Nugi, 2021). The problem becomes even more complex because it turns out that majority does not always mean dominant, as various cases show that minorities are actually dominant in the economy. If state power is weak because priority power is delegated to various collectives as a consequence of state recognition, the state may be enlivened by prolonged internal conflicts, which in turn will weaken the state itself. Until now, the government has not determined the multicultural pattern in Indonesia.

The social conditions of the community in Tirtoyudan Village on the slopes of Merapi showcase accommodative multiculturalism. This ideology allows different religions or cultures to coexist harmoniously, mutually help each other, even though the majority on the Semeru Slope are non-Islamic, and there are Islamic boarding schools. Muslims there get along well and do not impose their religions and beliefs on others. It seems that accommodative multiculturalism is the type applied in that area.

Conclusion

Research Social Relations between Students of the Inqilabi Islamiyah Islamic Boarding School in Dampit and the Non-Islamic Community on the Slopes of Mount Semeru, Malang shows that Islam-Buddhist relations in the region are relatively harmonious and stable. This harmony is not built through formal institutions or ideological discourse, but is rather supported by interpersonal communication practices that arise in everyday life. Simple interactions—such as mutual assistance, conversations at coffee shops, agricultural cooperation, visiting each other on religious holidays, and helping each other in times of disaster—form the main foundation for the creation of accommodative social relations.

Based on observations of facts and data in the field, it was found that the type of multiculturalism implemented in Tirtoyudan village, Semeru slopes was the accommodative multicultural type, where all religions have equal rights. The problems that have arisen so far include the development of hard-line schools (known as fundamentalists), textualists, formalists, and even anarchists who use violence to vent feelings and pursue their interests in the name of God as a basis for the legitimacy of action. Thus, it can be concluded that accommodative multiculturalism on the slopes of Mount Semeru is practical in nature, born out of the need to live together, rather than from formal constructs. Interpersonal communication between individuals acts as an effective social mechanism in maintaining tolerance, preventing friction, and strengthening social cohesion between the santri community and the Buddhist community.

Research Limitations and Implications

This study faced limited access to reference sources, which impacted the breadth of perspectives obtained. The empirical context was poorly illustrated, as social reality impacts theoretical rather than practical conclusions. This was also influenced by literature that was not aligned with current conditions due to the continuous development of global social, political, economic, and technological dynamics. Research on multiculturalism provides a number of important contributions, both theoretically, practically, and policy-wise. From a theoretical perspective, this research enriches the literature on multiculturalism, intercultural communication, and the dynamics of social interaction in pluralistic societies. Furthermore, the research findings broaden understanding of the concepts of social harmony and tolerance and can serve as a foundation for further studies in the social sciences, communication, education, and cultural studies. From a practical perspective, this research is useful in providing insights for the community to build attitudes of mutual respect, inclusivity, and tolerance. The results can also serve as a reference for educational institutions in implementing multicultural education, while also offering practical strategies for managing diversity and preventing potential social conflicts based on cultural differences. Meanwhile, in the policy realm, this research contributes by providing recommendations for governments and organizations

in formulating policies based on cultural diversity. These findings can also be used as a reference in designing multicultural education curricula that emphasize strengthening national character and support the creation of more inclusive, equitable, and unity-oriented public policies amidst diversity.

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