

PLURALISM VALUES IN THE HISTORY OF ISLAMIC CULTURE (Analysis Study on Teaching Material of Class XII *Madrasah Aliyah*)

Yusuf

Email: yusufrifki8@gmail.com

Abstract: This study aims to find out how and whether or not there are pluralism values in the history of Islamic culture in the analysis of teaching materials of Class XII *madrasah aliyah*/Senior High School, therefore this research used qualitative or library research methods because this study examines the sources that comprise the literatures related to the title. The type of research is library (library research), because this study examines the data sources that comprise literature related to the title. This research used analytical, comparative and critical descriptive approach to qualitative data. The results of the analysis of pluralism values contained in teaching materials of Islamic Culture History in Class XII is there are some material that is in accordance with pluralism where in the material is very tolerant to multiculturalism that is accompanied by religious pluralism, so that it become the achievement of harmony and mutual respect and those that do not describe the existence of religious pluralism, because the material is widely known to the parties who want to damage good relations between religions and also fight over power by using the name of religion, and it does not accompanied by tolerance so that enmity between religions happened. This shows that there are pluralism values in the History of Islamic Culture of Class XII teaching materials, although on the other hand there are those that do not show Pluralism values.

Keywords: Pluralism, Value and History of Islamic Culture.

A. Introduction

The verse dealing with diversity and pluralism as proof of the greatness and power of Allah, indeed it creates diversity and plurality so that people can understand, is as follows *Al-Hujurat*, verse 13 which means: O mankind, We created you from a man and a woman and make you nations and tribes so that you may know one another. Verily the most honorable among you in the sight of Allah is the most righteous. Allah is all-knowing and omniscient.¹

Human beings are created on the basis of differences in any and all terms, human beings in the world are not equal to each other, the same of them are their rights, their dignity and status as human beings before Allah, but rather of physical differences and

the different of beliefs that often make them disputes and make it a reason to raise a problem.

In the context of societal life, Pluralism is often a social issue that can interfere with the integrity of society, the negative outlook of pluralism because of the social implications that often arise before, because the implication of course is very contrast with the basic and ethical values of each religion, because it can be said simply that all religions teach the value of equality, justice, individual sovereignty and so on and all religions have their own interpretations to clarify the normative formulas and values.²

The institution that has the holy mission does have a claim to Truth claims that is transcendent and absolute, unfortunately the Truth

¹Departemen Agama R.I., *Al-Qur'an Dan Terjemahannya* (Surabaya:Mahkota1989), 847

² Bahtiar Effendi, *Kelompok Studi Lingkaran.ICMI.Negara Dan Demokratisasi*,Pustaka Pelajar 1995, 12.

claims that a religion possesses cannot accept the presence of another religion as a reality, with this perspective, religion continues to demand privilege over itself.³ Each assumes that it is only his religion that is most righteous and that his religion can best protect man from all sin and misguidance.⁴ As the English historian Arnold Toynbee said that No one can claim that a religion is more righteous than any other religion.⁵

It can be said that the existence of pluralism as one of the factors that can lead to social conflicts because it departs from the Truth claim implanted in religion in addition to departing from a narrow religious interests (*Vestes Intevest*) as well as those that depart from the cultural supremacy of a particular society.⁶ These legal tips are an effort to be made, but that does not automatically mean that all problems will be solved simply by the existence of a set of laws. But the more fundamental and we need to examine together is a conscious effort and understanding in each community. This will be more permanent but it is also more difficult than simply formulating a set of legal crafting.⁷ As inherited by Soejatmoko, that for any high religious intensity, must be balanced with high religious tolerance as well. Because of this attitude, (The religious pluralism and tolerance as written above) will be more permanently insoluble by the provocation of interests outside of religion.⁸

These outside religions also often deceive religious labels as triggers of riots, many other (e.g. political) interests that are in fact the leading role

of issues and provocations that use religious masks, as land use from the narrowness of religious pluralism, which they only know is the theory that we are free to embrace the religion that we believe in and allow other religions to do what is the command of the belief, as read the word of Allah In *Surat Al-Kafirun* verses 1-6 which means: Say: "O disbeliever people, I will not worship what you worship, and you are not worshipers of the Lord whom I worship, and I have never been a worshiper of what you worship, and you have never worshiped the worshiper of God I have worshiped For you your religion, and for me, my religion."

Pluralism is often understood naively, while in the reality, this spirit is never truly realized, the majority of society perceives pluralism as a human spirit which can only be applied among the various peoples, and it is difficult for one body between religious people, such as among groups/streams in *Syafi'i, Hambali, Asy'ari, Jabariyyah, Mu'tazila* and many more classes and streams in Islam, or the body of non-Islamic religion, the understanding of religion that tends to exclusively, each group raises the truth that is understood so strong and unshakeable that what happens is absolutism of understanding that leads to exclusivism attitude.⁹

Indeed I suspect the history of Islamic Culture (SKI) is not accommodative with pluralism. Therefore, the writer wants to analyze the values of pluralism contained in the teaching materials of Islamic Religious

³*Ibid*, 11

⁴ Norcholis Madjid, *Islam Doktrin Dan Peradaban*, Paramadina. Cet 4, 2000, 177

⁵ Alwi Shihab, *Islam Inklusif*, Mizan, 1999, 37.

⁶ Azyumardi Azra, *Islam Subtantif*, (Bandung Mizan 2000), ix

⁷*Ibid*, 44

⁸*Ibid*, 16

⁹AM, Syaifuddin, *Desekularisasi Pemikiran* (Bandung: Mizan, 1998), Hal.22

Education, especially in the history of Islamic culture (SKI).

B. Research Methods

The type of research is library (library research), because this study examines the data sources that comprise literature related to the title. This research used analytical, comparative and critical descriptive approach to qualitative data. Descriptive analytical and critical is intended to describe or examine the implementation of Islamic religious education to be analyzed with critical reason, while comparative, aiming to compile the Islamic religion with pluralism and Islamic education that is not insightful to pluralism, as a step towards the concept of Islamic religious education with a view of religious pluralism. Data Source in this research used Primary and Secondary data. Primary data in this study are books related to religious pluralism and related to the history of Islamic culture and Islamic education such as:

- 1) Muhaimin, *Islamic education paradigm: efforts to streamline religious education in schools*, (Bandung: Youth Rosda Karya, 2000).
- 2) DR. Nur Kholis Madjid, *Islam: Doctrine and Civilization*, Jakarta Paramadina, 2000.
- 3) Th. Sumartana et al, *Pluralism, Conflict and religious education in Indonesia* Yogyakarta: Inter Fidei, 2001
- 4) Al-Afkar Taswir Journal, *Islamic Education Pluralism*, Edition 11 2001
- 5) Alwi Shihab, *Inclusive Islam*, Jakarta: Mizan, 1999
- 6) Budi Munawar Rahman, *Islamic Pluralism*, Jakarta: Paramadina, 2001

7) A.M. Syaifuddin, *Desecularization Thought* (Bandung Mizan, 1998)

8) Dr., Bahtiar Effendi of the ICMI circle study group. *Nation and democratization*. (Jakarta, student literature 1995)

9) History of Islamic Culture Books Class XII *Madrasah Aliyah*

Secondary data in the form of books that talk about Islamic education concerning the History of Islamic Culture that is also about pluralism, in addition to the data it can also be magazines, journals, papers, internet and so on that have relevance to the theme or title, secondary data can also be obtained with discussion or dialogue with teachers.

Data collection techniques in this method used documentary method, which is looking for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, léger, agenda and so forth.¹⁰ This method is considered relevant for obtaining data sourced from the book as the main source of this research.

Data analysis in this research used deductive and inductive technique. Deductive is a way of explaining problems that start from a general problem, then it explained gradually to specific conclusions using rational reasoning.¹¹ This method aims to study the general theory or concept of learning pattern of Islamic education, especially in the subject of History of Islamic Culture to be drawn to the concrete reality.

The Inductive approach seeks to draw conclusions about all class members after having only part of it, or about certain class members who have not been investigated. This method

¹⁰Nana Sujdana, *Tuntunan Penyusunan Karya Ilmiah*, (Bandung : Sinar Baru 1995), 7

¹¹Titus :Terjemahan,1984,195

aims to examine the concrete problem of religious learning on the subjects of Islamic Culture History and then made a generalization.

C. Results and Discussion

History of Islamic Culture Material of Class XII Semester I & 2 namely:
Semester 1:

CHAPTER I DAULAH Umayyah II

A. Factors that cause the Entry of Islam into Andalusia

Bani Umayya seized Andalusia from the nations of western Gothia at the time of *khalifah Khalid bin Abdul Malik*. (86-96 AH / 705-715) it is clear that the Muslims of *bani umayya* (Islam) are very arbitrary and want to win themselves to get the power. (page:2)

B. The Entrance and History of Islam in Andalusia

From the statement that explained that the caliphs of the Umayyah dynasties in Spain were very tolerant of multiculturalism and religious differences. They often collaborate with Christian kings on the border to keep each other's peace on the sidelines of enemy attacks. Actually, in a statement to understand the students of the importance of being tolerant and multiculturalism, it will create a harmonious feel. (P.6)

C. *Ibrah* from the entry of Islam in Andalusia

The Muslim controllers are very tolerant of the traditions and religions of the local community and why the Islamic army is accepted by the unfavorable conditions with heavy tax burden and tyrant government, from the above explanation that Muslim controllers are very tolerant of the local people but from a tolerant sense it would be good accompanied by a pluralistic

attitude in order to create harmony. (page 12)

CHAPTER II THE PROGRESS OF DAULAH Umayyah II

A. Map of the Territory Power of *Daulah Umayyah* II

The large number of Spanish territories that broke away because of Abdullah's incompetence in exercising his government, but the loose territories could be recaptured during the reign of Abdurrahman III (300-350 H / 912-961) this act is very risky which raises the perception that Islam is arbitrary and even selfish for power struggle (page 15)

B. Historical Heritage of *Daula umayyah* II

These beautiful buildings are a blend of Arabic architecture and thick Christianity. Understandably, Spain was once under Catholic teaching, then controlled by Arab countries, so it was taken over by Catholics. Yet it is nothing more than the element of the weak Arabic fault of fighting over the power of a *sunnatullah* where the strong will surely be better able to master the terrain. (page: 15)

C. Progresses in the Socio-Cultural Sector

From the statement that the caliphs of the *Umayyah* dynasties in Spain were very tolerant of multiculturalism and religious differences they often held cooperation with Christian kings on the border to keep each other's peace from enemy attacks. Indeed, in a statement to make the students understand of the importance of being tolerant and multiculturalism because it will create a harmonious feel. (page: 22)

CHAPTER III LOSS OF DAULAH Umayyah II

A. Factors Causing the Decline and Destruction of Islamic Civilization in Andalusia

The existence of a statement that explained that the original population with Christianity, turned into 2 groups: Muslim and non-Muslim. Although many Christians who remain in religion, but the tolerance they showed is very big. From the above explanation, it is to give harmony and mutual respect with religion so as to bring learners to understand the importance of tolerance with pluralism. (page: 27)

CHAPTER IV ISLAMIC PROSPERITY IN DAULAH MUWAHHIDUN ERA

A. Progress achieved by *Daulah Muwahhidun*

The existence of the statement that the cardinal priest Ximenez de Cisneros for campaigning the conversion of Islam to Christianity to all residents, as well as the burning of Islamic books in Granada, this is done without any explanation at all about the reason. The perception that Christians and their people are doing selfish and even arbitrary is although this act is very risky. (page: 31)

CHAPTER V IMPERIALISM TO ISLAMIC WORD

A. Motivation and Purpose of Western Nations Occupy Islamic Countries

The existence of the explanation that explains the western nation is very concerned to spread Christianity, in addition, some Islamic countries are so fertile that it is very interesting for western imperialism to take advantage. In the above description that Christianity is very arbitrary to fight for power. (page. 38)

B. Impact of the Occupation of the West over the Islamic World in the Field of Science

In the political sphere, the Dutch adopted the politics of conducting warlord, and tried to expel the Pan Islamist movement, by allowing only routine rituals, not accompanied by religious politics movements. From the above explanation it is very clear that Dutch (Christian) is very arbitrary and do selfish. (page. 39)

CHAPTER VI THE REVELATION MOVEMENT OF THE WAHABI

A. Introduction

Ibn Taymiyyah also criticized the opinion of *Imam Ghazali* in condition: honoring the graves of the saints and the sacred people, and also asking Allah with the rearing of the souls of the saints and the dead saints. Why? Because according to him the act includes the act of *Syirik* (believe in polytheism). From the above explanation of our fellow Muslims, we must get along with each other then we must appreciate the perception of people if we think wrong but according to the relevant it is true, and because people's perceptions are different so we must respect people's opinion (page: 42)

B. *Muhammad Bin Abdul Wahab*

The absence of explanation which gives explanation about the problem of unity which is united in the sentence *La Ilaha Illa-Allah* (there is no god worthy besides Allah) because, it is Islamic principle that distinguish it with other religions. (page: 43)

C. Assessing the Thought of *Muhammad bin Abdul Wahab*

There is an explanation that explains however we must be tolerant of local products as long as it does not

deviate from the teachings of Islam. This is a very good statement for learners where in this statement they have to be able to respect or allow the establishment that is contrary to the teachings of Islam. (Page 46)

CHAPTER VII JAMALUDDIN AL-AFGHANI

A. Politics

Al-Afghani wanted the new king to implement the change agenda *Al-Hizb al-Wathani* demands but what can be done under British pressures *Tawfiq* drove *Al-afghani* out of Egypt. However, without the reasons why the background is done but Islam is very weak because it is easily influenced and where the strong will surely be able to master the field. (page. 49)

B. Imitate *Jamaluddin al-Afghani*

People of Pan Islamism movement aimed at unifying the Islamic government and raising it in order to fight against Western colonialism. This makes it subtle to teach the students the nuances of animosity between Islam and western colonialism. (page. 51)

CHAPTER VIII MUHAMMAD ABDUH

A. Politics

The explanation that the government is under the control of the nationalist group, according to the British it is dangerous for its interests in Egypt, to bring down *Urabi Pasya*. In 1882 English bombed Alexandria from the sea, and in the ensuing battle, the Egyptian nationalists were quickly overthrown by England and Egypt fell under British rule. (p. 56) this kind of action is very risky which eventually led to the perception of both the Egyptian and England

egotistical where both of them struggle to get power (p: 56)

B. The concept of *Khilafah*

The absence of explanation that in his opinion (*Muhammad Abduh*) the government must be fair to the people, and to a just government, the people must be obedient and loyal. What is meant by people? Whether they are Muslims or all the people who do not discriminate against religion, cultural race (p: 56)

C. Imitate *Muhammad Abduh*

The existence of a statement that civilization and a useful culture should be taken, on the contrary, which is not useful and contrary to Islam is rejected firmly. It should not use the word “rejected”, as we should respect each other with western civilization and culture (p. 57)

CHAPTER IX MUHAMMAD RASYID RIDHA

A. Introduction

The absence of explanation that gives an explanation about his encounter and dialogue with *Abduh* gives a good impression on him. The renewal ideas of the Trio *Shaykh Husayn al-Jisr*, *Al-Afghani*, and *Abduh* greatly influenced his soul (p. 60)

B. The generation of successors *Abduh*

The absence of explanations that give explanation about the renewal in religion field, social and economic, eradicate superstition and *bid'ah* that entered the body of Islam, eliminating the fatalism that is found among Muslims, as well as false ideals of Sufism, the quality of education and the defense of Muslims against the western political game (p. 61)

C. Assessing the *Rashid Ridha* movement

The existence of a statement that the need for reform and renewal is like opening the door of *ijtihad* so that Muslims are more creative, dynamic, and able to catch up with the people (Europe) who once learned from Islam in medieval age. By this way, Muslims will rise from ignorance, and gradually will be able to overcome the backwardness of the western world. It is no more merely an element of the Muslims' weak personal faults as they struggle for the power of a *Sunnatullah* process where the stronger will be better able to control the field (p. 62)

CHAPTER X KAMAL ATTATURK

A. Politics

Mustafa Kemal and his nationalist friends moved on and slowly but surely overwhelmed the situation, until the allies were forced to recognize their existence as *de facto and de jure* rulers in Turkey. Again, the question of power in the Islamic religion and allies is selfish and even arbitrary over power for one another (p. 65)

B. The Concept of Secularism

Westernization and secularization are held not only in the field of institutions, but also in the areas of culture and customs. The use of banned is prohibited in 1925 and instead of it is recommended the use of western hat. Religious dress is also prohibited and the people of turkey must wear western clothes, both male and female. From the statement above it is very good where the inhabitants demand to learn to respect and love the culture and customs of western culture (p. 66)

C. Response to secularism

In October 1923, the High National Chamber, even though there

were dissenting voices from the Islamic group, took the decision that Turkey was a republic. But in return, the proposal of Islam is accommodated that the religion of the Turkish Republic is Islam, then all can accept gracefully from the exposure as if that religion in Turkey is only Islam whereas there is still a religion in Turkey besides Islam. Although, the republic is believed to be Islam it should be willing to respect other cultures and not fight for power. (page: 67)

D. Wisdom on Turkish Secularism

Politicians of statesmen base their actions and policies on the basis of religion, which is not the case. Religion is only used as a shield or guise of the corruption of the politicians of the state. Thus often the overlap happened between politicians policy with religious values that is noble, humanize human beings. As a result, the order of the state is so devastated by the act of irresponsible authorities in politicizing religion. It is very clear that these acts are so risky that ultimately it will lead to the perception that Islam and its people do arbitrarily but not their religion but the politicians who do things like that. (page: 67)

CHAPTER XI MUHAMMAD IQBAL

A. Imitate *Iqbal's* Attitude

The existence of a statement in his poetries showed that he is unifying the unity and independence of India, and advocated the unity of Muslims and Hindus in the homeland of India. In the above explanation teaches the learners to respect each other though they are in different religions it will be better to be united. (page: 72)

CHAPTER XII ISLAM IN INDONESIA

A. The process of Entry of Islam into Indonesia

The existence of a statement that explained about the relationship of *Sriwijaya* with Islamic caliphate in the Middle East continues until the time of Caliph *Umar bin Abdul Aziz*. From the above explanation showed that Islam is very wide open to live in harmony with other religion. (Page: 77)

CHAPTER XIII: ISLAMIC KINGDOMS IN INDONESIA

A. The Kingdom of *Demak*

The existence of a statement told that as a symbol of the Islamic state built a grand mosque which is a blend of Islamic culture and Hinduism. This illustrates that Islam is very tolerant of other religions such as Hinduism, so the building is the fusion between Islamic and Hindu. This culture also teaches to learners for mutual tolerance and respect for other religious cultures. (page. 82)

B. The Islamic *Mataram* Kingdom

Sultan Agung also tried to adapt the elements of indigenous Indonesian culture with Hinduism and Islam. In the above statement indirectly the *Sultan Agung* teaches the learners to understand each difference and other cultural equations in order to create harmony. (p. 85)

CHAPTER XIV EARLY ULAMA IN INDONESIA

A. *Hamzah Fansuri*

Hamzah Fansuri pioneered the writing of *tasawuf* and other religious treatises by adopting scientific and systematic principles. Although there is no explanation that explained it but *Hamzah Fansuri* wrote his work on

the basis of Islam but he still respects the other religion with the evidence that he also makes works that fit other religions (p. 90)

B. *Nuruddin Ar-Raniri*

The easiest way to understand Islam is to master Malay. Though there is not only Islam and those who can master the Malay language applies to anyone. (Page: 98)

C. *Sheikh Yusuf Al-Makasary*

The Dutch felt increasingly concerned about the influence of *sheikh Yusuf* on the pilgrims of Indonesia who stopped in that area who eventually was exiled to a further area of South Africa. It is clear that the feelings of hostilities are still visible and still fighting for power (page 100)

CHAPTER XV WALI SONGO (NINE ISLAMIC HOLY MEN)

A. The role of *Wali Songo* in Islamic Development in Indonesia

The existence of an explanation which stated *Wali songo* era is the end of Hindu-Buddhist era in Indonesian Archipelago culture to be replaced with Islamic Culture. Indeed, Islam and his people are very selfish and even arbitrary but we should respect other cultures not by replacing, we should respect other cultures in order to create harmony (p: 106)

B. Imitate the *Wali Songo's* Intellectual and Islamic Attitudes

Wali songo highly appreciate and respect the traditions and culture of local communities, although the culture comes from Hinduism and Buddhism. In the above statement, that in this case, *wali songo* teaches the learners to respect and appreciate other cultures but if the tolerance is accompanied with a pluralistic it will create a harmony (p. 118)

CHAPTER XVI MUHAMMADIYAH

A. The Basic Ideas of *KH. Ahmad Dahlan*

On May 7, 1921 *Dahlan* appealed to the Dutch East Indies government to establish *Muhammadiyah* branches throughout Indonesia. This request was granted by the Dutch East Indies government on September 2, 1921. From the statement above, *Dahlan* was very honorable with the proof of the spread of Religion Permit with the Hindu Religion government of India.

CHAPTER XVII NAHDLATUL ULAMA (NU)

A. The role of *KH. Asyari* in Achieving and Maintaining Independence

The absence of explanations and strong reasons from *KH Hasyim Asy'ari* forbade Muslims to imitate the habits of the Dutch people. (page: 134)

B. Imitate the Intellectual Attitudes and Islamic Spirit of *KH. Hasyim Ash'ari*

In a statement of high nationalism and fighting spirit to fight colonialism and western culture which is contrary to the culture of the Indonesian nation and Islam. Although it is precisely then we should respect the western culture if it does not interfere our culture. (p. 136)

From the above analysis can be grouped the Chapters or the materials containing Pluralism are:

CHAPTER I DAULAH UMAYYAH II

A. The Entry Process of Islam in Andalusia

From the statement that explained the caliphs of the *Umayyah* dynasties in Spain were very tolerant of multiculturalism and religious

differences. They often collaborate with Christian kings on the border to keep each other's peace on the sidelines of enemy attacks. Indeed, in a statement to make the students understood of the importance of being tolerant and multiculturalism because it will create a harmonious feel. (P.6)

B. *Ibrah* from the entry of Islam in Andalusia

The Muslim controllers are very tolerant to the traditions and religions of the local community and why the Islamic army is accepted by the unfavorable conditions with heavy tax burden and tyrant government, from the above explanation that Muslim controllers are very tolerant to the local people but from a tolerant sense it would be better if it is accompanied by a pluralistic attitude in order to create harmony. (page 12)

CHAPTER II PROGRESS OF DAULAH UMAYYAH II

A. Progresses Achieved in the Social and Cultural Sectors

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In the declaration of high nationalism and fighting spirit against western colonization and culture that is contrary to the culture of the Indonesian nation and Islam. Although it is precisely we should respect the western culture if the

western culture does not interfere with the culture we have. (p. 136)

D. Conclusions

From all of this series of studies, on the Pluralism Values in the History of Islamic Culture (Analysis Study of Teaching Material of class XII *Madrasah Aliyah*), the writer conclude that:

1. Indonesia is known as a pluralistic society that holds pluralism and diversity in terms of religion, tradition, art, culture, ways of life and values of ethnic groups in society. In this case, the concept of religious pluralism is that every individual and adherent of religion is required not only to recognize the existence and rights of others both in embracing religion and trying to understand the existence of differences and equations in order to achieve harmony in diversity
2. The material of History of Islamic Culture class XII Semester I and II contains about the *Daulah Umayyah* Story (which includes of progress and causes factors of collapse of the *Daulah Umayyah*), the glory of Islam in the *Daulah Muwahhidun* era, Imperialism to the Islamic World (which contains about the Islamic world at the time of the invaders, and the impact of western occupation of the Islamic world in science), *Wahabi* reform movement, Islamic figures that have an important role in developing science (i.e. *Jamaluddin Al-Afgani, Muhammad Abduh, Muhammad Rashid Ridha, Kamal At-Taturk, Muhammad Iqbal*), about the entry process of Islam in Indonesia, the Islamic Kingdoms in Indonesia, the role of *Wali Songo* and two

Islamic organizations in Indonesia (i.e. *Muhammadiyah* and *Nahdlatul Ulama*).

3. There are some materials of Islamic Culture History class XII *Madrasah Aliyah* that does not describe the existence of religious pluralism, because the material is widely known to the parties who want to damage good relations between religions and also fight other power by using the name of religion, and the absence of mutual tolerance resulting in interfaith hostilities. Besides there is also material that describes religious pluralism, in which the material is very tolerant to multiculturalism accompanied by religious pluralism. So that it can achieve the achievement of harmony and mutual respect.

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