

Religion and National Multiculturalism in Indonesian Religious Higher Education: Negotiating Diversity, Democracy, and Social Cohesion

Edi Safitri, Ahmad Asroni*

Universitas Islam Indonesia, Indonesia

*Email Corresponding Author: ahmad.asroni@uii.ac.id

ABSTRACT

Growing concerns over the weakening of national cohesion, the expansion of intolerant attitudes, and the emergence of exclusive religious perspectives have renewed discussions on multiculturalism within Indonesian higher education. This study examines how religious higher education institutions construct national multiculturalism and negotiate religious values in strengthening democracy, tolerance, and social cohesion. The research was conducted at Universitas Islam Indonesia, Sanata Dharma University, and Satya Wacana Christian University as representatives of religion-based universities with different religious traditions. Employing a qualitative approach, data were collected through observation, in-depth interviews, documentation, and Focus Group Discussions, then analyzed through coding, cross-case comparison, and interpretive analysis. Findings indicate that the three universities position multiculturalism not only as a social reality but also as an educational and ethical foundation for sustaining inclusive citizenship. Universitas Islam Indonesia develops an inclusive Islamic orientation through religious moderation and the integration of Islamic and national values. Sanata Dharma University advances a humanistic and dialogical model through interfaith engagement and shared social experiences. Satya Wacana Christian University strengthens pluralism through its institutional identity as a “Mini Indonesia” that promotes democratic interaction and social solidarity. Across these contexts, multicultural values are translated into character education, interreligious dialogue, inclusive academic practices, and non-discriminatory campus life. The study concludes that religious higher education institutions hold a strategic role in cultivating multicultural citizenship and demonstrates that the relationship between religion and multiculturalism in Indonesia is more accurately understood through a model of religious accommodation than secular separation.

ARTICLE HISTORY

Received : 02 Jan 2025
Revised : 16 April 2025
Accepted : 13 June 2025

KEYWORDS

National Multiculturalism, Religious Higher Education, Interfaith Dialogue, Social Cohesion

How to Cite:

Safitri, E., & Asroni, A. (2025). Religion and national multiculturalism in Indonesian religious higher education: Negotiating diversity, democracy, and social cohesion. *JUMPA: Jurnal Manajemen Pendidikan*, 6(1), 206–215.

INTRODUCTION

Efforts to sustain Indonesia’s democratic and plural national life continue to encounter substantial challenges, particularly in relation to the weakening of national cohesion and the increasing visibility of intolerant and exclusive religious attitudes (Mawardani et al., 2024; Maku et al., 2024; Fadillah et al., 2025). Social tensions and identity-based conflicts in several regions, including Sambas, Sampit, Poso, Maluku, Aceh, and Papua, demonstrate that diversity remains a sensitive issue within public life (Intan et al., 2022; Afriandi et al., 2024; Sartre et al., 2024). These conditions have revived academic and public



discussions on multiculturalism as an important framework for maintaining social integration in a society characterized by religious, cultural, and ethnic plurality. Within the Indonesian context, multiculturalism is not merely understood as the coexistence of differences but as a normative framework that emphasizes equality, recognition, and shared citizenship within diversity (Hafizi et al., 2024; Zulfachry et al., 2025; Kim et al., 2023). This orientation reflects the spirit of *Bhinneka Tunggal Ika* and resonates with the constitutional imagination of national culture as articulated in the Explanation of Article 32 of the 1945 Constitution (Natasha et al., 2021). Nevertheless, multiculturalism is still frequently interpreted as a liberal and secular concept that stands apart from the religious and communal character of Indonesian society (Korolyova et al., 2023; Sajir et al., 2023). Such a perception has contributed to ongoing tensions regarding how diversity should be managed within public institutions. Consequently, the effort to construct an Indonesian model of multiculturalism remains an important intellectual and practical agenda that requires deeper exploration (Suparlan, 2002).

Within this broader debate, religion occupies an ambivalent position. Religious values are expected to function as ethical resources for strengthening social solidarity and national integration. Yet religion has not always operated as an effective social adhesive in plural settings. Concerns regarding the rise of exclusivist religious interpretations have intensified discussions on the need to reposition religion as a constructive force in multicultural society (Maarif et al., 1994). In this context, inclusive and dialogical approaches to religion become increasingly important because Indonesia is historically formed through interaction among multiple traditions, identities, and belief systems. Multiculturalism in Indonesia therefore cannot be detached from questions of democracy, justice, minority rights, cultural recognition, and the public role of religion. According to Parekh (1997), multicultural societies negotiate these dimensions through different forms of accommodation and interaction among social groups. At the same time, Sakaranaho (2006) argues that religion may remain an active component of multicultural public life rather than being confined exclusively to the private sphere. These perspectives provide an important foundation for understanding how Indonesian institutions respond to diversity without abandoning their religious identity.

Religious higher education institutions represent one of the most strategic arenas in which this negotiation becomes visible. Universities do not merely reproduce knowledge but also shape civic attitudes, social values, and public ethics. In Indonesia, several religion-based universities have developed educational cultures that actively engage with pluralism while maintaining their institutional identity. Universitas Islam Indonesia promotes the values of *Islam Wasathiyah* and *Islam Rahmatan lil 'Alamin* while opening academic participation to students from different religious backgrounds (Supardi, 1994; Sunartono, 2020). Sanata Dharma University has developed an inclusive academic environment characterized by interreligious interaction and multicultural engagement (Krisnandi, 2023). Satya Wacana Christian University has long cultivated its institutional identity as a “Mini Indonesia” that embraces students from diverse social and religious communities while creating spaces for democratic interaction and mutual recognition (Rachmawati, 2013). Although these institutions have received public recognition as multicultural campuses, limited attention has been given to understanding how multicultural values are conceptually constructed and how religious values are negotiated as part of broader efforts to strengthen national multiculturalism.

Existing discussions on multiculturalism in Indonesia generally focus either on religious moderation, social cohesion, civic education, or interfaith relations. Comparatively less attention has been directed toward examining religious universities as sites where multiculturalism is actively interpreted, institutionalized, and reproduced through everyday academic practices. Previous discussions also tend to separate religion from multicultural discourse or treat religion primarily as a background variable rather than as a dynamic source

of ethical engagement. This condition leaves an analytical gap concerning how religious institutions construct multicultural commitments while preserving their theological and institutional identities. Addressing this gap becomes increasingly important because the future of Indonesian multiculturalism depends not only on political arrangements but also on educational institutions capable of cultivating democratic and inclusive citizenship.

Departing from this concern, this study aims to analyze the construction of national multiculturalism in religious higher education institutions and to examine how religious values are negotiated in strengthening democracy, tolerance, and social cohesion. The study focuses on Universitas Islam Indonesia, Sanata Dharma University, and Satya Wacana Christian University as three institutions representing different religious traditions and educational cultures. Two analytical frameworks guide this study. The first is Parekh's (1997) typology of multiculturalism, which provides conceptual tools to examine patterns of accommodation and diversity management. The second is Sakaranaho's (2006) framework concerning the relationship between religion and multiculturalism, particularly the distinction between secular and accommodation approaches. Through this perspective, the study seeks to contribute to broader discussions on Indonesian multiculturalism by demonstrating that religious higher education institutions may function not only as educational organizations but also as strategic actors in constructing democratic, inclusive, and socially cohesive public life.

RESEARCH METHOD

This study employed a qualitative research design to explore how national multiculturalism is constructed within religious higher education institutions and how religious values are negotiated in strengthening democracy, tolerance, and social cohesion. A qualitative design was selected because the study sought to understand meanings, institutional interpretations, and lived academic practices that could not be adequately captured through numerical measurement. The research was conducted at Universitas Islam Indonesia, Sanata Dharma University, and Satya Wacana Christian University, three religion-based universities representing different institutional and religious traditions within Indonesian higher education. This study adopted a qualitative multiple-case approach because it enabled in-depth exploration of similarities and distinctions across institutional settings while maintaining sensitivity to contextual dynamics. Three complementary approaches guided the inquiry, namely historical, sociological, and philosophical approaches. The historical approach was used to trace institutional development and the formation of multicultural orientations. The sociological approach was employed to examine relational patterns and interactions within academic communities (Johnson, 1994). The philosophical approach supported interpretation of institutional visions, values, and educational orientations from ontological, epistemological, and axiological perspectives (Harold, 1984). This combination allowed the study to develop a more comprehensive understanding of multicultural practices across cases.

Data were collected through observation, in-depth interviews, documentation, and Focus Group Discussions (FGD). Observation was conducted to examine everyday interactions among university leaders, lecturers, students, and academic communities in relation to multicultural practices. Interviews were undertaken in both structured and open-ended formats to obtain institutional narratives while preserving opportunities for deeper exploration of emerging themes (Moleong, 2004). Documentation involved institutional archives, strategic documents, vision and mission statements, and internal policies related to multicultural education. Focus Group Discussions were selected because they enabled participants to construct meaning collectively and reveal institutional perspectives through social interaction (Krueger & Casey, 2000; Morgan, 1997). The researcher functioned as the primary research instrument by facilitating dialogue, interpreting context, and continuously reflecting on emerging findings throughout field engagement. Data collection was conducted

across the three research sites through iterative engagement until sufficient depth and consistency of information were achieved. To strengthen research credibility, findings were examined through source triangulation, method triangulation, cross-case comparison, and participant confirmation during the interpretation process.

Data analysis followed the interactive model proposed by Miles and Huberman (1992). Analysis began with coding to organize and classify empirical findings into categories aligned with the research focus. After coding, data were arranged through matrix construction to support comparison across institutions and facilitate conceptual interpretation. Event indexing was then applied to identify recurring patterns, institutional sequences, and relationships among emerging themes. The next stage involved developing conceptual causal networks to connect fragmented findings into coherent explanatory patterns. Through this process, institutional practices were interpreted not as isolated events but as interconnected forms of multicultural construction. Interpretation was continuously refined through cross-case analysis and iterative comparison between empirical findings and theoretical perspectives. Rather than seeking statistical generalization, this study aimed to generate analytical understanding concerning how religious higher education institutions negotiate religious values and multicultural commitments within Indonesian public life.

RESULT AND DISCUSSION

Result

Perspectives on Multiculturalism in Indonesian Religious Higher Education

Field findings demonstrate that multiculturalism occupies an important position within the institutional life of the three universities, although each institution interprets and operationalizes diversity through different educational orientations and social practices. Data obtained from interviews, observations, Focus Group Discussions, and institutional documents indicate that diversity is not positioned as a temporary response to contemporary social challenges but is embedded within the way each university understands academic life and social responsibility. Participants across institutions repeatedly described diversity as a condition that must be experienced and managed rather than avoided. Nevertheless, the form of institutional response varied according to historical background, educational philosophy, and campus culture. This variation became visible through differences in educational programs, interaction patterns, institutional narratives, and mechanisms used to create inclusive academic environments.

At Universitas Islam Indonesia, interviews with university leaders and students revealed that multiculturalism was understood as an inseparable element of Indonesian social life and was interpreted within the framework of national responsibility and religious openness. Participants explained that differences in religion, organization, social identity, and regional background were considered normal conditions within academic interaction. Observation findings showed that respect toward students from different backgrounds was expressed through classroom discussions, student organization activities, and equal access to academic participation. Several participants emphasized that non-Muslim students experienced inclusion not through special treatment but through everyday academic interaction that treated diversity as an ordinary social reality. Documentation findings also demonstrated institutional efforts to maintain balance between religious identity and openness toward social plurality.

Findings from Sanata Dharma University revealed a different pattern in which multiculturalism was experienced primarily through encounter and dialogue. Participants consistently described diversity as part of educational formation rather than a formal institutional agenda. Observation data showed active interaction among students across religious and cultural backgrounds within both formal and informal spaces. Students described experiences of learning directly from different communities and engaging in conversations concerning social issues as important moments that shaped their

understanding of plural life. Representatives of the institution explained that direct encounter was considered more meaningful than symbolic exposure to diversity because students developed understanding through participation and shared experience. Institutional documents further indicated that educational activities were intentionally designed to create opportunities for interaction and reflection across social identities.

Multiculturalism at Satya Wacana Christian University appeared as an institutional identity reproduced through academic and social practices. Participants explained that diversity had become an everyday experience because students originated from different religious, ethnic, and regional backgrounds across Indonesia. Observation findings showed that inclusive participation was visible in student organizations, classroom interaction, and collaborative activities conducted both inside and outside campus. Students frequently described multicultural life not as a structured learning objective but as a social experience developed through routine engagement with difference. Several participants stated that interaction with students from different backgrounds gradually changed assumptions and encouraged broader social understanding. Documentation also indicated that institutional programs consistently emphasized participation, coexistence, and democratic engagement. To provide a clearer cross-case overview, the comparison of institutional perspectives is presented in Table 2.

Table 2. Comparative Perspectives on Multiculturalism Across Religious Universities

Dimension	Universitas Indonesia	Islam	Sanata Dharma University	Dharma	Satya Wacana Christian University
Institutional orientation	Religious moderation		Humanistic dialogue		Mini Indonesia
Meaning of diversity	Social reality		Human encounter		National identity
Main educational strategy	Character formation		Interfaith encounter		Experiential engagement
Student experience	Tolerance and participation	and	Shared interaction		Inclusive coexistence
Expected social outcome	National commitment		Social solidarity		Democratic citizenship

The comparative findings indicate that multiculturalism was institutionalized through different educational pathways while maintaining similar commitments toward inclusive participation and social coexistence.

Construction of Multicultural Practices in Religious Universities

Field findings demonstrate that multicultural practices were not developed solely through institutional statements or formal regulations. Instead, multicultural engagement emerged through repeated interaction, educational routines, and participation within everyday academic life. Across all three universities, participants consistently described multicultural practice as something experienced directly rather than introduced through abstract institutional language. Observation data showed that interaction among students from different social backgrounds occurred naturally in classrooms, organizational activities, and informal campus spaces. Documentation findings further indicated that institutional policies were designed to facilitate participation rather than establish separation among groups.

Multicultural at Universitas Islam Indonesia practice was reflected through equal academic access, open student participation, and accommodation for different religious backgrounds. Participants explained that students were encouraged to maintain their personal beliefs while participating collectively within institutional activities. Observation findings demonstrated that classroom discussions created opportunities for students to express different views while maintaining mutual respect. Students repeatedly emphasized

that inclusion became meaningful because it appeared in routine interaction rather than exceptional events.

Multicultural practice at Universitas Islam Indonesia was reflected through equal academic access, open student participation, and accommodation for different religious backgrounds. Participants explained that students were encouraged to maintain their personal beliefs while participating collectively within institutional activities. Observation findings demonstrated that classroom discussions created opportunities for students to express different views while maintaining mutual respect. Students repeatedly emphasized that inclusion became meaningful because it appeared in routine interaction rather than exceptional events. Before presenting the thematic comparison, it is necessary to clarify that the patterns identified across cases emerged from different institutional pathways rather than from uniform multicultural practices. Although Universitas Islam Indonesia (UII), Sanata Dharma University (USD), and Satya Wacana Christian University (UKSW) shared a common commitment to inclusive academic life, each institution demonstrated different mechanisms for translating multicultural values into educational practice. Findings from UII indicate that multicultural engagement was developed primarily through religious moderation, equal academic participation, and accommodation of diverse student backgrounds within an Islamic institutional setting. At USD, multicultural values appeared more strongly through dialogical learning, interfaith interaction, and opportunities for direct encounter across differences. Meanwhile, UKSW demonstrated a stronger tendency to integrate multicultural engagement into institutional culture and everyday student interaction. To provide a clearer overview of how these institutional expressions appeared across cases, the recurring themes identified through interviews, observations, Focus Group Discussions, and institutional documents are summarized in Table 3.

Table 3. Emergent Themes and Institutional Expressions

Emergent Theme	UII	USD	UKSW
Inclusive academic interaction	✓	✓	✓
Interfaith learning	-	✓	✓
Religious accommodation	✓	✓	✓
Shared social experience	-	✓	✓
Democratic participation	✓	✓	✓

Note: ✓ = dominant finding; - = present but less dominant.

The matrix demonstrates that inclusive interaction and accommodation consistently appeared across cases, while differences emerged in educational emphasis and forms of engagement.

Integration of Religious Values and National Multiculturalism

Findings indicate that religious values functioned as institutional resources that supported multicultural engagement across the three universities. Participants consistently described religion not as a mechanism for establishing social boundaries but as an orientation shaping interaction, responsibility, and coexistence within academic life. Observation and interview findings showed that religious values appeared through educational programs, institutional activities, and social interaction that encouraged participation and mutual respect. Although each institution adopted different forms of implementation, all cases demonstrated efforts to translate religious identity into inclusive educational experience.

Participants at Universitas Islam Indonesia explained that religious values were integrated through student development activities, religious learning programs, and character formation initiatives. Students described these activities as opportunities to connect personal religious understanding with broader social responsibility. Observation findings showed that discussions concerning tolerance, national awareness, and social ethics frequently appeared

within educational activities and student interaction. Documentation findings further indicated that institutional initiatives attempted to maintain continuity between religious identity and civic participation.

Participants from Sanata Dharma University and Satya Wacana Christian University emphasized that religion was integrated through dialogue, shared experience, and collaborative participation. Students explained that interaction with different communities encouraged reflection on personal identity and social responsibility. Observation findings showed that inclusive participation did not require students to abandon religious identity but encouraged mutual recognition and coexistence. Participants across cases repeatedly associated meaningful multicultural experience with opportunities to engage directly with people from different backgrounds. The empirical relationship identified across findings is summarized in Figure 1.

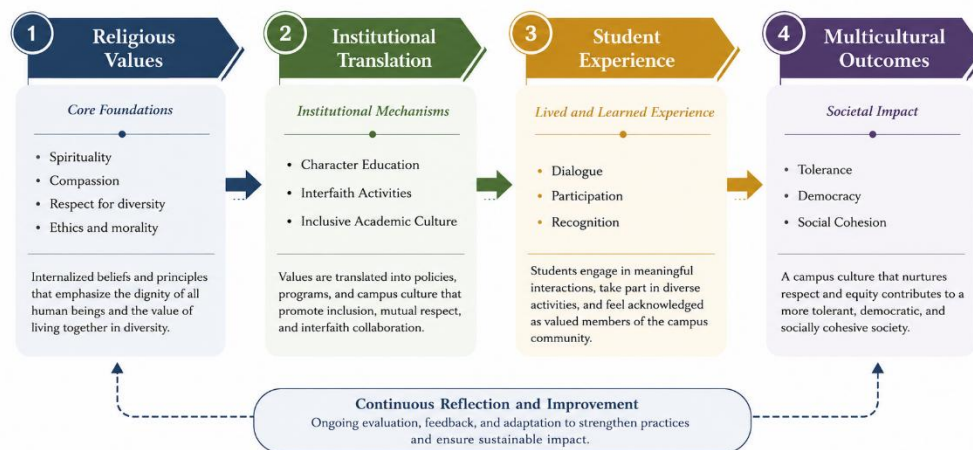


Figure 1. Empirical Model of Religious Values Integration and National Multiculturalism

The model illustrates that multicultural outcomes emerged through continuous interaction between institutional values, educational practices, and students' lived experiences across campus life.

Discussion

The findings demonstrate that multiculturalism in Indonesian religious higher education is not constructed as an abstract institutional commitment but is reproduced through educational interaction, everyday social engagement, and institutional culture. Although Universitas Islam Indonesia, Sanata Dharma University, and Satya Wacana Christian University developed different educational pathways, all three institutions positioned diversity as an ordinary and legitimate dimension of academic life. Universitas Islam Indonesia emphasized religious moderation and civic responsibility, Sanata Dharma University strengthened multicultural engagement through encounter and dialogue, while Satya Wacana Christian University institutionalized diversity through its identity as a plural academic community. Across these cases, multicultural values emerged not through symbolic recognition but through repeated participation, inclusive interaction, and educational experiences that connected religious identity with broader social responsibility. The findings further show that religion did not function as a boundary separating social groups but as a normative resource that shaped coexistence, participation, and mutual recognition within campus life. This pattern suggests that multicultural commitment in religious universities develops through institutional translation rather than through the reduction of religious identity.

These findings contribute to ongoing discussions concerning the relationship between religion and multiculturalism in plural societies. The empirical evidence supports

Parekh's (1997) argument that multiculturalism develops through historically situated forms of accommodation rather than through a universal model detached from social context. The findings also extend Azra's (2007) observation that Indonesian multiculturalism tends to evolve through accommodative arrangements that allow dominant institutional identities to coexist with social plurality. Unlike approaches that position religion as potentially contradictory to democratic diversity, the present findings demonstrate that religious identity may operate as a productive social resource when translated into inclusive educational practice. The findings also reinforce Sakaranaho's (2006) accommodation perspective, which argues that religion continues to occupy a meaningful place within multicultural public life rather than being confined to private expression. At the same time, the study refines earlier discussions by showing that accommodation is not limited to policy recognition but is sustained through institutional routines, educational interaction, and repeated social engagement among students.

This study contributes conceptually by repositioning religious higher education institutions as active producers of multicultural social practice rather than passive transmitters of ideological values. Existing discussions frequently examine multiculturalism through public policy, citizenship discourse, or religious moderation frameworks. This study demonstrates that universities operate as intermediary spaces where religious values, educational practice, and civic formation interact continuously. Within the broader field of Islamic educational management, the findings contribute by expanding understanding of how institutional leadership, student development systems, educational culture, and value internalization shape inclusive social environments without weakening religious identity. The study further contributes methodologically by showing the value of cross-case qualitative inquiry in examining how institutional meaning is constructed across different religious traditions. Rather than treating diversity as an external challenge to be managed, the findings indicate that multicultural engagement may become an internal institutional capacity that supports social cohesion and democratic citizenship.

The broader significance of these findings lies in their implication that multicultural life in Indonesia cannot be sustained exclusively through legal frameworks or public discourse. Educational institutions remain central spaces in which social values are practiced, negotiated, and reproduced across generations. The experiences of Universitas Islam Indonesia, Sanata Dharma University, and Satya Wacana Christian University indicate that inclusive educational environments emerge when institutions provide opportunities for encounter, recognition, and participation while maintaining their own religious character. This study therefore suggests that the future development of Indonesian multiculturalism depends not on reducing religious presence in public life but on strengthening educational practices that transform religious values into social ethics. Future research may extend this discussion by examining how multicultural educational practices influence graduates' civic orientation and how similar institutional approaches operate across different regional and cultural contexts.

CONCLUSION

This study departed from concerns regarding the continuing challenge of sustaining national cohesion within an increasingly plural and complex Indonesian society and from questions concerning whether religion-based higher education institutions strengthen or constrain multicultural life. The findings demonstrate that religious higher education institutions do not necessarily stand in opposition to multicultural commitments. Instead, Universitas Islam Indonesia, Sanata Dharma University, and Satya Wacana Christian University illustrate different yet complementary ways of translating religious values into educational practices that encourage inclusion, participation, dialogue, and social responsibility. Although each institution develops multicultural engagement through distinct historical experiences and institutional orientations, all three position diversity as a lived educational reality rather than a symbolic institutional agenda. The study further indicates

that multicultural values become more sustainable when integrated into everyday academic interaction, student development, and institutional culture instead of being limited to formal policy discourse. These findings reinforce the importance of higher education as a strategic arena for cultivating democratic citizenship and social cohesion in Indonesia. More broadly, the study suggests that the future of Indonesian multiculturalism may depend less on reducing religious presence in public life and more on strengthening educational environments capable of transforming religious commitments into inclusive social ethics and responsible public engagement.

ACKNOWLEDGMENT

This research was financially supported by the Directorate of Research and Community Service of Universitas Islam Indonesia under Contract Number: 002/Dir/DPPM/70/Pen.PengembanganInstitusi/VI/2023. The authors also acknowledge the institutional support provided during the research process and the preparation of the publication outputs.

REFERENCES

- Afriandi, F., Ariyadi, F., Abdillah, L., Latif, I. R., & Rahmawati. (2024). Politik Keamanan: Pengakuan Identitas Primordial dalam Resolusi Konflik Kasus Aceh dan Papua. *Jurnal Ilmiah Muqoddimah: Jurnal Ilmu Sosial, Politik, dan Humaniora*, 8(4), 1896–1907. <https://doi.org/10.31604/jim.v8i4.2024.1896-1907>
- Azra, A. (2007). *Identitas dan Krisis Budaya: Membangun Multikulturalisme Indonesia*. Pustaka Indonesia.
- Fadillah, N., & Nazarullah, A. A. (2025). Religious Pluralism and Social Cohesion: Case Study of Interfaith Communities in Central Sulawesi. *Mahogany Journal De Social*, 2(2), 76–87. <https://doi.org/10.37899/mjds.v2i2.214>
- Hafizi, M. R., & Rahman, Z. (2024). Normative Review of Economic Democracy in the Indonesian Sharia Banking Legal Framework. *Jurnal Ilmu Hukum Tambun Bungai*, 9(1), 407–425. <https://doi.org/10.61394/jihtb.v9i1.379>
- Harold, A. T. (1984). *Philosophy and Educational Inquiry*. Allyn & Bacon.
- Intan, I., & Ulfia, R. D. (2022). Pengaruh Konflik Agama dalam Membentuk Politik Identitas pada Pilkada di Kabupaten Poso Tahun 2020. *Journal of Citizenship*. <https://doi.org/10.37950/joc.v1i1.224>
- Johnson, D. P. (1994). *Sociological Theory: Classical Founders and Contemporary Perspectives*. Macmillan.
- Kim, H. (2023). Advancing Gender Equality and Ecological Citizenship Through Civil Society Organizations' Rural Development Cooperation in Asia: Returning Indonesian Migrant Women. *Asia Review*, 13(2), 83–117. <https://doi.org/10.24987/SNUACAR.2023.8.13.2.83>
- Krisnandi, R. (2023). *Data and Institutional Report of Multicultural Engagement at Sanata Dharma University*.
- Korolyova, N. L. (2023). English Concept LORD: Secular, Religious and Artistic Aspects of Study. *Moba*, 39, 37–43. <https://doi.org/10.18524/2307-4558.2023.39.284911>
- Krueger, R. A., & Casey, M. A. (2000). *Focus Groups: A Practical Guide for Applied Research* (3rd ed.). Sage.
- Maarif, A. S., et al. (1994). *Pendidikan dan Demokrasi di Indonesia*. Tiara Wacana.
- Maku, H., Tanggung, A., Maria, J. G., & Dopo, J. P. Z. (2024). Cak Nur Pluralism: Criticism of the Phenomenon Religious Intolerance in Indonesia. *International Journal of Humanities Education and Social Sciences*, 3(4). <https://doi.org/10.55227/ijhess.v3i4.803>

- Mawardi, K. (2024). Dynamics of Multiculturalism and Religious Pluralism: Strategies for Building Social Cohesion in Indonesia. *Asian Journal of Philosophy and Religion*, 3(1), 45–62. <https://doi.org/10.55927/ajpr.v3i1.10130>
- Miles, M. B., & Huberman, A. M. (1992). *Analisis Data Kualitatif: Buku Sumber tentang Metode-Metode Baru*. Universitas Indonesia Press.
- Moleong, L. J. (2004). *Metodologi Penelitian Kualitatif*. Remaja Rosdakarya.
- Morgan, D. L. (1997). *Focus Groups as Qualitative Research* (2nd ed.). Sage. <https://doi.org/10.4135/9781412984287>
- Natasha, F., & Priskap, R. (2021). Analisis terhadap Kewenangan Mahkamah Konstitusi dalam Penyelesaian Sengketa Kewenangan Lembaga Negara Berdasarkan Undang-Undang Dasar Negara Republik Indonesia Tahun 1945. *Limbago: Journal of Constitutional Law*, 1(3), 517–536. <https://doi.org/10.22437/limbago.v1i3.15911>
- Parekh, B. (1997). Dilemmas of a Multicultural Theory of Citizenship. *Constellations*, 4(1), 54–62. <https://doi.org/10.1111/1467-8675.00036>
- Rachmawati, D. (2013). *Multicultural Practices in Satya Wacana Christian University*.
- Sajir, Z. (2023). A Post-Secular Approach to Managing Diversity in Liberal Democracies: Exploring the Interplay of Human Rights, Religious Identity, and Inclusive Governance in Western Societies. *Religions*, 14(10), 1325. <https://doi.org/10.3390/rel14101325>
- Sakaranaho, T. (2006). *Religious Freedom, Multiculturalism, Islam: Cross-Reading Finland and Ireland*. Brill. <https://doi.org/10.1163/9789047410669>
- Suparlan, P. (2002). Menuju Masyarakat Indonesia yang Multikultural. *Antropologi Indonesia*, 69, 98–105.
- Sunartono. (2020). *Universitas Islam Indonesia and Inclusive Educational Values*.
- Supardi. (1994). *Sejarah dan Perkembangan Universitas Islam Indonesia*. Universitas Islam Indonesia Press.
- Zulfachry, Z., & Rachmat, Z. (2025). Cultivating Critical Citizenship and Democratic Resilience Among Indonesian Youth: A Participatory Framework for Preventing Violent Extremism. *PUBLICUS: Jurnal Administrasi Publik*, 3(2), 183–200. <https://doi.org/10.30598/publicusvol3iss2p183-200>