

UTILIZATION OF MULTICULTURAL KNOWLEDGE ASSETS IN BUILDING RELIGIOUS MODERATION AT ISLAMIC STATE UNIVERSITY OF DATOKARAMA PALU

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ABSTRACT

This study examines the prominent role of multicultural knowledge assets to be managed and utilized in supporting the success of the religious moderation program in Islamic universities, specifically the State Islamic University of Datokarama Palu. The university was chosen based on its background which focuses on the religious moderation aspect. This study aims to reveal the utilization of multicultural knowledge assets owned by the State Islamic University of Datokarama Palu to build religious moderation. One of the knowledge assets possessed is a multicultural intellectual asset. The method of the study was the qualitative method with a phenomenological approach. The data collection techniques used were interviews and documentation. This study produced several findings, namely; (1) multicultural knowledge does not only come from internal human resources personnel but also the knowledge that is institutional and sourced from external; (2) that multicultural knowledge is relevant to be utilized in the context of building religious moderation based on respect for cultural and religious diversity. However, in several programs, the State Islamic University of Datokarama Palu has not fully utilized the assets of multicultural knowledge. The two seem to be separated from the religious moderation development program. Despite that, both are integral units that need and support each other to build a moderate-academic social life at educational institutions.

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1. Introduction

In various contexts of life, both in social interaction in society and in cooperation between institutions, differences are often seen as a problem in building togetherness, harmony, and synergy in achieving mutual success. In fact, diversity and difference is a very valuable potential/assets/capital for success, if they can be managed properly. Therefore, all forms of various realities must be positioned as assets supporting success, and some experts call this the concept of capital or multicultural assets.¹

In the context of utilizing multicultural assets to achieve the vision and mission of an Islamic university based on religious moderation, the ownership of multicultural assets at the State Islamic University of Datokarama Palu can first be seen from the lecturer and student components. Internally, lecturers have diverse ethnic backgrounds, ranging from the Kaili, Bugis, Mandar, Acehnese, Betawi, Javanese, Sundanese, Arabic, Balinese, Sasak, and Banggai tribes. Likewise, the ethnic background of the students also varies from Kaili, Bugis, Javanese, Sasak, Butonese, Ternate, and Arabic. Ethnic diversity is a valuable asset and can be supported for survival in diversity.

Multicultural knowledge assets are closely related to the religious moderation development program at the State Islamic University of Datokarama Palu. Views and awareness of diversity as an asset began to be explicitly stated in the vision of Datokarama State Islamic University Palu, "Building Moderate Islam Based on Integration of Knowledge, Spirituality and Local Wisdom".² the State Islamic University of Datokarama Palu has confirmed its identity as a campus that promotes the development of moderate Islam. In 2035, this campus is targeted to gain global recognition as a center for the development of moderate Islam in Indonesia.

One of the State Islamic University of Datokarama Palu's contributions to building religious moderation is to become a reference for the community regarding moderate religious attitudes based on multicultural knowledge. This campus is famous for its studies on the Poso conflict, for example. Therefore, the State Islamic University of Datokarama Palu can be a moderate source of understanding to mutually enrich relations between religious communities, especially the people of Central Sulawesi.³

However, in an effort to achieve its vision as a moderate campus, the State Islamic University of Datokarama Palu has not been fully able to take advantage of its multicultural assets, including knowledge assets owned by lecturers, staff, and students. Researchers found various weaknesses, both in the concept of regulations that serve as joint guidelines and in the technical implementation of

¹ Sauqi Futaqi, "Kompetensi Multikultural Untuk Melahirkan Keunggulan Beragam Bagi Lembaga Pendidikan Islam," *TALIM: Jurnal Studi Pendidikan Islam* 1, no. 1 (2018): 1–18.

² <https://iainpalu.ac.id/iain-profile/>

³ Hamka, Interview, 25/8/2022

the program. The formulation of a framework for utilizing multicultural knowledge assets in building religious moderation at the leadership policy level has not yet been realized in writing in an official document format. Likewise, the active role of lecturers and students in academic activities related to programs for utilizing multicultural knowledge assets in the development of religious moderation has not been fully realized.

This condition is illustrated by the minimal content of the curriculum, the formation of work units and programs, as well as the distribution of references to faculties and study programs as well as the weak student activities related to the utilization of multicultural knowledge assets in building religious moderation. In addition, challenges are also seen in the lack of understanding, awareness, and attitude of lecturers, staff, and students in actualizing their multicultural knowledge assets in research and publication activities. Therefore, this study wants to answer the various weaknesses above by finding models and strategies for managing multicultural knowledge assets that support the development of religious moderation at the State Islamic University of Datokarama Palu by involving the entire campus community.

As a campus with a target of global recognition for the development of moderate Islam, the State Islamic University of Datokarama Palu's community realizes the importance of managing and utilizing existing knowledge assets and developing them to the fullest. Therefore, this study aims to find a model for utilizing multicultural knowledge assets supported by leadership policies and campus regulations that can be used as a common guideline, both structurally and culturally so that all academicians play an active role in realizing this vision and mission become a moderate campus in Central Sulawesi.

This research has a fundamental meaning in developing studies related to the use of multicultural knowledge assets in building religious moderation and countering radicalism at educational institutions in Central Sulawesi.⁴ This topic has not been widely studied by researchers. In his study, Chatzkel defines multicultural knowledge assets as material knowledge that can be processed and developed.

In contrast to Chatzkel, Basile sees intellectual capital in three components, namely external capital (community, parents, companies, and other organizations that play a role in schools), internal capital (management processes, curriculum development, and administrative procedures), and internal capital. human (knowledge of lecturers, staff, and students). Multicultural knowledge assets according to Basile are more at the conceptual level regarding their classification, of course, it will be different from this research which emphasizes the practice level of utilizing multicultural knowledge assets in

⁴ Mashuri S, Pettalongi S, Nurdin N, Paozia P, Yusran Y, "Schools Strategies in Countering Religious Radicalism in Post-Conflict Community in Poso Regency Central Sulawesi, Indonesia," *Journal of Humanities and Social Sciences Studies* 4, no. 1 (2022): 09–20, <https://doi.org/10.32996/jhss.2022.4.1.2>.

developing religious moderation at the State Islamic University of Datokarama Palu so that it contributes to the development of religious harmony in Central Sulawesi. An important finding from this research is to reveal the fundamental relationship between the utilization of multicultural knowledge assets and the development of religious moderation in Islamic higher education institutions.

Based on this context, researchers are interested in mapping these multicultural knowledge assets and finding management models and their use in developing religious moderation. In addition, it is important to see how Islamic tertiary institutions can develop moderate campuses based on their multicultural knowledge assets for inter-religious harmony and peace in the context of Central Sulawesi.

Literature Review

The term multicultural assets in multicultural studies is rarely used in academic world, especially Indonesian academics. However, the term ‘asset’ in other studies can be found in concepts such as social assets⁵ and social capital⁶, cultural assets⁷, cultural capital⁸, and others.

The use of the concept of assets and capital is almost the same and is related. It is necessary to clarify the difference between the two. In this case, the researcher is helped by the explanation of Litschka, Markom, and Schunder⁹ when distinguishing between human capital and human assets within the scope of the organization or institution.

Human capital is individual human capabilities offered for potential use by an organization, and the organization cannot own it. Meanwhile, human assets are the conscious and active application of human assets for added value to the organization.¹⁰ From this, it can be understood that if human capital includes all the capabilities possessed by humans, then human assets include the application of these capabilities, which are added value for the organization.

⁵ Hsiao-Chuan Hsia, “From ‘Social Problems’ to ‘Social Assets’: Geopolitics, Discursive Shifts in Children of Southeast Asian Marriage Migrants, and Mother-Child Dyadic Citizenship in Taiwan,” *Citizenship Studies*, 2021, 1–20.

⁶ James S. Coleman, “Social Capital in the Creation of Human Capital,” in *Knowledge and Social Capital*, 2009, 17–42, <https://doi.org/10.1086/228943>; Pierre Bourdieu, “Pierre Bourdieu 1986 - The Forms of Capital,” *Handbook of Theory and Research for the Sociology of Education*, 1986, 241–58.

⁷ Paul K Rooney, “A Cultural Assets Model for School Effectiveness,” *Cambridge Journal of Education* 48, no. 4 (July 2018): 445–59, <https://doi.org/10.1080/0305764X.2017.1356266>; David Lee and Abigail Gilmore, “Mapping Cultural Assets and Evaluating Significance: Theory, Methodology and Practice,” *Cultural Trends* 21, no. 1 (2012): 3–28.

⁸ David Throsby, “Cultural Capital and Sustainability Concepts in the Economics of Cultural Heritage,” in *Economics of Cultural Heritage* (Getty Conservation Institute, 2002), 101–17; Bourdieu, “Pierre Bourdieu 1986 - The Forms of Capital.”

⁹ Michael Litschka, Andreas Markom, and Susanne Schunder, “Measuring and Analysing Intellectual Assets: An Integrative Approach,” *Journal of Intellectual Capital*, 2006.

¹⁰ Litschka, Markom, and Schunder.

Thus, to map multicultural assets, researchers use various theoretical perspectives borrowed from many of the above disciplines, namely intellectual-multicultural assets, socio-multicultural assets, and multicultural cultural assets. These three theoretical perspectives can be summarized into a multicultural asset. Besides the absence of an explicit theory regarding the concept of multicultural assets, the use of the three asset theories is to facilitate mapping.

Intellectual assets are part of multicultural assets because researchers see multicultural knowledge, abilities, and skills as essential assets in multicultural studies. However, to avoid misinterpreting the ancient concept of slavery, one must emphasize Flamholtz's approach that people are not assets or properties. Still, the services people expect to provide to an organization are assets.¹¹

Intellectual capital is an intangible asset related to knowledge, motivation, skills, and others. According to Chatzkel, intellectual capital is material knowledge that assumes these material resources can be processed and developed into an advantage for individuals and organizations.¹²

In the context of educational institutions, Basile sees that intellectual capital includes three main components, namely external capital (such as schools, higher education, the larger school community, parents, companies, and other organizations that play a role in schools), internal capital (process management, curriculum development, and some administrative procedures), and human capital (such as knowledge of lecturers, students, and professional development processes).¹³

In more detail, Litschka, Markom, and Schunder¹⁴ look at intellectual assets, including human, organizational, and codified assets. Human assets include knowledge, skills, motivation, and commitment. Meanwhile, organizational assets have structure, strategy, policies, and decision-making processes. Finally, codified assets can be in the form of Intellectual Property Rights (IPR), Patents, and others.¹⁵

All forms of intellectual assets can be interpreted as the capacity of educational institutions, including curricula, scientific works, availability of references, and so on, which become the knowledge infrastructure of higher education institutions. Meanwhile, relational capital relates to knowledge gained through relationships with various parties outside the organization. This is almost the same as social networks, but relational capital is more oriented toward acquiring knowledge.

¹¹ Eric Flamholtz, "Corporate Culture and the Bottom Line," *European Management Journal* 19, no. 3 (2001): 268–75.

¹² Jay L Chatzkel, *Knowledge Capital: How Knowledge-Based Enterprises Really Get Built* (Oxford University Press, 2003).

¹³ Basile, 2010: 1-2

¹⁴ Litschka, Markom, and Schunder, "Measuring and Analysing Intellectual Assets: An Integrative Approach."

¹⁵ Litschka, Markom, and Schunder.

Managing Diversity

The study by Zembylas and Iasonos describes managing diversity as an approach that views multiculturalism based on efforts to maximize individual potential. This potential is able to recognize and use multiculturalism as an added value (valuable asset) in education provision. The aim is to accommodate differences through the celebration of the practice of diversity, multiculturalism, and heterogeneity. The discourse on leadership to multiculturalism and diversity can be grouped into two main approaches.¹⁶

In the managing diversity approach, the diversity contained in an educational institution is considered an asset or capital that must be managed. Therefore, first of all, a leader must be able to recognize each of the various characteristics and manage them so that harmony and various advantages can be created. Management of diversity allows educational institutions to produce variations in achievement, given the existence of diverse individuals.

Shen et al.,¹⁷ analyzed using a human resource approach in managing diversity. According to him, managing human diversity in an organization is related to three things: recruitment and selection, training and development, and performance appraisal. While in practice, three levels can be done: strategic, tactical, and operational.

Religious Moderation

The academic study of religious moderation is still relatively new. Azra studies began to develop in the early 21st century with the emergence of several thinkers who studied the concept, such as Muhammad Rasyid Rida, Muhammad al-Madani, Yusuf Qardhawi, and Wahbah al-Zuhayli.¹⁸ In the development of studies in Indonesia, Islamic moderation is believed to be a style of religious thought and attitude that is not only relevant to the Indonesian context but also displays identity¹⁹ and the true nature of Islam.²⁰

Moderation of Islam (*wasathiyah*) in the academic world is studied from various scientific perspectives. Many scientists in various fields, such as language, socio-politics, Islamic development, socio-religion, and Islamic education, have also conducted similar studies. From the semantic aspect, al-Salabi identifies the meaning of *wasathiyah* in many meanings, namely: between two ends; *baina* (between); chosen, especially, best; *al-'adl* or fair; and something

¹⁶ Michalinos Zembylas and Sotiroula Iasonos, "Leadership Styles and Multicultural Education Approaches: An Exploration of Their Relationship," *International Journal of Leadership in Education* 13, no. 2 (2010): 163–83, <https://doi.org/10.1080/13603120903386969>.

¹⁷ Shen et al, "Managing Diversity through Human Resource Management: An International Perspective and Conceptual Framework," *International Journal of Human Resource Management* 20, no. 2 (2009): 235–251.

¹⁸ Azyumardi Azra, "Islam Indonesia Inklusif vs Eksklusif: Dinamika Keberagaman Umat Muslimin," *Makalah Pengajian Ramadhan PP. Muhammadiyah. Kampus Universitas Muhammadiyah Jakarta*, 2017.

¹⁹ Hasan, 2016: 63

²⁰ Share, 2017: 130

that is between the good (*jayyid*) and the bad (*radi'*).²¹ Qardhawi analyzes *wasathiyah* broadly, such as *istiqamah*, elected, best, fair, strength, security, and unity.²² Kamali calls the term *wasathiyah* the opposite of *tatarruf*, which denotes exaggeration, radicalism, a tendency towards the periphery, and extremism.²³

Judging from the characteristics of the study, Hilmy identified religious moderation into several uses, including; (1) non-violent ideology; (2) the adoption of modernity and several discourses in it, such as science and technology, human rights, and democracy; (3) using rationality in thinking; 4) contextualization of Islamic teachings, and; 5) openness to intellectual work (*Ijtihad*). These five characteristics can be developed along with progress in religious moderation.²⁴

The Ministry of Religious Affair tries to simplify the understanding of religious moderation by defining religious moderation as a perspective, attitude, and behavior that always takes the middle way, acts fairly, is not extreme in religion and balances the behavior of one's religion and respect for the practice of other religions.²⁵

To develop aspects of religious moderation in life, the Ministry of Religious Affair launched the title Implementation of religious moderation in Islamic education. The book explains and identifies at least four aspects of religious moderation: religious moderation on the main points of Islamic teachings, in Muslim relations, in inter-religious relations, and the state.²⁶ Furthermore, religious moderation in society 5.0 is a way of togetherness to protect Indonesia²⁷ and it can be also studied in relation to local culture when viewed from the development of research studies.²⁸

The various studies on the conceptualization and operation of religious moderation above can be clarified by looking at several components, as shown

²¹ al-Salabi, 2001; Futaqi, 2018

²² Yusuf Qardhawi, "Al-Kalimat Fi Al-Wasathiyah Al-Islamiyah Wa Ma'alimaha," *Cairo: Dar Al-Shuruq*, 2011.

²³ Kamali, 2015: 9

²⁴ Masdar Hilmy, "Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam* 7, no. 1 (2013): 24–48.

²⁵ Center for Research and Development and Training of the Ministry of Religious Affair, 2019: 17-18

²⁶ Aceng Abdul Aziz et al., *Implementasi Moderasi Beragama Dalam Pendidikan Islam*, ed. Papay Supriatna, Alip Nuryanto, and Saepullah (Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia Bekerjasama dengan Lembaga Daulat Bangsa, 2019).

²⁷ Sulaiman, "Moderation Religion in the Era Society 5.0 and Multicultural Society: Studies Based on Legal, Religious, and Social Reviews," *Linguistics and Culture Review*, 6(S5), 180-193 6, no. 55 (2022): 180–93.

²⁸ Sauqi Futaqi and Saepudin Mashuri, "RELIGIOUS MODERATION CYBER: SEBUAH STRATEGI PENGARUSUTAMAAN MELALUI LITERASI MEDIA BARU," *Tatar Pasundan: Jurnal Diklat Keagamaan* 15, no. 2 (2021): 182–95.

in table 1, religious moderation can be understood at least from the aspect of moderation indicators, values, thought patterns, and studies' development.

Table 1. Characteristics of Religious Moderation²⁹

Religious Moderation	Characteristics
Moderation Indicator	National Commitment Tolerance Anti-Radicalism and Violence Accommodating to Local Culture Respect for minorities
Moderation Values	Tolerant Inclusive Fair <i>Tawazun</i> <i>Ta'awun</i> Unity Peace
Moderate Thought	Thinking rationally Open to the development of science Use of <i>Ijtihad</i> Contextual
The Development of Religious Moderation Studies	Religious Moderation on the Fundamentals of Islamic Teachings Religious moderation in Muslim relations Religious moderation in interfaith relations Religious Moderation to Local Culture Religious Moderation in the State Moderation of Religion to contemporary issues such as Democracy, Human Rights, Gender, Ecology, and others.

METHOD

This research was conducted at the State Islamic University of Datokarama Palu, focusing on mapping, managing, and utilizing multicultural knowledge assets. Using a qualitative method with a phenomenological approach, researchers will explore knowledge assets from individual sources (lecturers and students), institutional knowledge, and relationships.

Researchers conducted interviews, observations, and document reviews to explore multicultural knowledge assets. The primary source of interviewees were the campus' leaders, deans, lecturers, heads of libraries, heads of moderation houses, heads of institution quality assurance (LPM), and students. The total interviewees is eight lecturers (lecturers and education staffs) and ten students. Researchers explore data from multicultural literature, lecturers' multicultural competence, and forms of multicultural knowledge that are assets of the State Islamic University of Datokarama Palu. To strengthen the data, curriculum

²⁹ Adaptation from Futaqi & Mashuri, 2021

documents, strategic plans, and multicultural reference collections are also explored further.

The data on the multicultural knowledge assets were developed to extract information from the management side, both at the strategic, tactical, and operational levels. In terms of utilizing these assets, researchers are looking for relevant evidence, such as training and seminars conducted by the State Islamic University of Datokarama Palu concerning the development of religious moderation as examples of using knowledge assets. The analysis process is also carried out by checking various data from various existing data sources.

RESULT AND DISCUSSION

The State Islamic University of Datokarama Palu's Multicultural Knowledge Assets

Intellectual assets are the amount of knowledge that is owned and can be used by the owner. Meanwhile, multicultural intellectual assets are ownership of such knowledge related to multiculturalism. Therefore, these multicultural assets become a collection and capital for the State Islamic University of Datokarama Palu in enriching scientific treasures on the one hand, as well as understanding diversity on the other. As an asset, this multicultural knowledge can be utilized for the organization's benefit. In this view, diversity is not a problem but a valuable asset and beneficial for the State Islamic University of Datokarama Palu.

The State Islamic University of Datokarama Palu also owns multicultural knowledge assets. This knowledge is mainly owned by lecturers and becomes a valuable asset for the institution. The knowledge possessed is not only sourced from personal lecturers, but also institutional knowledge and knowledge sourced from external relations and cooperation. As a form of ownership of these assets, on October 9, 2021, several lecturers through the research institution and community service conducted training and fostering religious moderation in Kalawara Village, Gubasa, Sigi. This activity aims to improve the quality of peace in Sigi, Central Sulawesi.

In addition to the knowledge possessed by the lecturers, multicultural knowledge is also developed through multicultural Islamic education courses. Of course, this course is supported by several reference sources, such as books, dictionaries, journals, and columns of mass media articles with a multicultural perspective. All of this assets are available and provided by the State Islamic University of Datokarama Palu library, both in printed and non-printed forms.

Multicultural knowledge assets in physical form can be identified through the ownership of reading sources or references owned by the State Islamic University of Datokarama Palu. Because as an owned resource, this knowledge is a form of institutional knowledge and is structural.

There are lots of books on multiculturalism and religious moderation here. We are also ordering related books, not only printed but also e-books, so that they can be accessed directly or through digital libraries. So not only offer multicultural books, but we also include multi-religious books.³⁰

The availability of multicultural references that the State Islamic University of Datokarama Palu physically owns can be used by students to access multicultural knowledge. These knowledge assets are the initial capital for understanding all forms of diversity. Although multicultural knowledge sources can be accessed from various internet sources in the digital era, the availability of knowledge sources is internally owned by the State Islamic University of Datokarama Palu, especially in the library. This act is a form of the institution's seriousness in providing services regarding accessing and obtaining multicultural knowledge.

Aside from being a form of service, the availability of multicultural knowledge sources makes it easier for students to access them. For students, the library is the first place to go when doing assignments, especially course and final assignments. The University Library also shows how strong the university is as a reflection for scientific development, especially in the multicultural field.

The availability of multicultural knowledge sources also shows the role of library managers in identifying sources of knowledge otherwise. Based on the explanation from the chairperson of the library book input, the books were first selected to prevent any possible entry of content containing the teachings of monoculturalism and radicalism.

We also sort. Of all the books that we input, we select. We are disciplined. We also select if there are books that support radicalism we will evaluate. Every year we always procure books. And every year, there must be books related to multiculturalism and religious moderation.³¹

The book selection process becomes an important agenda before students access the knowledge. Errors in evaluating books can boomerang for universities because they can lead to misunderstandings. This process is not meant to limit academic freedom. Still, instead, there is a need for prevention efforts to provide a more open scientific perspective because the knowledge they access reflects inclusiveness.

For thesis, we directed to back up cultural aspects. What kind of wisdom model, (how) the content of wisdom values are connected with Islamic values. After review appears. Family values, Unity value, (and) Brotherhood. This content has existed for a long time in local wisdom.³²

³⁰ Abdurasyid Masulili, Interview, 12/7/2022.

³¹ Rifai, Interview, 15/7/2022.

³² Hamlan, Interview, 18/8/2022.

The integration of local wisdom and religion is a very relevant model in the context of a diverse society. In addition to preventing people from being uprooted from their cultural roots, this integration is a form of affirmation of the harmony between religion and culture. This will strengthen the legitimacy of religion and culture so that the two are not at odds with each other.

The harmonization of religion and culture is also emphasized in several courses that are designed for this problem.

Some courses contain these contents. If it is in S1 (bachelor) it is not visible yet. For multicultural masters and doctoral degrees, religious moderation has become a hallmark. The students that I coach (as their supervisor), I always direct. The character is multicultural. Indeed, there may be other courses in Moderate Islam. But moderate Islam is a small part of a big concept called multiculturalism.³³

This explanation shows that structurally the State Islamic University of Datokarama Palu has multicultural knowledge that is institutionalized and used as a course. The establishment of Masters and Doctoral Degrees, especially Islamic Religious Education study programs, has made multiculturalism the main characteristic. The identifier also emphasizes academic openness and freedom to open up various scientific perspectives and insights. The hope is that students have an inclusive attitude and are not easily trapped in black-and-white justifications.

Table 2. Multicultural Knowledge Assets at State Islamic University of Datokarama Palu

No	Knowledge Asset Form	Source of Knowledge	Explanation
1	Individual Knowledge	Lecturer	- Lecturer's knowledge - Lecturer's writing about multicultural
		Education Personnel	- Personal knowledge
		Student	- Student cultural knowledge - Student's academic work on multicultural
2	Structural Knowledge	Multicultural Books at the Library of State Islamic University of Datokarama Palu	Procurement of multicultural books
		Multicultural Journal Articles collected by the State Islamic University of Datokarama Palu	Become a collection and be produced by the institution
		Religious moderation policy	Become a knowledge-controlled institution
		The vision of multiculturalism	vision becomes a

³³ Lukman Thahir, Interview, 23/7/2022.

		and religious moderation		multicultural statement for the institution
3	Relational Knowledge	Interfaith Community		Obtained through dialogue, seminars, and interfaith encounters
		Indigenous Community		Obtained through dialogue, socialization, and joint social work.
		Cross-Cultural Community	Social	Obtained through socialization
		Multicultural Experts		Obtained through lectures, seminars, and others.

Table 2 above shows the diversity of knowledge possessed by the State Islamic University of Datokarama Palu. If classified, the knowledge comes from personal knowledge, structural/ institutionalized knowledge, and knowledge obtained through relationships or cooperation. Of the three, the multicultural knowledge acquired and possessed simultaneously has become a separate asset for this University.

These multicultural knowledge assets are often not recognized as valuable for some academics. This knowledge runs as it is without being managed and developed more optimally. The mapping of multicultural knowledge can at least be an illustration of the State Islamic University of Datokarama Palu on the ownership of multicultural knowledge.

Management of Multicultural Knowledge Assets at the State Islamic University of Datokarama Palu

Internally, it has been explained previously that the State Islamic University of Datokarama Palu not only has multicultural intellectual assets but also multicultural social and cultural assets. However, these assets need to be managed with the right arrangement system. For example, if the State Islamic University of Datokarama Palu already has ethnic diversity, gender, and regional origins that each lecturer and student owns, then the university leadership needs to implement a leadership system accommodating to any diversity.

This is inherently applied in daily life in universities, but managing internal diversity with a high level of diversity requires a flexible strategy. This strategy needs to be developed jointly and especially considered by leaders.

We have to consolidate internally. Open dialogue spaces. Because of the difference. We need to develop, for example, how to respond to the veil and others. I do not put forward a legal approach. But more to the academic approach by building awareness and understanding. Moderation is not promoting uniformity but respecting differences.³⁴

³⁴ Hamka, Interview, 25/8/2022.

In addition to internal consolidation, the need to access various assets of internal diversity also requires separate management. This access can at least be through the procurement of multicultural materials in the library. Not only the library manager but also the entire academic community. Every three months, we guide how to access books related to religious moderation, multiculturalism, cultural diversity. In the process of utilization is not optimal. Maybe later it is necessary to prepare further how to reproduce multicultural books. With easy access, libraries can provide multicultural books.³⁵

Thus, managing internal diversity requires a strategic strategy through vision and policy statements. The policy strategy for managing multicultural assets at the State Islamic University of Datokarama Palu is also realized through policies. In the early days of establishing the PAI (Islamic Education) Study Program in the postgraduate environment, this campus emphasized that multicultural character was the main characteristic. Therefore, multicultural material content must also be included in the curriculum structure. Several other policies include the inclusion of religious moderation material for new students. The hope is that before getting acquainted with wider campus life, students need to have a moderate religious foundation so that various radical schools of thought do not easily tempt them during their process of becoming students.

Policy, among others. Multicultural character. The beginning of the establishment of PAI was characterized by multiculturalism as a compulsory subject. Here moderation by the Chancellor is included in the compulsory curriculum. It is mandatory material for new students. It is also compulsory for Ma'had Aly students.³⁶

Thahir, experts of multiculturalism and counter radicalism, said the same thing, but he suggested that the policy should target lecturers and students and how the leadership implemented reflects diversity.

Actually, in terms of leadership, this has not been the focus. It has not been used as an orientation. When placing officials, it reaches the lowest level. It was chosen based on competence. Does not reflect diversity considerations. Maybe it should be a consideration. Not only the cognitive aspect but the cultural aspect. If it is not managed, it can become jealousy. It is the same with this that our officials manage women. There is no bias yet. Suppose there is a policy of 30% in the country. We do not have a policy yet.³⁷

³⁵ Rifai, Interview, 15/7/2022.

³⁶ Hamka, Interview, 25/8/2022.

³⁷ Lukman Thahir, Interview, 23/7/2022.

In addition to strategic management, the management also requires a tactical strategy and can be a guide for the academic community. However, an operational strategy is also needed to make it easier for the community to practice every activity that supports the big vision as a moderate campus.

In addition to managing internal assets, the State Islamic University of Datokarama Palu also manages assets sourced from external sources. External assets are owned by the State Islamic University of Datokarama Palu and sourced from external sources. This asset is related to the Cooperation that has been built by the State Islamic University of Datokarama Palu, and basically, it is just a matter of managing how these assets are utilized optimally. In several previous explanations, the management of external assets is limited to cooperation in higher education activities, both as a form of realization for education, such as seminars and dialogues, as well as forms of research and community service.

Some things that are also important to pay attention to how the State Islamic University of Datokarama Palu can manage external diversity. In addition to maintaining cooperation, the State Islamic University of Datokarama Palu is also required to manage external variety into a shared wealth and advantage.

In several activities that have been carried out, openness to diversity outside the institution has indeed been seen, such as involving and presenting interfaith and customary communities in dialogue on campus. Still, external diversity also concerns gender, disability, and others. So, what is essential is the work that is no less important is how diversity can be an asset for all communities. The State Islamic University of Datokarama Palu contributes to managing it.

4.2.1. Making Multiculturalism a Shared Vision

More than just managerial, multiculturalism has become a shared vision for the State Islamic University of Datokarama Palu. The vision is to develop moderate Islamic studies integrating knowledge, spirituality, and local wisdom. The slogan reflects moderation, namely a moderate Islamic campus, promoting the integration of science and Islam.

We are indeed made up of various ethnic groups. This is a miniature of Indonesia, from various backgrounds of thought. There are NU, Muhammadiyah, Alkhairaat. But, so far, we have been able to manage in one vision. All of these. One form of... leadership initiated and wrote a book, the version of the State Islamic University of Datokarama Palu. And involve all diversity.³⁸

³⁸ Hamka, Interview, 25/8/2022.

The multiculturalism movement, or more specifically moderate Islam, as a shared vision is a picture that must explicitly be an attitude, knowledge, and behavior that reflects religious moderation. This vision becomes the central umbrella that all academic and non-academic activities must be based on the characteristics of moderate Islam.

4.3 Utilization of Multicultural Knowledge Assets in Building Religious Moderation

Based on the initial mapping, many multicultural assets still need to be utilized. For example, regarding ethnic diversity, the State Islamic University of Datokarama Palu needs to recognize and document each ethnicity's various perspectives of local wisdom. This will increase the knowledge capital that other universities do not own.

Strategies to utilize multicultural assets. We have to consolidate internally. Open dialogue spaces. Because of the difference. We need to develop how to deal with the veil, for example, and others. I do not put forward a legal approach. But more to the academic approach, by building awareness and understanding. Moderation is not promoting uniformity but respecting differences.³⁹

The strategy for utilizing multicultural knowledge assets at the State Islamic University of Datokarama Palu is first directed to internal consolidation. Internally they must have the same vision in appreciating every multicultural asset. No matter how significant these assets are, multicultural assets must be maintained and utilized as a reference in developing religious moderation.

We have not even concentrated much on Lecturers. So far, we are more focused on students. Do not think that all lecturers are moderate. As a result, we do not pay attention to them. So it is also necessary to provide an understanding of religious moderation at the lecturer level, because here they come from PTKI graduates and several public universities.⁴⁰

Hamka's statement is interesting. It shows that for some point people tend to forget one thing because losing concentration on one thing. So far, the target of religious moderation is more concentrated on students as learners but forgets that lecturers need to be positioned as learners. Although lecturers are not the only source of learning for students, lecturers' understanding of religious moderation must be completed first before providing a learning experience in the context of religious life.

³⁹ Hamka, Interview, 25/8/2022.

⁴⁰ Hamka, Interview, 25/8/2022.

I think it is also important to provide training, workshops, and dialogues to students and to all lecturers and education staff. Because not all lecturers and education staff have such thoughts and understanding, some know, but do not understand how religious moderation is. It is hoped that they will not only understand but also practice it in their daily behavior, both on campus and in the community because they are part of our reflection.⁴¹

In the context of educational institutions, there is often a misunderstanding that the moral responsibility of students is more borne by teachers or lecturers with religious and scientific backgrounds. This understanding, of course, needs to be straightened out. Besides being an academic community that should share the moral responsibility of students, non-religious lecturers are equally responsible for their religious understanding and become a reflection for their students' religious understanding. This is logical because lecturers outside of religious scholarship also carry out their personal and thought roles as followers of religion. As followers of religion, they must also completely understand their thoughts and morals of religion amid religious people in the context of institutions.

The contribution of the State Islamic University of Datokarama Palu becomes a reference for people related to religious attitudes. Contribution, we are famous for the Poso conflict, for example. Therefore, the State Islamic University of Datokarama Palu can be a source of moderate understanding so that it can (give more) color the people in the Poso community.⁴²

The State Islamic University of Datokarama Palu, the only state religious university in Central Sulawesi, bears a difficult responsibility. This responsibility not only produces moderate graduates, but also has to make a real contribution to society, especially religious people.

All multicultural assets owned by the State Islamic University of Datokarama Palu are actually implicitly related to the religious moderation development program. However, if made explicit, at first glance all these assets are not related, but basically the religious moderation program is part of the utilization of existing multicultural assets. In addition, moderate Islam has become the main slogan for the State Islamic University of Datokarama Palu, namely the Moderate Islamic Campus, Carrying the Integration of Science and Islam.

⁴¹ Ismail Pangeran, Interview, 20/8/2022.

⁴² Hamka, Interview, 25/8/2022.

First, our institution's DNA is moderate Islam. What is needed is the utilization of all multicultural assets. It has utility not only inside but also outside. Beyond this there is an indication of whether this institution is useful in terms of diversity for the people outside... As my research, the big threat here (the surrounding community) is ethnic issues. This becomes lighter. This needs to be managed properly. LPPM, for example, needs to have a policy regarding diversity outside.⁴³

In the explanation, the State Islamic University of Datokarama Palu concentrates on internal diversity and how it develops its role in a diverse society. On several occasions, the State Islamic University of Datokarama Palu has tried to disseminate information to the community several times. For example, the State Islamic University of Datokarama Palu introduced religious moderation to non-Muslim students from various universities in the city by holding a Seminar on Religious Moderation with the theme "The Concept and Implementation of Religious Moderation in Realizing a Harmonious Community Order Under the Frame of Unity in Diversity," which was held on Monday, 25/7/2022. The event presented students from the Hindu Dharma Sentana High School, Central Sulawesi.⁴⁴

In other activities, the campus also made efforts to introduce the concept of religious moderation through training activities on the role of mosques as centers of religious moderation education carried out by the Institute for Research and Community Service. The Remote Indigenous Community of Salena, Buluri Village, and communities on the outskirts of Palu City were the targets of planting socialization and introducing the concept of religious moderation.⁴⁵ The socialization of religious moderation is not only carried out in Indonesia but also abroad. In September 2022, one of the students carried out Community Service for a month in Texas, America.⁴⁶

Some of these activities are a form of taking the role of the university concerning building religious moderation in society.

I think it's very important. At our campus, all matters, from a personal and institutional perspective, must reflect religious moderation. Lecturers must reflect attitudes and understanding. We have ethnic diversity and cultural diversity. We understand... the strategy of openness. Build

⁴³ Lukan Thahir, Interview, 23/7/2022.

⁴⁴<https://sulteng.antaranews.com/berita/252557/uin-palu-kenalkan-moderasi-beragama-kepada-mahasiswa-non-muslim>.

⁴⁵<https://uindatokarama.ac.id/blog/2021/12/11/uin-palu-gencar-socialization-moderation-beragama-perkuat-kerukunan-2/>

⁴⁶<https://kailipost.com/2022/08/mahasiswa-uin-datokarama-palu-pkm-di-texas-america-apa-namanya.html>

attitudes and mentality to get used to giving attitudes that reflect religious moderation. We are umbrellas. I plan to collect interfaith figures. The State Islamic University of Datokarama Palu must be the foremost locomotive in religious moderation in Central Sulawesi. Become the main sponsor.⁴⁷

Great ideals affirming their role for society and the people need to be realized practically. It is not just the accumulation of multicultural knowledge. The State Islamic University of Datokarama Palu, especially its lecturers and students, must become a reflection for the community in building multicultural and moderate religious attitudes.

2. Discussion

Intellectual assets are part of multicultural assets because researchers see multicultural knowledge, abilities, and skills as essential in multicultural studies. To avoid misinterpreting the ancient concept of slavery, we must emphasize Flamholtz's approach, that people are not assets. Still, the services that people are expected to provide to an organization are assets.⁴⁸

Intellectual capital is an intangible asset related to knowledge, motivation, skills, and others. According to Chatzkel, intellectual capital is material knowledge that assumes these material resources can be processed and developed into an advantage for individuals and organizations.⁴⁹

In educational institutions, Basile sees that intellectual capital includes three main components: external capital (such as schools, higher education, the larger school community, parents, companies, and other organizations that play a role in schools), internal capital (process management, curriculum development, and some administrative procedures), and human capital (such as knowledge of lecturers, students, and the process of professional development).⁵⁰

In more detail, Litschka, Markom, and Schunder look at intellectual assets, including human, organizational, and codified assets. Human assets include knowledge, skills, motivation, and commitment. Meanwhile, organizational assets include structure, strategy, policies, and decision-making processes. Finally, codified assets can be in the form of Intellectual Property Rights (IPR), Patents, and others.⁵¹

All forms of intellectual assets can be interpreted as the capacity of educational institutions, including curricula, scientific works, availability of

⁴⁷ Ismail Pangeran, Interview, 20/8/2022

⁴⁸ Flamholtz, "Corporate Culture and the Bottom Line."

⁴⁹ Chatzkel, *Knowledge Capital: How Knowledge-Based Enterprises Really Get Built*.

⁵⁰ Basile, 2010: 1-2

⁵¹ Litschka, Markom, and Schunder, "Measuring and Analysing Intellectual Assets: An Integrative Approach."

references, and so on, which become the knowledge infrastructure of higher education institutions. Meanwhile, relational capital relates to knowledge gained through relationships with various parties outside the organization. This is almost the same as social networks, but relational capital is more oriented toward acquiring knowledge.

Some of these multicultural, intellectual capitals can be analyzed using the five types of knowledge proposed by James A. Banks, namely 1) personal/cultural knowledge; (2) popular knowledge; (3) mainstream academic knowledge; (4) transformative academic knowledge; and (5) pedagogical knowledge.⁵² Personal knowledge is concepts, ideas, and interpretations obtained by students from personal experience at home, family, and their regional culture.⁵³ At the State Islamic University of Datokarama Palu, each lecturer and student has a diverse background in terms of language, tradition, socio-economic background, and regional origins. They cannot be separated from the culture brought by home, family, and region; what they bring is considered their knowledge.

Popular knowledge consists of facts, interpretations, and beliefs that are institutionalized in films, videos, DVDs, CDs, and other forms of mass media.⁵⁴ At the State Islamic University of Datokarama Palu, this popular knowledge occurs in the daily activities of lecturers and students. This knowledge is also institutionalized by making several videos about multicultural issues. In addition to videos, this popular knowledge is also obtained through several shows and content published on the University's website.

Mainstream academic knowledge consists of concepts, paradigms, theories, and explanations, which are traditional and well-established behavioral and social sciences knowledge. Mainstream academic knowledge, like the other forms of knowledge discussed, is not static, but dynamic, complex, and changing.⁵⁵ Higher education cannot be separated from mainstream academic knowledge. The reading materials and references determined by the lecturer in the semester learning plan are one of the mainstream types of academic knowledge. However, related to multicultural knowledge, universities do not only access the availability of references in the library but also other printed and electronic sources.

Transformative academic knowledge consists of concepts, paradigms, themes, and explanations that challenge mainstream academic knowledge and extend historical and literary canons. Transformative academic knowledge challenges some of the key assumptions mainstream scholars make about the

⁵² J. A. Banks, "The Canon Debate, Knowledge Construction, and Multicultural Education," *Educational Researcher* 22, no. 5 (1993): 4-14, <https://doi.org/10.3102/0013189X022005004>.

⁵³ Banks.

⁵⁴ Banks.

⁵⁵ Banks.

nature of knowledge. Transformative and mainstream academic knowledge is based on differing epistemological assumptions about the nature of knowledge, the influence of human interests and values on the construction of knowledge, and the purpose of knowledge.⁵⁶

This knowledge is obvious in the context of forming a shared vision. This university often uses transformative terms because of the reading background and movement that the lecturers are interested in. Several discussion themes show the existence of a higher education transformation movement, especially in scientific methodology. This need is to provide the impetus for higher education in giving birth to social transformation. In fact, in viewing multicultural education, Islamic boarding schools or *pesantren* also see it as a transformational movement.

This role is a logical consequence of the existence of Islamic boarding schools as a strategic component in shaping community members' awareness. *Pesantren* is one of the social institutions that move to give birth to the next generation. Therefore, it is very appropriate that multicultural education wants to contribute to laying the foundations of multicultural awareness in a multicultural society.

As stated by Gorski, this transformative role is in line with the roots that multicultural education is a progressive approach to transform education which is holistic criticize and response to discriminatory policies and practices in education.⁵⁷ It is based on ideals of social justice, equality in education, critical pedagogy, and a strong dedication to providing an educational experience. By doing these, all students can reach their full potential as learners and as conscious and active social beings, locally, nationally, and globally. Multicultural education recognizes that educational institutions are very important to lay the foundation for the transformation of society and the elimination all of injustice that occur in people's social life.

Transformative multicultural education does not assume that transformative knowledge and approaches can easily replace canonized structures and processes. On the contrary, when transformative academic knowledge is introduced, it generally experiences anxiety in practice with the mainstream knowledge that becomes the status quo. Thus, the purpose of multicultural education is nothing but to influence social change. This goal is in line with the mission of Islam as a transformative religion⁵⁸, namely changing from the dark to the light (*min adz-dzulumati ila an-nur*), from the exclusive to the inclusive.

⁵⁶ Banks.

⁵⁷ Paul C Gorski, "The Challenge of Defining Multicultural Education," *Tersedia [Online] Juga Di Http://Www. Edchange. Org/Multicultural/Initial. Html [Diakses Pada Tanggal 10 Desember 2020]*, 2010.

⁵⁸ Kuntowijoyo, "Interpretasi Untuk Aksi," *Bandung: Mizan*, 2008.

Pedagogical knowledge consists of facts, concepts, and generalizations presented in textbooks, teacher guides, and other media designed for teaching. Pedagogical knowledge also mediates and interprets information in teaching materials and resources.⁵⁹

The pedagogical knowledge at the State Islamic University of Datokarama Palu can be seen in the use of subject references which are the primary references in learning. However, from this pedagogical knowledge, there is no specific material related to multicultural education in undergraduate and, more specifically, on religious moderation material.

Shen et al. analyzed using a human resource approach in managing diversity. According to the researchers, managing human diversity in an organization is related to three things: recruitment and selection, training and development, and performance appraisal. While in practice, three levels can be done: strategic, tactical, and operational.⁶⁰ At the strategic level, the policy of religious moderation has become a university policy. At the tactical level, several moderation development units have been formed and produced activities related to Islamic values of diversity and moderation at the operational level,

The study of Zembylas and Loizos explains the managing diversity approach as an approach that views multiculturalism based on efforts to maximize the individual potential to recognize and use multiculturalism as an added value in the provision of education. The aim is to accommodate differences by celebrating diversity, multiculturalism, and heterogeneity.⁶¹

In the managing diversity approach, the diversity contained in an educational institution is considered an asset/capital that must be managed. Therefore, first of all, a leader must be able to recognize each of the various characteristics and manage them so that harmony and various advantages can be created. Management of diversity allows educational institutions to produce variations in achievement, given the existence of diverse individuals.

CONCLUSION

Mapping multicultural knowledge assets in higher education institutions need to be seen from every source of knowledge and human resources. Multicultural knowledge is seen not only from the human side, but also policies, curriculum development, pedagogical knowledge, and others that intersect with multiculturalism.

⁵⁹ Banks, "The Canon Debate, Knowledge Construction, and Multicultural Education."

⁶⁰ Shen et al., 2009

⁶¹ Michalinos Zembylas and Loizos Loukaidis, "Affective Practices, Difficult Histories and Peace Education: An Analysis of Teachers' Affective Dilemmas in Ethnically Divided Cyprus," *Teaching and Teacher Education* 97 (2021): 103225, <https://doi.org/https://doi.org/10.1016/j.tate.2020.103225>; Zembylas and Iasonos, "Leadership Styles and Multicultural Education Approaches: An Exploration of Their Relationship."

In principle, university multicultural knowledge assets need to be developed and utilized as much as possible. This is because not everyone realizes that they actually contain very valuable assets internally. On the other hand, multicultural knowledge is not limited to people within the organization's scope but also needs to be open to all communities. As a university with a vision of a moderate Islamic campus, multicultural knowledge assets must be considered an asset. Some of these assets must be managed at the strategic, tactical, and operational levels.

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