

# Implementation of Multicultural Values Through Religious Program at Integrated Islamic Junior High Schools in Palembang City

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## ABSTRACT

This study examines how multicultural values are implemented in the curriculum and activities at SMP IT in Palembang City, identifying the supporting and inhibiting factors. This type of research is qualitative with a descriptive approach. Data collection uses interview techniques, participant observation, and documentation studies. Data analysis uses the process of data collection, data reduction, data presentation, and verification or drawing conclusions. This research found that implementing multicultural values at SMP IT in Palembang City by implementing religious moderation as early as possible can be implemented in the school environment such as the values of *tawassuth*, *tawazun*, *i'tidal*, *tasamuh*, *musawah*, and *shura*. The implementation of multicultural values through religious activity programs at SMP IT in Palembang City needs to be evaluated with the aim of finding out to what extent the religious activity program can be according to plan and if necessary, revisions or innovations will be made so that the goals achieved are more effective.

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## 1. INTRODUCTION

Indonesia is one of the largest countries in the world with a variety of customs and various races, ethnicities, religions, languages. Ethnicity and culture, valued as national treasures, reflect the natural diversity ordained in the concept of Sunnatullah. This statement highlights various problems that are often faced by the Indonesian people as a result of existing diversity. Corruption, collusion, nepotism, thuggery, political feuds, poverty, violence, separatism, environmental destruction, and the loss of a sense of humanity to always respect the rights of others are some real examples of the impact of multiculturalism.

The idea of multiculturalism is relatively new when compared to the concepts of plurality and diversity. Plurality refers to the existence of many different groups or entities in an environment or society. Meanwhile, diversity refers to the variations or differences that exist between members of a group or society. According to Ramedlon et al (2021), It wasn't until around the 1970s that the multicultural movement emerged, first in Canada and Australia, then in the United States, England, Germany and others. Because the issue is relatively new, there is still little discussion about it.

Moreover, those who specifically look at the compatibility between religion or Islam specifically and the idea of multiculturalism. Generally, the idea of multiculturalism is closely related to educational issues. In Indonesia itself, writings about multiculturalism have begun to spread in recent years with this issue often being raised as a research theme contested by various universities in research grants by government institutions, which see the importance of this idea in the context of the life of the Indonesian nation and state. very multicultural and also multireligious (Fauzi, 2023).

Indonesia's cultural diversity is supported by around 300 ethnic groups, 200 regional languages and thousands of cultural aspirations (Akhmad, 2020). So the process of inter-ethnic interaction in this unitary state must be accompanied by high tolerance for the existence of other cultures. This tolerance will later be used in the cultural adaptation process as a wise and conflict-free output, so that we know the wise expression "where the earth stands." there the sky is upheld." Historically, awareness of the reality of diversity, especially religious diversity, has been demonstrated legally and officially by the Founding Fathers by incorporating pluralistic religious values into the expression of Pancasila and the 1945 Constitution. Likewise, different types of culture are identified in the motto "Bhinneka Tunggal Ika". All of this shows an understanding of multiculturalism among the founding fathers of the country. In fact, socio-culturally, Indonesia is a prototype of an ideal pluralistic society (Novianti et al., 2023).

The importance of the issue of multiculturalism in the context of national and state life. Indonesia, as a country consisting of various races, cultures, religions and languages, has its own riches that make it unique compared to other countries. However, this diversity can also be a potential source of conflict and tension within society. Like a double-edged sword, multiculturalism can provide great benefits for the nation's progress and wealth, such as innovation, diversity of arts and culture, and a broader understanding of the world. However, on the other hand, if not managed well, this diversity can also give rise to social conflict, discrimination and injustice (Aprilia et al., 2023). On the one hand, this wealth is a treasure that should be preserved and provides nuance and dynamics for the nation, and can also be a starting point for disputes, vertical and horizontal conflicts. Whether this diversity is acknowledged or not, it causes many problems as we see today. The lack of ability of individuals in Indonesia to accept differences has negative consequences.

Khoeriyah & Erihadiana (2022) stated that multicultural education is a series of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in various forms of lifestyle, social experiences, personal identities, and educational opportunities for individuals, groups and countries. According to Banks, multicultural education is a concept that includes ideas, movements, educational reforms and learning processes whose main aim is to change the structure of educational institutions so that all students, both men and women, including students with special needs, as well as students from various groups race, ethnicity and culture, have the same opportunity to achieve academic achievement at school.

There were 4 cases involving internal religious conflicts. Such as internal Muslims with 1 case, internal Protestants with 1 case, and internal Catholics with 1 case. A total of 3 other cases could not be identified (Tular & Manik, 2022). With this plural society, Sumber District has the potential for friction, especially regarding religious nuances. Especially if the tolerant attitude between religious communities that has been developed is not fostered and each adherent considers the religion they adhere to to be the most correct. Some cases of intolerance at school include bullying friends because they have different beliefs or cultures; making fun of friends for having different skin colors and looks; and insulting other students based on their physical appearance, such as weight, height, or how they dress (Aranditio, 2023; Baraas, 2014; Rahma, 2021) .

The problems above show that a lack of comprehensive multicultural understanding will later lead to the moral degradation of the younger generation. Attitudes such as togetherness, respect for others, mutual cooperation will fade due to non-comprehensive understanding. The presence of arrogance due to the dominance of the majority culture gives rise to a lack of understanding in interacting with other cultures and people, Ubaidillah (2020) said, even attitudes and behavior are often unsympathetic, contrary to the noble cultural values exemplified by ancestors and previous leaders.

A spirit of diversity that has not been properly realized can trigger various conflicts in various aspects of life, including in the world of education. Educational institutions that promote multicultural nuances can be an effective solution to overcome this problem. Multicultural education is important because today's society is increasingly connected globally, so our children will continue to interact with individuals from various cultural, ethnic and religious backgrounds. Multicultural education helps children understand and appreciate diversity. They learn to respect differences in culture, traditions and religious beliefs, and become more tolerant of different views (Fauzi, 2023).

In the context of a multicultural society like Indonesia, education with a multicultural perspective is an urgent necessity. Multicultural education has an important role in shaping students to accept other groups in the same way, regardless of cultural, ethnic, gender, language or religious differences. The importance of multicultural education in Indonesia has been recognized and responded positively by the executive and legislative bodies. This is reflected in Law of the Republic of Indonesia no. 20 of 2003 concerning the National Education System (Indonesia, 2003), which accommodates human rights values and a multicultural spirit. In fact, these values are used as one of the principles for implementing national education, as stated in Chapter III Article 4: "Education is carried out democratically, fairly and non-discriminatory, by respecting human rights, religious values, culture and national diversity."

From initial observations made, it appears that several schools have students with diverse cultural backgrounds, including differences in social strata, habits, and birth origins. The school that is of interest in this research is the Integrated Islamic Junior High School (SMP IT). The implementation of multicultural values at SMP IT Azzahra 2, SMP IT Al Azhar Cairo, and SMP IT Bina Ilmi in Palembang city has been going well. In terms of classroom learning, multicultural values are reflected through several aspects. First, students have heterogeneous diversity, including in terms of gender, age, ability, intelligence, economic background, learning modalities, and family background. Lecturers or teachers at Palembang City IT Middle School also show multicultural characteristics with a fair attitude towards all students regardless of individual student differences. They also have the ability to understand the diversity of students' characters, so they can create learning activities that pay attention to this diversity. In dealing with this diversity, teachers use various learning methods that involve all students and allow them to accept individual differences, such as through discussion and group work. Apart from that, teachers also utilize various learning media to meet students' learning modality needs, including visual, auditory and kinesthetic. Efforts are also made to develop diverse intelligence potential through classroom learning experiences.

However, in reality, the implementation of multicultural values is starting to disintegrate and fade among students in the school environment, especially in Integrated Islamic schools in Palembang City. So, it can cause social inequality in the school environment. Problems encountered in the field include students making fun of each other about social status, bullying and body shaming which lead to poor morals, cultural differences, skin color, and even dialect differences between their peers. Even though differences like this are considered normal chatter, if they are carried out frequently they will result in divisions and small disputes which will gradually become big problems between individuals. Things like this will result in less unity.

Several previous studies have been carried out including research of Khakim & Munir (2017), Slamet et al. (2017), Hifza et al. (2020), Rahman (2021), Salam (2017), Suwarno & Aeni (2022), and Rohman (2022). Although there have been several studies that discuss multicultural values in the context of Islamic studies or Islamic education in general, there has been no research that specifically examines the implementation of multicultural values through religious programs. Therefore, research that focuses on the implementation of multicultural educational values through religious programs has novelty and significant differences from previous research. This shows the relevance and need for in-depth research in understanding how multicultural values can be integrated in religious activities to create a more inclusive and tolerant society across cultures and religions.

By considering this phenomenon and highlighting the problems faced, researchers feel interested in conducting more in-depth research. This research is considered very important to find the common

thread, which can then contribute to developing a concept for implementing multicultural values through religious activity programs that can be implemented both in schools and madrasas. Therefore, this research aims to analyze 1) how the values of multiculturalism are integrated; 2) how to implement multiculturalism education through religious programs/activities; and 3) what are the supporting and inhibiting factors in implementing multiculturalism education.

## 2. METHODS

This type of research on the implementation of multicultural values through religious activity programs at integrated Islamic junior high schools in the city of Palembang is descriptive research. The nature of qualitative research is often referred to as a naturalistic research method because the research is carried out in natural conditions (natural settings), also called the ethnographic method. Because initially this method was widely used for research in the field of cultural anthropology, it was called a qualitative method, because the data collected and the analysis was more qualitative in nature. In preparing a research design there are a series of steps carried out in a planned systematic manner, namely focusing on the problem, reviewing library theory, collecting data, presenting data, analyzing and interpreting data and drawing conclusions.

To obtain holistic, integrative data and data relevance based on the focus and objectives of the research, data collection in this research was carried out using three techniques, namely interviews, participant observation, documentation studies, and data collection techniques using triangulation. In this research, three types of interviews were used, namely structured, semi-structured and unstructured interviews. This is done by considering the context, situation and information needs that may develop during the interview process. This approach allows us to have a clear framework (through structured interviews), the flexibility to explore topics in more depth (through semi-structured interviews), and the opportunity to explore new ideas or concepts that arise spontaneously (through unstructured interviews). The interview informants were general subject teachers, deputy principals for student affairs, class VIII teachers, guidance and counseling teachers, PAI teachers and Civics teachers. This research uses participant observation techniques and frank observation is used. This is because it is rare for researchers to observe research subjects without becoming involved in the activities of the people who are the focus of their research. Documentation is needed to complete this research data through observations and interviews. From this documentation it is hoped that clarity will be obtained on the school's goals which will be seen from the vision and mission as well as data on teachers, educators and education personnel. Meanwhile, in source triangulation, researchers collect data from different sources using the same technique, such as interviewing school principals, teachers, and students.

Data analysis begins with the process of data collection, data reduction, data presentation and then ends with verification or drawing conclusions. The data analysis used in this research is inductive, and the process is carried out simultaneously with data collection in several stages. Several tests were carried out to ensure the validity of the data in this research, including credibility, transferability, defendability and confirmability tests.

## 3. FINDINGS AND DISCUSSION

### 3.1. *Analysis of the Implementation of Multicultural Values Through Religious Programs*

#### 3.1.1 **Integration of Multicultural Values at SMP IT Azzahra 2 Palembang City**

SMP IT Azzahra 2 Palembang City shows its existence as a multicultural educational institution with its expertise in safeguarding, maintaining and developing the values of openness to differences. This effort does not only occur spontaneously, but through a systematic, programmed, integrated and sustainable approach. These values are the basis for the behavior adopted by all members of the academic community at SMP IT Azzahra 2 Palembang City.

The social culture formed at SMP IT Azzahra 2 Palembang City, which is rich in diversity, becomes a fertile environment for teaching children about living together in diversity. Apart from that, this potential helps in forming children's character, sensitivity to the environment, sportsmanship and openness to differences. As Mr S said:

*"Multicultural education is very important because the school community is not just one ethnicity, race and culture, but is very diverse. With multicultural education, students are able to respect and respect each other, so that conflicts can be avoided between students."*

Next, Mr. AJ and H said:

*"With the integration of multicultural education values in the implementation of the learning process, students no longer differentiate between friends when socializing. They understand that Indonesia is a country rich in diversity or multicultural, so this can prevent unity from breaking apart. More than that, Multiculturalism also has the potential to unite the differences that exist in the school environment and society."*

The learning process at SMP IT Azzahra 2 Palembang City integrates the values of multicultural education as a whole in every stage of learning. This is reflected in learning planning, including material selection, media use, application of learning techniques, teaching methods, and evaluation processes. The school curriculum places more emphasis on developing students' attitudes in addition to subject mastery. The multicultural learning values that are integrated into education at SMP IT Azzahra 2 Palembang City are 1) democratic values, 2) humanism values, 3) pluralism values.

### 3.1.2 Implementation of Multicultural Education in Religious Activities

The implementation of multicultural-based religious education to develop students' attitudes of religious tolerance at SMP IT Azzahra 2 Palembang City occurs in two phases, namely first, the implementation of multicultural-based religious education in the classroom, second, the implementation of multicultural-based religious education which occurs outside the classroom, namely through habituation activities, religious (religious) culture, and the implementation of religious activities. One of the objectives of SMP IT Azzahra 2 Palembang City in general is to prepare students to be able to become members of society in reciprocating with the social, cultural and natural environment around them which is imbued with a religious atmosphere. As Mr S said:

*"To achieve educational goals and realize the general vision and mission, at SMP IT Azzahra 2 Palembang City, several values are instilled in cultural education and national character, including religious values, which are described by instilling obedient attitudes and behavior in carrying out the teachings of the religion they adhere to, tolerance. regarding the implementation of worship of other religions outside school and living in harmony with followers of other religions outside school. The indicators that schools must achieve in the process of implementing multicultural education in religious activities are a) Celebrating religious holidays; b) have facilities that can be used for worship; and c) provide opportunities for all students to carry out worship."*

In this case, religious teachers are an important factor in implementing multicultural education in religious activities to develop students' attitudes of religious tolerance in the learning process at school. If a teacher has a multicultural understanding paradigm then he will also be able to teach and implement religious values including an attitude of tolerance towards various students at school.

The efforts made by teachers in creating a climate for teaching and learning activities as a form of implementing multicultural-based religious education at SMP IT Azzahra 2 Palembang City are as follows:

1. Learn in differences. In religious education learning activities at SMP IT Azzahra 2 Palembang City, we always teach and instill the skills of living together according to the perspective of

religions, emotional maturation of students, equality and participation (group work) in religiously, culturally or ethnically plural communities.

2. Build mutual trust. In religious education learning at SMP IT Azzahra 2, Palembang City, this can be seen during group work, in determining their group friends, students are not allowed to differentiate between their group friends.
3. Maintain an attitude of mutual respect and respect. At SMP IT Azzahra 2, Palembang City, the teacher gives an example to students by holding Cultural Sensitivity Training: Schools can hold cultural sensitivity training for students who are involved in extracurricular activities.
4. Uphold mutual respect. Teachers provide understanding to students so that they always instill a sense of caring between fellow humans. The aim is to achieve a climate of cooperation in togetherness in social life in a broad sense, namely in the family, in the school community, and in the midst of daily life in various situations.
5. Guiding and motivating students in carrying out tolerance activities. Teachers provide exemplary examples to students in implementing tolerance with a contribution approach.
6. Collaborative activities. Schools can encourage students to work together on projects or extracurricular activities that involve students from different cultural backgrounds. For example, a collaborative art project involves students in creating works of art that reflect the cultural diversity at school.
7. Local community involvement. Schools can collaborate with local communities representing various cultures. This can take the form of student visits to places of worship, joint social activities, or exchange programs with other schools in the surrounding area that accommodate students with diverse backgrounds.
8. Discussions and seminars. Schools can hold discussions or seminars on relevant multicultural issues. This could involve resource persons from various cultural backgrounds, academics, or experienced community leaders. These kinds of discussions can help students broaden their horizons about cultural diversity and encourage critical thinking on these issues.

The implementation of multicultural education in religious activities at SMP IT Azzahra 2 Palembang City must be an integrated part of the overall curriculum and school culture. In addition, support and commitment from all related parties, including students, teachers, and school staff, are very important for carrying out this activity successfully. In accordance with the research results that have been obtained regarding the implementation of multicultural education at SMP IT Azzahra 2, Palembang City, from the results of this research, SMP IT Azzahra 2, Palembang City has implemented multicultural education with democratic principles. This principle underlines that all children have the same right to education and fair treatment. In this activity, students have the same rights to ask questions and take part in activities, so that the implementation of multicultural education takes place democratically.

The implementation of multicultural education also applies the principles of humanity, togetherness and peace. This aims to serve as an orientation point for multicultural education which is understood as a value placed on improving human development, existence and dignity as the highest thought. In order to achieve social relations in a pluralistic society, multicultural education is tasked with forming students' mindset regarding the importance of building a harmonious social life. The principle of recognizing, accepting and appreciating diversity is applied in various activities.

### ***3.2. Analysis of the Implementation of Multicultural Values Through Religious Programs at SMP IT Al Azhar Cairo***

#### **3.2.1 Integration of Multicultural Values at SMP IT Al Azhar Cairo**

The existence of SMP IT Al Azhar Cairo as a school that adheres to the principles of multiculturalism is proven by its ability to maintain, care for and promote: 1) The values of openness to differences (multicultural) at SMP IT Al Azhar Cairo were not formed spontaneously, but through a

systematic approach, programmed, integrated and sustainable. These values form the basis for the behavior of academic members at the school. This approach aims to form an attitude of interreligious tolerance in daily interactions between individuals with different beliefs, so that they can interact positively in facing the diversity of life and build solidarity among fellow humans; and 2) The diverse social and cultural values of society developed at the SMP IT Al Azhar Cairo provide a fertile foundation for teaching children about the importance of living together in diversity. By utilizing this potential, children's character can be formed, they become more sensitive to the environment, more sporty, and more open to differences.

### 3.2.2 Implementation of Multicultural Education in Islamic Education at SMP IT Al Azhar Cairo

1. Living in harmony together amidst differences. The attitude of living together despite differences is taught to students as an effort to encourage a sense of togetherness and avoid discrimination. PAI teachers integrate this concept in learning the commendable attitude of al-Khulafa al-Rasyidin. They learn to appreciate the struggle and personality of al-Khulafa al-Rasyidin as the successor to the struggle of the Prophet Muhammad, emulate their behavior, understand their history, and present their struggle strategies through discussion methods. According to WHA: *"it is important to understand that even though al-Khulafa al-Rasyidin have different leadership styles, they can still live together in harmony."*
2. Mutual respect. Mutual respect has a very important role in maintaining harmony in a relationship, especially at SMP IT Al Azhar Cairo, especially in the learning process. This attitude is a real form of effort not to discriminate against anyone. In this context, Islamic Religious Education (PAI) teachers integrate the values of mutual respect into material about the history of the struggle of the Prophet Muhammad. in the Medina period. This aims to inspire students to understand, emulate, and appreciate the struggle of the Prophet Muhammad SAW in upholding God's teachings during that period. The discussion method is used to present this material so that students can actively participate in understanding the historical context and the values contained therein.

The integration of pluralism values in PAI learning and morals at SMP IT Al Azhar Cairo can be realized through two main materials. First, through learning about the commendable attitude of al-Khulafa al-Rasyidin, where values such as justice, humility and diversity can be understood and applied in everyday life. Second, through teaching about the history of the struggle of the Prophet Muhammad SAW in the Medina period, where the importance of mutual respect between Muslims and non-Muslims can be taken as a relevant lesson. By studying these two materials, students at SMP IT Al Azhar Cairo will understand the importance of living together despite differences and how important it is to respect each other. This not only strengthens understanding of religion, but also forms an inclusive character and respects diversity in society.

3. Collaboration. In the context of collaboration and cooperation in learning in the classroom and outside the classroom, as explained by AR: *"several important points that can be considered are: a) Learning in the classroom by 1) forming groups or discussions used to facilitate students in accepting shortcomings from other students; 2) The process of forming groups or discussions can be carried out randomly, either based on attendance or rotating numbers, so that students cannot choose their own group members according to their wishes; and 3) This approach encourages students to learn to collaborate with diverse individuals and broaden their understanding; b) Activities outside the classroom with 1) There are events such as class meetings and pandhalungan dances which also involve collaboration outside the classroom; and 2) Through activities outside the classroom, students have the opportunity to develop their social skills, learn to work in teams, and build strong relationships with fellow students."*
4. Care about other people. At SMP IT Al Azhar Cairo, caring for others has become part of a highly respected habit. Every year, this school celebrates Islamic holidays by holding sacrifices on the Eid al-Adha holiday. This celebration aims to show concern for others.

5. Tolerance. SMP IT Al Azhar Cairo practices tolerance through the flag ceremony, which is a routine event every Monday before the start of learning activities. This flag ceremony aims to establish and maintain tolerance in schools.
6. Respect differences of opinion. Respecting differences of opinion has become part of the learning approach implemented at SMP IT Al Azhar Cairo, especially in class discussion activities. Teachers ask students questions so they can express their own opinions, while learning to respect differences of opinion. This was explained by AR:
 

*"In discussions, I explain the material to students and ask them questions so that they can convey their opinions and learn to respect every opinion of their friends."*

### 3.3. Analysis of the Implementation of Multicultural Values Through Religious Programs at SMP IT Bina Ilmi Palembang City

#### 3.3.1 Integration of Multicultural Values at SMP IT Bina Ilmi Palembang City

The approach to integrating multicultural values in Islamic Religious Education (PAI) learning at SMP IT Bina Ilmi Palembang City, is a progressive step in education that provides equal opportunities for all students regardless of ethnic, cultural or religious differences. This reflects a commitment to respecting the dignity of people from various cultural backgrounds. The implementation of multicultural values in the context of Islamic religious education in this school makes a significant contribution to the formation of pluralism and multiculturalism in Indonesia.

Islamic religious education indeed contains values that are in line with multicultural values, such as the values of andragogy, peace, inclusivism, tolerance, wisdom, humanism, freedom, and others. Therefore, it is important to integrate these values in PAI learning to create an inclusive and harmonious learning environment. SMP IT Bina Ilmi Palembang City, was chosen as the research object because it has demonstrated good practice in implementing the integration of multicultural values, especially in PAI learning. This research aims to analyze and describe the implementation of the integration of multicultural values in the context of PAI learning at the school.

In this research, it will be very important to identify concrete practices carried out by SMP IT Bina Ilmi in integrating multicultural values in PAI learning. This includes the use of inclusive learning methods, selection of materials that support cultural diversity, empowering students to respect each other, and efforts to promote peace and tolerance among students.

Analysis of the implementation of the integration of multicultural values will provide a deeper understanding of the contribution of schools in building pluralism and multiculturalism in Indonesia. The results of this research can also be a reference for other schools to develop similar practices in religious learning, thereby creating a more inclusive and comprehensive educational environment.

SMP IT Bina Ilmi Palembang City has taken steps to implement the development of cultural values, multicultural values and national character. Based on the results of research at the SMP IT Bina Ilmi Palembang City, five multicultural values have been identified that are well integrated in the school. These values include:

- a. Inclusive Value (Open). One of the values applied at SMP IT Bina Ilmi Palembang City is the value of inclusiveness, which describes a sense of openness between fellow school members. This attitude is reflected in the interactions of students at SMP IT Bina Ilmi Palembang City, who are able to open up to each other even though they come from different ethnic, racial and cultural backgrounds. The principal stated, 'An inclusive attitude is emphasized at this school, so that students can open up to each other, make friends and be friendly without considering ethnic differences.' This attitude is the main principle of SMP IT Bina Ilmi Palembang City and is the basis of freedom to respect culture and traditions."
- b. Human Values (Humanist). Schools are an important environment in the formation of individual attitudes. SMP IT Bina Ilmi Palembang City stands out as a school that applies human values, especially because of the diversity that exists among the school community with various ethnic,

racial and cultural backgrounds. Based on the researcher's observations, this school reflects the application of human values, which is reinforced by the statement of a religious teacher: 'When celebrating Islamic or other religious holidays, children respect each other and participate in the event.

- c. Tolerance Value. Tolerant socio-cultural traditions greatly influence the atmosphere of religious tolerance at SMP IT Bina Ilmi Palembang City. The teachers at this school, including the Islamic Religion Teacher, realize how important tolerance is to prevent divisions due to differences in race, ethnicity and culture. They actively reflect multicultural values in curriculum and learning planning. Teachers try to align the RPP (Learning Implementation Plan) and Syllabus with the reality of students' religious diversity. They integrate multicultural values into every learning topic, ensuring that students understand and respect each other.
- d. Value of Help. At SMP IT Bina Ilmi Palembang City, the value of helping has become an integral part of the school culture. Every individual, both students and teaching staff, practices these values in their daily lives. Active involvement in helping others is the basis for the harmony and beauty of the school environment
- e. Values of Justice (Democratic). The way to form democratic values in schools can be through various activities at school, one of which is through OSIS activities. Activities that can form democratic values through OSIS include holding OSIS Management Meetings and Election of OSIS Chairmen.

### **3.3.2 Implementation of Multicultural Education in Islamic Education at SMP IT Bina Ilmi Palembang City**

Multicultural education helps students to understand, accept and respect people with different ethnic, cultural, value and religious backgrounds. The multicultural education paradigm emphasizes the importance of individuals learning together in an atmosphere of mutual respect, tolerance and understanding of each other. Religious education, including the neo-confessional approach, not only serves to strengthen students' religious beliefs, but also opens up the possibility of studying and respecting other religions as far as is tolerated. Religious education has a strategic role in instilling an attitude of pluralism.

There are principles that need to be explained when implementing multicultural values in religious areas outside of school. The following are important principles that must be respected and guided in religious areas outside of school, namely 1) The implementation of multicultural values must not be a matter of faith because this is related to a person's belief in God. This issue of faith cannot be mixed up with matters related to multiculturalism. So there is no compromise in matters of faith, we must firmly say it; 2) The implementation of multicultural values must not be in the area of worship (ubudiyah). The issue of worship in religion is also purely in accordance with the guidance of the Prophet. The terms, procedures, time and place of worship have been regulated in Islam. Therefore, it is not permissible to implement it according to one's own wishes to maintain pluralism. For example, in order to respect other people's religions, we pray at places of worship of other people's religions. This is clearly prohibited in Islam, and 3) Implementation of multicultural values is not prohibited in Islamic teachings. For example, in order to respect and appreciate other people who happen to be at a party at a non-Muslim's house, it turns out that there are foods on the menu that are forbidden in Islam. So we must stay away from it and cannot eat it.

Based on this reality, the indicators of religious moderation that are intended to emerge are the attitude of expressing religious understanding with national commitment, tolerance, rejection of radicalism and violence, as well as seeing religious expressions that are able to accommodate local culture. Multicultural values through the religious activity program at SMP IT Azzahra 2 Palembang City are the values of Islamic moderation in educational institutions which are believed to be a forum capable of fostering moderate education. Subjects that must contain moderate values are Islamic religious education and PPKN. The study of moderation for the millennial generation has become an

interesting discussion, stating that there are six principles that need to be applied in moderation education, namely attitude; humanism, realistic, inclusive, fair, cooperative and tolerant. And there are four steps in developing moderation in the millennial generation, namely 1) utilizing developments in social media technology in disseminating information on religious moderation, 2) involving the millennial generation in positive activities in society, 3) the need for continuous dialogue in educational institutions, and 4) education in the family. The concept of "Islam rahmatan lil alamin" contains the meaning that Islam is mercy for the entire universe or all humans. This shows that Islamic teachings are not only addressed to Muslims, but also have universal values that are relevant to all mankind and can provide benefits to their lives throughout the ages. Moderate means a balanced pattern of thinking and interacting, which is in accordance with the principles of Islamic Aqidah, worship and ethics by considering Islamic ethics which refers to the welfare of the people. On the other hand, diversity and differences are natural occurrences, which are also experienced by all people in this world.

Instilling multicultural values with religious moderation at SMP IT Azzahra 2 Palembang City in Palembang City includes 1) fostering trust in children, including self-confidence, trust in others, especially in their education, trust in people who are responsible for their behavior and actions 2) Cultivate a sense of compassion for others, starting from the closest family members, 3) Instill in children the importance of morals in themselves and others, 4) Cultivate a sense of sensitivity in themselves, by encouraging the emergence of a sense of humanity, 5) Make the habit of commendable morals a daily activity. Implementing the value of religious moderation, namely referring to the PAI syllabus, developing it, and making it a daily activity in interacting with the surrounding environment.

### ***3.4. Supporting and Inhibiting Factors for Implementing Multicultural Values Through Religious Programs at SMP IT in Palembang City***

As a new discourse, the implementation of multicultural values through religious activity programs has its supporting and inhibiting factors. Among the supporting factors for the development of Islamic religious education with a multicultural perspective include 1) The existence of a cultural and theological foundation from the Al-Qur'an and al-Hadith towards multicultural values, such as the values of honesty and responsibility, justice, equality, deliberation and democracy, solidarity and togetherness, compassion, forgiveness, peace, tolerance, and social control; 2) These multicultural values have long been known and taught in Islamic educational institutions, especially in their explanations in classical texts which are generally used in Islamic boarding schools and in Islamic-based public schools. The Indonesian people have had a long history of pluralism and multiculturalism because the Indonesian nation is known as a religious and multicultural nation; and 3) The formation of the Religious Harmony Forum (FKUB) outside of schools as a place to break the ice of communication and cooperation between religious communities in several areas is a breath of fresh air towards an understanding of religion that is inclusive, tolerant and in line with the spirit of multicultural education.

Meanwhile, the obstacles to the implementation of multicultural values through religious activity programs include 1) There is still an incorrect mindset (frame of thinking) in understanding contemporary understandings or currents related to religious teachings. The emergence of the Indonesian Ulama Council (MUI) fatwa regarding the prohibition or haraam of pluralism has more or less hampered efforts to achieve multicultural education; 2) Conflicts are still widespread, both between religious believers and within religious communities themselves as well as fundamentalist thinking which still persists in old, exclusively fundamentalist thinking and the view that other (religious) groups are heretical and must be united; 3) The spirit of unity is more prominent than diversity in national and state life and the lack of recognition of the existence and rights of religions, ethnicities and other groups; 4) There is no awareness that considering one religion, group or tribe is better than another is an offensive, narrow view and therefore must be abandoned; and 5) Teaching multicultural values through religious activity programs has not been clearly conceptualized in relation to the curriculum and methods.

In Islamic teachings, there is a spirit and values that encourage its followers to practice multicultural attitudes. In Islamic learning, we teach about character known as akhlak al-karimah,

which is part of muamalah or social relations. In this context, Islamic teachings emphasize the importance of justice, unity, equal rights, tolerance and mutual assistance. These multicultural values are instilled in Islamic education through various materials, especially in moral learning. This is taught at all levels of Islamic education, from Madrasah Ibtidaiyah to universities (Retnasari & Hidayat, 2018).

Multicultural education is important to implement, including: Multicultural education as an alternative means of resolving conflict. Multicultural education is also significant in developing students so that they are not uprooted from their previous cultural roots, when faced with socio-cultural realities in the era of globalization. Multicultural education is a method for teaching diversity by promoting ethical, intellectual, social and pragmatic rationalization. Through multicultural education, individuals are taught to understand and appreciate the diversity of cultures, races, religions and other backgrounds. So that it is able to provide students with richer, more complex knowledge about the condition of humanity within and across certain contexts of time, space and culture (Anam & Marlina, 2022).

Moral learning related to multicultural values is specifically taught in Islamic boarding schools, although in practice it is still not optimal, and the explanations are often normative. Materials regarding multicultural values are also implicitly taught in the implementation of religious services in Islam. For example, in prayer services, it is taught to be in congregation, emphasizing the values of tolerance, unity and equality, regardless of race, ethnicity, language or culture. The spirit of fasting implicitly teaches Muslims to care about underprivileged communities, such as fuqara and masakin. People who fast are expected to feel their situation, have empathy, so that they do not act arbitrarily or selfishly as Muslims. The zakat and hajj pilgrimages also teach Muslims to be tolerant, respect each other, and strengthen relationships between fellow Muslims from different backgrounds. Furthermore, multicultural education materials must be provided in a form of understanding that is not only normative, but also functional. Children must be taught to apply these values from an early age, not only understand them, but also live them in everyday life. This aims to create a generation that not only understands the values of multiculturalism, but also internalizes them and makes them part of their character and behavior in daily interactions (Fadhilah & Rusdin, 2018).

In Islamic teachings, multiculturalism is considered *sunnatullah* or Allah's decree that cannot be denied. This is stated in QS. Ar-Rum: 22. In the Islamic perspective, all humans come from the same origin, namely the Prophets Adam and Eve. Despite having the same ancestors, humans later divided into various tribes, nations and ethnicities, and developed culture in each group. Islam teaches that these differences should be an encouragement for humans to know and respect each other. This concept is the basis for the "unity of humanity" perspective in Islam, which encourages solidarity between people. Islam teaches humanity to struggle together to achieve the ideal of unity regardless of race, ethnicity, religion, skin color or other background. Therefore, discrimination against other people or certain groups is contrary to Islamic teachings. In the context of Islamic religious education, learning related to cultural, religious, ethnic, linguistic and other diversity is very important. This is done so that students are able to form an attitude of mutual respect towards others who have ethnic, linguistic, tribal and other differences. Thus, Islamic religious education plays a role in forming an inclusive and tolerant character for Muslims, in accordance with the teachings contained in the Al-Qur'an and Sunnah. (Latifah et al., 2021).

Multicultural education can be integrated with religious subjects, such as multicultural Islamic education which can change the understanding of Islam in Muslim society towards differences. The attitude that needs to be changed or improved is that the existing one needs to be changed to universalism, with the hope of giving birth to a generation that is ready to live in tolerance (*tasamuh*) (Latifah et al., 2021).

Multiculturalism is understood as an attitude in which each group is willing to unite (integrate) without ignoring its cultural diversity. In the context of Islamic education, multiculturalism emphasizes recognition and respect for the differences of each culture (Bashori, 2020). Multicultural education plays an important role in shaping students' views on life and increasing appreciation for diversity.

According to Musa Asy'arie, multicultural education is the process of cultivating a way of life that is respectful, sincere and tolerant of cultural diversity that exists in a pluralistic society (Hakim & Darojat, 2023). Islam essentially views humans and humanity in a very positive and optimistic way. In Islam, values such as tolerance, justice and brotherhood are promoted as part of religious teachings. Through multicultural education in an Islamic context, students are taught to respect and appreciate cultural diversity as a manifestation of the wisdom and greatness of Allah in creating humans.

According to Islamic teachings, all humans come from the same origin, namely the Prophets Adam and Eve. Even though their ancestors were the same, humans later developed into tribes, peoples, or nations, complete with a culture and civilization that was unique to each of them (Yartin, 2021). All these differences encourage people to get to know and appreciate each other. In Islam, this is the basis of the perspective of "universal humanity", which fosters solidarity between humans. The Qur'an, as a guide for mankind, provides several important signals, both explicitly and implicitly, about the existence of diversity and differences. (Ledang, 2016).

One of them can be read in QS. Al-Hujurat [49]: 13. This verse explains that Allah SWT has created men and women, with different tribes and nations so that they can know and understand each other. The concept of "taffahum" contains the meaning of understanding and understanding each other, "ta'awun" means working together or helping each other, and "tabayyun" refers to the attitude of seeking the truth or clarification before taking action. Humans, according to their nature, are social creatures who need other humans (Mirhan, 2015). Life is collective, of course there is a lot of diversity or differences in various aspects. The term "syu'ub" in this verse refers to groups or branches, while "qaba'il" refers to groups that meet and can accept each other (Masduki, 2016).

In Islamic religious teachings, teachers as the main pillar in the teaching and learning process must have the ability to teach students the values of respect for diversity, such as differences in race, religion, ethnicity, culture, language, social status, gender, ability, age, and race. Educators must be able to increase students' awareness so that they always have a humanist, democratic attitude and respect the diversity of different views or schools of thought, without being selfish that their own views are the most correct, but still respecting existing differences in views (Munif, 2018).

The application of multiculturalism in Islamic education must be based on the value principles contained in Islamic teachings themselves. Several efforts that can be made to realize multiculturalism in the context of Islamic education include: a) To add references or reading sources regarding the development of multicultural Islamic education, which need to be prepared taking into account targets that are not only limited to academic circles, but also the general public; b) It is necessary to increase socialization activities regarding the concept and urgency of multicultural Islamic education, both orally and in writing; c) The formation of forums or groups that care about the multiculturalism movement, especially in Islamic educational institutions, can expand and improve the socialization and internalization of the spirit of multiculturalism in the world of Islamic education; d) It is important to build a culture based on the spirit of multiculturalism, both through Islamic educational institutions and Islamic educational forums in society.

Building culture with a spirit of multiculturalism can be done by utilizing Islamic education forums or media that already exist in society, through religious lectures, Friday sermons, ta'lim assemblies, and other community events. Through these activities, messages about the importance of tolerance, respect for differences, and the spirit of unity can be conveyed to the community directly. Qualitatively, educators need to make efforts to implement multiculturalism in Islamic education activities in several ways: a) To build a more established theoretical basis (epistemology) of multicultural Islamic education, attention needs to be paid to the integration of multiculturalism concepts from Islamic sources, such as al -Qur'an and as-Sunnah; b) To sharpen the values of multiculturalism in the curriculum, changes are needed to the regional criteria so that the curriculum can more clearly accommodate the spirit of multiculturalism; c) Increasing educators' understanding and abilities regarding multiculturalism materials needs to be carried out through education, training, reading materials, creativity spaces, and programs that direct students to understand multiculturalism

issues well; d) The development of local culture in accordance with the principles of Islamic teachings needs to be strengthened (Ledang, 2016).

#### 4. CONCLUSION

This research concludes that first, the implementation of multicultural values at SMP IT in Palembang City by implementing religious moderation should start early in the school environment. Islam teaches several values of moderation, such as *tawassuth* (taking the middle path), *tawazun* (balanced), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *shura* (deliberation), *ishlah* (reform), *aulawiyah* (prioritizing priorities), *tathawwur wa ibtikar* (dynamic and innovative), and *tahadhdhur* (civilized). Second, the implementation of multicultural values through religious activity programs at SMP IT in Palembang City which is already underway, must be evaluated periodically to assess the extent to which the program is in accordance with the plans that have been set. This evaluation is important to identify successes and obstacles faced in implementing religious activities. Furthermore, the results of the evaluation can become a basis for making improvements or innovations so that the program is more effective in achieving the stated goals. Third, factors that support the implementation of multicultural values, namely multicultural values found in the Al-Qur'an and al-Hadith, integrated in the curriculum, the history of pluralism, and the formation of FKUB. Meanwhile, the inhibiting factors are misunderstanding, conflict, the dominance of the spirit of exclusivity, and a narrow view regarding religious superiority. The limitation of this research is that the research object is only in one region. It is hoped that further research will explore how multicultural education practices can be adapted in other regions with different religious and cultural dynamics that might be an interesting direction.

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