

Integrating Multicultural Values in Islamic Religious Education: A Case Study in Junior High Schools

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ABSTRACT

Multicultural education aims to ensure fair representation of diverse social groups in school curricula, particularly those historically marginalized due to gender, race, class, or religion. Islamic religious education (IRE) in schools and madrasas emphasizes strengthening faith through knowledge, appreciation, practice, and student experiences. This study examines the contribution of IRE in fostering multicultural tolerance and solidarity among students. This study employed a qualitative approach with a case study method to explore the implementation of multicultural values in schools. Data were collected through observations, interviews, and document analysis. The focus was on the role of schools and Islamic religious education teachers in promoting tolerance and solidarity. The findings indicate that IRE contributes to multicultural tolerance through two key strategies: a) Religious and Social Activities – Schools and IRE teachers organize activities such as social donations during disasters, fostering solidarity. Extracurricular activities, including futsal, scouts, and choirs, further support the development of tolerance. b) Good Habits in the School Environment – IRE teachers encourage respect for differences and collaboration among students, promoting daily habits that reinforce multicultural values. These findings suggest that Islamic religious education plays a significant role in strengthening multicultural values by integrating religious teachings with social practices that promote inclusivity and cooperation. Islamic religious education, through religious activities, social engagement, and good habits, fosters multicultural tolerance and solidarity among students. Schools should continue integrating these values into their educational practices to strengthen social cohesion in diverse learning environments.

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1. INTRODUCTION

Islamic religious education in schools/madrasas aims to cultivate and enhance faith through the provision of knowledge, appreciation, practice, and student experiences about Islam, so that they become

Muslim individuals who continue to develop in terms of faith, piety, nationalism, and citizenship, and are able to advance to a higher level (Firmansyah, 2021).

Multicultural education can provide appropriate representation in the school curriculum for groups previously marginalized or excluded due to gender, race, or sexual orientation (Hasbullah & Idi Warsah, 2022). Public schools should be places where students hear the stories of different groups (Rois, 2013). The curriculum should present perspectives of both women and men, the poor and the rich, and celebrate heroism not only from conquering generals but also from those who triumph in the struggles of everyday life (Dwiyani, 2023).

Religious education, especially Islamic religious education, indirectly teaches students morals or character, as learning religious education is important as the foundation of students' behavior (Solihin & Firmansyah, 2023). In addition, Indonesia is a multicultural country with diverse religions, ethnicities, languages, and more (Anam, 2019). Therefore, it is important to explore the values of multicultural education in Islamic religious education through the hidden curriculum (Firmansyah, 2020), especially in public schools where religious education is still insufficient (Al-Madani, 2020).

The problems occurring in various aspects of life today are inseparable from improper religious education that only focuses on cognitive values (Khozin, 2019). Many people in Indonesia think that multiculturalism is a foreign concept due to the lack of understanding of multiculturalism based on religious education (Setiawan et al., 2023). The unstoppable flow of liberalization and excessive democratization understanding has led to behaviors that often contradict religious and moral values (Ulya, 2016). This is due to the failure of Islamic religious education in schools that emphasizes cognitive aspects alone, so teachers should develop Islamic religious education that is oriented toward value (affective) education (Hasanah & Verawati, 2022).

From the urgency and educational issues mentioned, it can be concluded that multicultural religious education is a broad effort to prevent inter-religious conflicts, preventing religious radicalism, and at the same time foster a positive attitude toward plurality in every dimension and perspective. Multicultural-based religious education has the vision and mission of realizing religion with a more polite, open, and appreciative attitude toward plurality (Alfafan & Nadhif, 2023).

While previous studies have explored the role of Islamic religious education (PAI) in promoting multicultural values (Hifza et al., 2020; Rahma & Qomar, 2022), limited research specifically examines how PAI teachers implement these values in diverse school settings where religious minorities are present. Existing studies primarily focus on multicultural education in Islamic schools or higher education, leaving a gap in understanding how multicultural values are practically instilled in public junior high schools (SMP), where religious diversity is more pronounced. Moreover, most research emphasizes theoretical frameworks rather than empirical classroom practices. The novelty of this study lies in its focus on PAI teachers' pedagogical strategies in fostering multicultural awareness at SMP Negeri 4 Tanjung Morawa, a school with religiously diverse students. By examining teachers' efforts in instilling mutual respect, tolerance, and inclusivity, this study contributes practical insights into how Islamic religious education can serve as a medium for social harmony in heterogeneous school environments.

This study seeks to explore the strategies employed by Islamic religious education (PAI) teachers at SMP Negeri 4 Tanjung Morawa in instilling multicultural values. It also aims to identify the challenges PAI teachers face when implementing multicultural education in a religiously diverse classroom and examine how students respond to these multicultural values within Islamic religious education lessons. Understanding these aspects will provide a clearer picture of how Islamic religious education functions as a tool for fostering inclusivity in schools with religious diversity.

The primary objective of this research is to analyze the methods used by PAI teachers to instill multicultural values in a diverse educational setting. Additionally, this study seeks to identify the specific challenges faced by educators when implementing multicultural education, particularly in an environment where students come from different religious backgrounds. Furthermore, it aims to assess students' perceptions and responses to the multicultural values integrated into Islamic religious education, determining the effectiveness of these approaches in fostering tolerance and mutual respect.

This study holds both theoretical and practical significance. Theoretically, it contributes to the existing body of knowledge on multicultural education within Islamic religious instruction by providing empirical evidence of its implementation at the junior high school level. It bridges the research gap by exploring how PAI teachers facilitate religious tolerance in a mixed-faith school environment, offering insights into their pedagogical strategies. Practically, the findings will benefit educators, policymakers, and curriculum developers by highlighting effective teaching strategies that promote inclusivity and harmony in religiously diverse schools. Additionally, this study will provide valuable insights for teacher training programs, equipping educators with the necessary skills to foster multicultural values and create a more inclusive learning environment for all students, regardless of their religious backgrounds.

2. METHODS

This study employs a qualitative descriptive case study approach, focusing on SMP Negeri 4 Tanjung Morawa as the research site. This approach was chosen because it allows for an in-depth exploration of the implementation of multicultural values within Islamic religious education (PAI). By utilizing qualitative methods, the researcher can interact directly with key informants, enabling a deeper understanding of their perceptions, experiences, and teaching practices (K. M. Cresswell et al., 2013). This approach also facilitates the collection of rich, contextual data, making it suitable for studying complex social phenomena such as religious and cultural diversity in educational settings.

The research was conducted at SMP Negeri 4 Tanjung Morawa, Bangun Sari Village, North Sumatra, from July 6 to October 10, 2024. The study involved the principal, all teachers, and five students who were selected as key informants due to their direct involvement in and knowledge of the implementation of multicultural values in Islamic religious education. The purposive sampling method was used to select these informants, ensuring that participants had firsthand experience relevant to the study's objectives (Cholid & Achmadi, 2021).

Data collection methods included observation, interviews, and documentation to ensure a comprehensive understanding of the subject matter. Observations were conducted to directly examine teaching practices, classroom interactions, and multicultural dynamics within the school environment (Moleong, 2018). Semi-structured interviews were used to gather detailed insights from teachers, students, and school administrators regarding their perspectives, experiences, and challenges in implementing multicultural education (Muhadjir, 2022). Documentation analysis involved reviewing school policies, lesson plans, curriculum materials, and relevant records to validate and complement the findings obtained through direct observation and interviews.

Data analysis followed a thematic approach, consisting of four key stages: editing, classifying, reducing, and presenting data (Satori & Komariah, 2009). Editing ensured data accuracy and completeness, while classification organized the data into key themes aligned with the research objectives. Reduction involved refining the data by eliminating irrelevant information, allowing for a sharper focus on significant findings. Finally, data presentation was conducted in a structured and systematic manner, ensuring clarity in conveying the research results (Nasution, 2016).

To ensure the validity and reliability of the research, four trustworthiness criteria were applied: credibility, transferability, dependability, and confirmability (J. W. Cresswell, 2015). Credibility was established through data triangulation, cross-verification with informants, and prolonged engagement in the field. Transferability ensured that the findings could be applied to similar educational contexts, particularly in schools with diverse religious and cultural compositions. Dependability was addressed by maintaining consistency in data collection and analysis, ensuring that the results were accurate and replicable. Confirmability was reinforced through transparent documentation and systematic data interpretation, ensuring that the research findings were objective and based solely on the collected data.

By integrating these rigorous qualitative research techniques, this study aims to provide a comprehensive and reliable analysis of how PAI teachers at SMP Negeri 4 Tanjung Morawa implement

multicultural values in their classrooms, contributing to the broader discourse on religious tolerance and inclusive education.

3. FINDINGS AND DISCUSSION

3.1. *Multiculturalism in Islamic Religious Education: Theoretical Approach and Relevance in the National Curriculum*

Multiculturalism in Islamic religious education is a concept that emphasizes the importance of recognizing and respecting cultural, religious, and social diversity in the learning process. This concept is rooted in the idea that Islam, as a *rahmatan lil 'alamin* (mercy to all worlds), upholds the principles of tolerance, justice, and brotherhood among humanity. Theoretically, multiculturalism in education can be explained through the lens of social constructivism, which emphasizes that learning should be based on social experiences and interactions among students from diverse backgrounds. This aligns with Banks' perspective on multicultural education, which asserts that the education system must adapt to the needs of a pluralistic society (Hoon, 2017).

One of the latest theories relevant to understanding multiculturalism in Islamic religious education is Parekh's theory of educational inclusivism, which highlights that diversity in education must be systematically managed to foster a deeper understanding of individual identities and cultures. In the context of Islamic education, this theory can be implemented by reinforcing values of moderation (*wasathiyah*) in teaching, as advocated by Abdurrahman Wahid (Gus Dur), who encouraged openness to differences and the pursuit of social harmony in religious life (O'Neil, 2001).

In practice, the multicultural approach in Islamic religious education must encompass three key aspects: curriculum, teaching methods, and evaluation. In terms of curriculum, integrating materials on religious pluralism, the history of interfaith relations, and comparative religious studies can provide students with a broader perspective on the importance of respecting differences. In line with this, Weller emphasizes the importance of a holistic approach to multicultural education, which should not be limited to cognitive aspects but should also include affective and psychomotor dimensions.

The relevance of a multicultural approach in Indonesia's national curriculum is evident in the Merdeka Curriculum, which emphasizes strengthening the Profil Pelajar Pancasila (Pancasila Student Profile). This profile includes a global diversity dimension that teaches students to understand and respect differences in cultural and religious diversity. The implementation of these values in Islamic religious education can be enhanced by incorporating inspirational stories of Muslim figures who upheld tolerance, such as the Prophet Muhammad (PBUH) in the Medina Charter or Sultan Agung in maintaining social harmony in the Indonesian archipelago (Rosady, 2022).

Moreover, the teaching methods used in Islamic religious education should be more interactive and dialogical. Approaches such as project-based learning and interactive discussions can provide students with opportunities to explore their understanding of diversity and develop an inclusive attitude. (Umar, 2012) research indicates that experience-based education significantly enhances multicultural awareness and reduces prejudice among students.

In learning evaluation, assessment indicators should not only focus on cognitive aspects but also on students' attitudes and social skills in interacting with diverse groups. For example, collaborative projects involving cooperation among students from different backgrounds can serve as a measure of the success of multicultural education in the affective domain. (Novianto, 2017) emphasize that assessment in multicultural education should reflect changes in students' attitudes and behaviors in their daily lives.

The challenges of implementing multicultural-based Islamic religious education in Indonesia include resistance from groups with exclusive views, a lack of educators with adequate understanding of multiculturalism, and limited teaching materials that reflect the values of diversity. Therefore, a comprehensive strategy is needed, including teacher training, the development of a more inclusive curriculum, and educational policies that support religious moderation.

Thus, multicultural-based Islamic religious education not only aligns with Islamic values that emphasize tolerance and justice but also becomes an integral part of the national education system aimed at fostering a harmonious society in diversity. Through a more contextual approach and based on the latest research, Islamic religious education can serve as an essential instrument in shaping a generation with global awareness who can interact peacefully and inclusively with various societal groups.

3.2 Integration of Multicultural Values in Learning Islamic Religious Education at SMP Negeri 4 Tanjung Morawa

Integrating multicultural values in Islamic Religious Education (PAI) at SMP Negeri 4 Tanjung Morawa involves teacher-led steps to foster tolerance. The PAI teacher includes relevant materials in lessons, encouraging students to respect religious and cultural differences through textbooks and discussions. This approach helps deepen their understanding of diversity. The following is the integration of multicultural values:

"Islamic Education teachers teach materials that cover the values of tolerance and diversity through Islamic Education textbooks, which include the importance of respecting religious and cultural differences. Teachers also provide opportunities for students to discuss issues related to diversity in a religious context, which strengthens students' understanding of the importance of tolerance and respect for differences".

To foster tolerance and respect among religious communities, an Islamic Religious Education (PAI) teacher has created an inclusive space for open discussions. By encouraging students to share their understanding of different religious teachings, the teacher promotes critical thinking and mutual learning. This approach helps build unity and harmony in diversity.

"Teachers organise discussions related to the teachings of Islam and other religions as a way to increase students' understanding of the differences and similarities between religions. This discussion aims to encourage students to think critically and respect each other's beliefs. By asking basic questions to non-Muslim students, teachers help build an inclusive learning atmosphere where every student can contribute without feeling marginalised."

The approach used by the PAI teacher is highly relevant to Indonesia's pluralistic society. Key points of this learning practice include: (a) Student-centered learning, where the teacher encourages active student involvement through group discussions; (b) Focusing on similarities and differences, helping students understand common values across religions; (c) Character building, where discussions promote tolerance, openness, and respect; (d) Inclusive learning, creating an atmosphere where all students, including non-Muslims, feel valued and can contribute equally.

Research on the application of multicultural values in Islamic Religious Education at SMP Negeri 4 Tanjung Morawa highlights the importance of the steps taken by PAI teachers to foster tolerance. These steps are crucial because teachers play a key role in shaping students' behavior, especially in a school with diverse religions, ethnicities, and cultures. The PAI teachers' approach to implementing multicultural tolerance values in class VIII is reflected in the following indicators of PAI learning:

- a. Through the delivery of material on tolerance in the Islamic religious education book.
- b. Through the delivery of material and the teacher conducts discussions with students related to religion.
- c. Through religious activities, namely infaq for parents who are experiencing calamities and social assistance, the school organises extracurricular activities and social services, namely cleaning the school environment.
- d. Through the teacher's delivery, the students were made aware of the importance of respecting the opinions of other religions and explained that it is not good to be pushy.

- e. During the learning process, teachers ask non-Muslim students basic questions related to religion in order to broaden their knowledge.

This is in line with the theory that has been explained in the third point regarding the attitude of multicultural tolerance by As'ad et al. (2021); the concept of tolerance in Islam includes recognizing everyone's rights, respecting beliefs, agreeing to disagree, understanding each other, and practicing awareness and honesty. According to interviews with PAI teachers, they guide students—both Muslim and non-Muslim—to respect and care for each other's feelings. They teach students not to be easily offended by others' words or actions, emphasizing that non-Muslim students are also creations of Allah, despite differences in ethnicity, culture, language, and religion.

Based on this explanation, PAI teachers play a crucial role in fostering multicultural tolerance by guiding students, particularly Muslim students, to understand and practice tolerance in their daily lives. Teachers emphasize that tolerance is not just a theoretical concept taught in the classroom but a core value that must be applied in real-world situations. By linking classroom material to students' lived experiences and social environments, teachers encourage them to actively engage with diverse communities and embody the principles of respect, harmony, and coexistence. This approach helps students develop a deeper understanding of multiculturalism and prepares them to navigate and contribute positively to a pluralistic society.

Furthermore, the steps taken by PAI teachers are to provide an understanding of students in order to live in an environment with diverse religions, ethnicities, languages and cultures. As the purpose of multicultural-based Islamic religious education is multicultural-based Islamic religious education that is able to uphold one of the multicultural attitudes, namely the expected attitude of tolerance between religious communities:

- a. Helping students to become more aware of their own religious teachings and more aware of the teachings of other religions.
- b. Helping students to respect each other's opinions despite differences in religion, ethnicity and culture.
- c. Helping students to always participate in social activities where other religious adherents are involved.
- d. Helping students learn to live with differences.

In order for the steps in implementing multicultural tolerance in Islamic religious education learning to be in accordance with their respective religions and there is no assumption of special treatment and fairness towards non-Muslim students. So SMP Negeri 4 Tanjung Morawa as conveyed by the principal and PAI teacher that the school provides the same facilities both teachers and religious study rooms and the school also provides support through extracurricular activities and religious activities for each religion, respectively. In line with what was conveyed by Mr ADP, the homeroom teacher of class VIII said that:

"Students already understand the differences in terms of religion, tribe, ethnicity and culture that exist at school, so they can apply multicultural values at school both with their friends, the community and teachers at school, all of them are friends without differentiating one from the other."

A step toward implementing multicultural tolerance at this school involves PAI teachers offering non-Muslim students the option to stay in class or step outside when the teaching session begins. The eighth-grade Islamic education teacher fosters multicultural tolerance by incorporating these values into PAI lessons at SMP Negeri 4 Tanjung Morawa. Both the school and the PAI teacher have successfully carried out these steps in line with the school's environment. In conclusion, the implementation of tolerance values within the school has been effective and smooth during both the learning process and other school activities.

3.3. Extracurricular Activities and Social Service Based on Diversity

Outside the classroom, character education can be realized through extracurricular activities that involve all students, regardless of religious and cultural differences. Social service activities, environmental cleanliness, and joint charity become highly effective platforms to foster human values, social care, and the spirit of mutual cooperation. Through these activities, students not only learn the theory of goodness but also practice it directly. This strengthens social relationships among students from diverse backgrounds and instills values of tolerance and appreciation for diversity.

As expressed by one of the Islamic Religious Education (PAI) teachers at SMP Negeri 4 Tanjung Morawa, "*Extracurricular activities like social service, environmental cleanliness, and charity for students' parents who are experiencing misfortunes become a platform for interaction among students across religions and cultures. These activities not only teach kindness and social care but also strengthen social bonds among students from various backgrounds.*"

Based on interviews with students, various perspectives emerged regarding the positive impact of these extracurricular activities. One non-Muslim student, Rani, said, "*Through activities like this, I feel valued and accepted, even though we come from different religions. We work together to maintain cleanliness and help each other, which makes me feel closer to my Muslim friends.*" Similarly, Dedi, a Muslim student, stated, "*I feel this social activity teaches us to collaborate without looking at religious differences. This is important for us to live harmoniously in a diverse society.*"

According to the author, extracurricular activities that involve all students regardless of religious and cultural differences have a very important role in shaping student character. Some important points that we can see from this learning practice include: (a) Experiential learning, extracurricular activities provide opportunities for students to learn through direct experience. By engaging in social service activities and protecting the environment, students can feel the positive impact of their actions and understand the importance of contributing to society; (b) Strengthening social values, these activities not only teach religious values, but also social values such as caring, empathy and mutual cooperation; (c) Character building, through extracurricular activities, students can develop strong characters, such as discipline, responsibility and cooperation; (d) Social integration, these activities provide a platform for students from different backgrounds to interact and get to know each other. This helps build harmonious relationships and reduce prejudice between groups.

In an effort to build a harmonious and tolerant society, an Islamic Religious Education (PAI) teacher has taken a very important initiative. The teacher actively instills awareness in students of the importance of respecting different beliefs. By emphasizing mutual respect and avoiding imposing beliefs, the teacher creates a learning environment conducive to the growth of tolerance. The concept of "agree to disagree" taught by the teacher is the right step to build a healthy and productive interfaith dialogue.

"PAI teachers provide awareness to students to respect the opinions and beliefs of other religions, and explain the importance of avoiding coercive attitudes or feeling superior to personal beliefs. This step aims to create a harmonious learning atmosphere and support the attitude of "agree in disagreement," or agree to differ".

The approach taken by the PAI teacher is very relevant to the multicultural challenges faced by society today. Some important points that we can see from this learning practice include: (a) Focus on attitudes: (a) Teachers not only teach about religious doctrines, but also emphasize the importance of attitudes and behaviours in interacting with adherents of other religions; (b) Preventing extremism, by teaching tolerance and avoiding the attitude of imposing beliefs, teachers help prevent the growth of extreme attitudes and intolerance; (c) Building interfaith dialogue, the concept of "agree to disagree" encourages students to be able to accept differences of opinion and build constructive dialogue; (d) Respecting religious freedom, by teaching students to respect the beliefs of others, teachers also teach the importance of religious freedom.

3.4. Creation of a Social Environment that Supports Multicultural Tolerance

A conducive school environment is an important foundation in shaping the character of students who are tolerant and respectful of diversity. The efforts of teachers and school staff in creating an inclusive atmosphere and encouraging positive interactions between students from different backgrounds should be appreciated. The success in building harmonious peer relationships, as seen in class VIII, shows that the school environment has a very significant role in shaping a young generation with a multicultural spirit.

"Teachers and school staff create a school environment that encourages positive interactions between students from different backgrounds, as stated by the homeroom teacher of grade VIII that students befriend each other without discriminating against each other. This atmosphere helps students build a multicultural character that respects differences and works together in harmony".

The data above shows that efforts to create an inclusive school environment have yielded positive results. Some important points that we can see from this narrative include: (a) **The** important role of the school environment, schools are not only a place to gain knowledge, but also a place to shape students' characters. A positive and inclusive school environment can be a model for students to build healthy social relationships; (b) Interactions between students, positive interactions between students from different backgrounds are key in building multicultural character. Through these interactions, students learn to respect each other's differences, understand different perspectives, and work together to achieve common goals; (c) The role of teachers and school staff, teachers and school staff have a very important role in creating an inclusive school environment. They need to be role models for students and create a comfortable and safe classroom atmosphere for all students.

The integration of multicultural values in PAI (Islamic Religious Education) lessons at SMP Negeri 4 Tanjung Morawa is being carried out effectively and systematically, combining diverse teaching methods, social activities, and a deep understanding of cultural diversity. By incorporating multicultural values, students are expected to apply tolerance in their daily lives, respect differences, and uphold the principles of unity in diversity.

However, the implementation of multicultural values in education faces several challenges that need to be addressed in order to foster an inclusive and harmonious learning environment. One key challenge is resistance from some students who have not fully grasped the importance of diversity and tolerance. Certain students may hold narrow or prejudiced views towards others from different religious, cultural, or social backgrounds. This can impact classroom dynamics and make it more difficult to create an open and respectful atmosphere. Therefore, it is essential for teachers to consistently apply strategies that raise awareness among students about the significance of respecting differences.

In addition, resource limitations present another challenge in implementing multicultural values. Insufficient resources, including teaching materials, facilities, and teacher training, can hinder efforts to provide students with an in-depth learning experience regarding diversity. Not all schools have equal access to the necessary resources that support multicultural education, nor do all teachers have the opportunity to attend relevant training sessions. As such, it is crucial for both schools and the government to allocate adequate resources to ensure teachers can implement more effective and comprehensive educational programs.

To tackle student resistance, strategies such as integrating activities that promote direct interaction among students from diverse backgrounds can be highly effective. Group discussions, case studies, or collaborative projects allow students to engage with and understand differences through hands-on experience. Moreover, guidance from teachers who have a strong understanding of multiculturalism is essential in helping students navigate differences and foster mutual respect. To address resource constraints, one approach is to creatively leverage available resources, such as using technology to access learning materials or engage in online training. Additionally, partnerships with external organizations focused on multicultural education can enhance teaching materials and offer fresh

perspectives for both teachers and students. With these strategies, even in the face of limited resources, multicultural education can still be successfully implemented.

4. CONCLUSION

Islamic Religious Education teachers at SMP Negeri 4 Tanjung Morawa play a crucial role in guiding students to understand and practice interfaith tolerance, fostering a more inclusive and harmonious school environment. The study found that students who receive proper guidance and exposure to multicultural values develop a greater appreciation for diversity and demonstrate respectful attitudes in their daily interactions. Initiatives such as social activities, disaster relief donations, and inclusive extracurricular programs like futsal, scouting, and choir provide opportunities for students from different religious and cultural backgrounds to collaborate, reinforcing mutual respect and solidarity. The school's collaborative efforts with teachers and parents further strengthen this approach, ensuring that multicultural values are consistently instilled both inside and outside the classroom. These findings highlight the significance of religious education in promoting tolerance and inclusivity, demonstrating that structured efforts in curriculum development and extracurricular engagement contribute to a school culture that values diversity.

The implications of this research extend to multicultural education and religious instruction, emphasizing the need for tolerance-based learning to shape a more cohesive society. Schools can adopt similar approaches by integrating inclusive social programs and community-based learning, allowing students to apply their understanding of tolerance in real-life situations. However, the study has certain limitations, particularly in terms of its scope and participant selection. As it focuses on a single school, the findings may not fully represent the broader challenges and variations in multicultural education across different educational settings. Additionally, factors such as regional differences, institutional policies, and community influences may affect the implementation of similar initiatives in other schools.

To build on this research, future studies should expand the scope to multiple schools with varying demographic and cultural compositions to provide a more comprehensive understanding of how Islamic Religious Education fosters multicultural tolerance in diverse educational environments. Further research could also explore the long-term impact of tolerance-based education on students' character development and examine digital or community-driven strategies to enhance the effectiveness of multicultural learning. By addressing these aspects, future research can contribute to the development of more inclusive and adaptable models for integrating religious education with multicultural values in different educational contexts.

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