



Fostering Islamic Education: Embracing Multicultural Islamic Religious Education Values

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Received: August 2022; October 2022; December 2022

Abstract:

This study aims to discuss the development of Islamic education by implementing the values of multicultural Islamic Religious Education in Madrasah. In order to obtain data from research results, research was carried out with a qualitative approach and this type of case study research. This research was conducted at MI Ihyaul Islam Pajajaran. Data collection techniques with participant observation, in-depth interviews, and documentation. The data collection technique uses the snowball sampling technique. The data sources used are primary and secondary. At the same time, the data analysis technique uses the Miles and Huberman model. The results of this study indicate that multicultural Islamic education is a response to the development of population diversity in Islamic educational institutions themselves, as well as demands for equal rights for each group. In broad terms, all students, regardless of their groups, such as gender, ethnicity, race, culture, social and religious strata, have the right to receive the same education. The implementation of the values of multicultural Islamic Religious Education in the development of Islamic educational institutions includes institutional aspects, curriculum aspects, and workforce aspects.

Key Words: Multicultural, Educational Values, Institutional, Curriculum, Employment

Abstrak:

Penelitian ini bertujuan untuk membahas tentang pengembangan pendidikan Islam melalui implementasi nilai-nilai Pendidikan Agama Islam multikultural di Madrasah. Dalam rangka mendapatkan data dari hasil penelitian, dilakukan penelitian dengan pendekatan kualitatif dan jenis penelitian studi kasus. Penelitian ini dilaksanakan di MI Ihyaul Islam Pajajaran. Teknik pengumpulan data dengan observasi partisipan, wawancara mendalam dan dokumentasi. Teknik pengambilan data dengan teknik snowball sampling. sumber data yang digunakan ialah primer dan sekunder. Sedangkan teknik analisis data menggunakan model Miles and Huberman. Hasil penelitian ini menunjukkan bahwa pendidikan Islam multikultural (multicultural islamic education) merupakan respon terhadap perkembangan keragaman populasi di lembaga pendidikan Islam itu sendiri, sebagaimana tuntutan persamaan hak bagi setiap kelompok. Secara luas semua peserta didik tanpa membedakan kelompok-kelompoknya seperti gender, etnik, ras, budaya, strata sosial dan agama berhak memperoleh pendidikan yang sama. Sedangkan implementasi nilai-nilai Pendidikan Agama Islam multikultural dalam pengembangan kelembagaan pendidikan Islam adalah; aspek kelembagaan, aspek kurikulum dan aspek ketenagaan.

Kata Kunci: Multicultural, Nilai-Nilai Pendidikan, Kelembagaan, Kurikulum, Ketenagaan

INTRODUCTION

In recent decades, incidents of violence in Indonesia have increased, including in the name of religion, raising questions about the effectiveness of religious education in instilling human values and a culture of tolerance and mutual respect passed down from previous Islamic leaders (Firmansyah, 2020).

Islamic education should provide a planned forum for solving the problems of this nation. An example that Islam can be a solution to the nation's problems is what Walisongo and his successors demonstrated in spreading and developing Islam peacefully on Indonesian soil as a religion of rahmah li al-'âlamîn with Indonesian local culture, which is Bhinneka Tunggal Ika (Shaleh & Mahmudi, 2022).

The issue of religious education in the context of the plural, multicultural, multiethnic, and multireligious Indonesian nation is crucial (Ilyasin et al., 2020). Therefore, serious attention is needed from various parties so that it does not have the potential to divide the nation's unity and integrity, which will be detrimental to the growth of the democratization process in the life of the nation and state, which began to develop after the 1998 reform (Jayadi et al., 2022).

Even though the issues above have subsided, it does not mean the problem is resolved. In several cases at the implementation level, the application of Article 13 A of the National Education System Law should have worked better. Many Muslims regret that Christian private schools still do not provide Islamic religious educators for Muslim students, who incidentally make up the majority of students in these schools. The remaining issues of religious education in the National Education System Law can be a latent danger that threatens the continuity of national education in the future and the relationship between Muslims and Christians in contemporary Indonesia (Mumunah & Wekke, 2017).

As adherents of the majority religion, Muslims must play an active role in managing the dimensions of this nation's diversity. Islamic education, one of the essential instruments of human civilization, needs to be optimized as best as possible to manage diversity dynamics so that it can become a potential for progress. In fact, in the last few decades, several ideas have attempted to accommodate and organize aspects of diversity through the Islamic education agenda. Not a few ideas have emerged regarding multiculturalism, which is actualized in the discourse on Islamic education (Jazilurrahman, 2022).

Madrasah Ibtidaiyah (MI) Ihyaul Islam is one of the private Islamic primary education institutions growing and recognized by the local community, hoping to produce a generation that can have and instill humanist, tolerant, and religious values. MI Ihyaul Islam is a private Islamic essential education institution that implements multicultural governance and management development values. The process of developing multicultural Islamic education

and its implementation still needs to go as expected. The implementation of multicultural Islamic education is still faced with various kinds of problems. As a relatively new discourse, this is, of course, understandable. However, when it is related to the phenomena that occur and various problems that exist in the field, the need for appropriate and targeted implementation is urgent (W.01,10/05/2023).

Another attractive phenomenon and the reason for conducting follow-up research is that some teachers and students come from various backgrounds and social strata. However, they can respect and appreciate each other despite their differences. In addition, various efforts have been made to realize the quality of graduates with humanist and plural characteristics who can respond to global challenges. One of the character values based on documents in the field, researchers found that there was a process of implementing multicultural Islamic education values, which were implemented through PAI subjects and Islamic boarding school activity programs (O.P.1-15/05/2023).

Referring to the case above, one solution that can be offered is to develop policies and concepts of religious education managed with a multicultural spirit, not with a purely one-sided doctrinal spirit, or cultivating hatred towards adherents of other religions, or by fostering a sense of indifference, towards religion, or with efforts to convert students to their religion (Baharun, & Badriyah, 2020).

Islamic educational institutions are one of the educational institutions that have strategic responsibilities and roles in the development of multicultural education. As explained in Law of the Republic of Indonesia Number 20 of 2003 concerning Religious Education: Religious education functions to form Indonesian people who believe in and are devoted to God Almighty, have noble morals, and can maintain peace and harmony in inter- and inter-religious relations (Harto, 2014).

According to Azyumardi, Azra believes that multicultural-based religious education is needed in educational institutions and society. This is because religious education in educational institutions has not been able to form a religious attitude that reflects a person's faith and holiness behavior, nor has it fostered a tolerant attitude in responding to differences (Shaleh & Mahmudi, 2022).

Responding to radical movements from religious groups or masquerading as religious groups, which tend to commit acts of violence in response to cultural and religious plurality and social, political, and religious problems, it is deemed necessary to review the construct of Islamic religious education in positioning its values. The value of multiculturalism has been a legacy of the Islamic struggle since its inception in Indonesia in building society and the nation (Shunhaji, 2019).

Therefore, research on multicultural-based religious education needs to be carried out. This can be started through multicultural-based governance and managerial and formulating theories and concepts for Islamic Religious Education (PAI) subjects within Muslim communities and national educational institutions, both under the coordination of the Ministry of Religion and the Ministry of National Education (Najmina, 2018).

Researchers describe several research results to avoid similarities in research themes or repetition of research. Arifin Kartiko's research (2022) states that the strategy used is to use a unifying language, incorporate multicultural values into learning, and develop rules of conduct to apply the multicultural values obtained. Ridho Muttaqin (2019) adds that the role of Islamic Religious Education in building multicultural insight, especially for cadets at SMK Negeri 4 Purworejo, is carried out through several stages, namely planning, learning process, evaluation, and self-development. Masykuri et al. (2020) stated that multicultural Islamic education with a wasathiyah perspective is carried out by developing institutions, curricula, and scientific transformation processes.

Furthermore, Imami (2022) emphasized that integrating multicultural Islamic education in foreign language institutions at the Nurul Jadid Islamic Boarding School was done well through curriculum, extracurricular activities, Santri organizations, and collaboration between institutions. This integration process shows promising results and does not conflict with the main focus of Islamic Boarding Schools as religious institutions.

Some of the previous studies show similarities in discussion with the research of researchers here, namely, related to Multicultural Islamic Religious Education. However, on the other hand, there is a fundamental difference, namely that research by researchers discusses the development of multicultural Islamic religious education in elementary schools to inculcate from an early age in children the values of multicultural Islamic religious education. Therefore, the novelty of this study is that researchers conducted research focused on the development of Islamic Education through the Implementation of Multicultural Islamic Religious Education Values at MI Ihyaul Islam Pajajaran.

RESEARCH METHODS

This research uses a qualitative approach and a type of case study, in which this research aims to describe, understand, and interpret phenomena, events, and social activities that occur at the research locus, namely the Development of Islamic Education through the Implementation of Multicultural Islamic Religious Education Values at MI Ihyaul Pajajaran Islam. So that Qualitative Research aims to describe and analyze phenomena, events, social

activities, attitudes, beliefs, people's perceptions, and people's thoughts individually or in groups (Ghony & Fauzan, 2014).

The approach and type of research that the authors used in this study was qualitative field research with the type of case study research. For this reason, this research was conducted on a unified system in the form of programs, activities, events, or specific groups of individuals bound by certain places, times, and ties at MI Ihyaul Islam Pajarakan.

Data collection techniques through in-depth interviews, participant observation, and documentation analysis. At the same time, for data analysis, the researchers used the Miles Huberman data analysis model, which consisted of data reduction, data display, and conclusion. Through this analysis, a clear picture will be obtained from the research focus on the development of Islamic Education through implementing Multicultural Islamic Religious Education Values at MI Ihyaul Islam Pajarakan.

FINDINGS AND DISCUSSION

Institutional Aspect

Islamic educational institutions should be designed as inclusive educational institutions, opening up to all prospective students regardless of their cultural or even religious background; they all have the same opportunity to participate in the learning and education process at the institution. They have the same right to obtain scientific information from anyone who comes (Prakash, 2021). Islamic educational institutions are managed by paying attention to management principles that provide opportunities for developing democratic values, justice, and tolerance (Afif, 2012).

MI Ihyaul Islam is oriented towards achieving goals that have been set based on consensus. The institution's management must also pay attention to the diversity of goals of each individual involved so that all elements in education management feel their interests and goals are appreciated.

The institution's vision is formulated by considering the values of multiculturalism, for example, Producing a Generation of Scholars who are Religious, Inclusive, Democratic, Tolerant, Innovative, Independent, and Characteristic. This vision reflects that the Islamic educational institution has a multicultural Islamic perspective aiming for peaceful community life (W.R. 10/04/2023).

In this case, it is in line with the views of various educational scholars that development, when linked to education, means a process of gradual change toward a level that tends to be higher, broader, and deeper, which can create perfection or maturity as a whole (Arifin & Kartiko, 2022).

Institutional development is an effort made to create or improve a rule so that it becomes a product that is increasingly useful for improving quality as an effort to create better quality in an institution where there is a series of regulations that build the structure of interaction in a community (Setyazi, 2022).

The institutional development of multicultural-based Islamic education is essential, among other things, because there is a tendency for religious adherents to be intolerant towards adherents of other religions, exclusive, selfish, close-minded, and oriented towards individual piety. A multicultural society needs to start by changing the educational paradigm in Islamic Religious Education. Islamic education should use the paradigm of learning to think, do, be, and live together (Harto, 2014).

Curriculum Aspects

Multicultural PAI-Based Curriculum Design

What curriculum design is most appropriate for multiculturalism-based PAI? If the 2013 Curriculum wants to change the curriculum that is oriented only on cognitive aspects to a curriculum that is oriented towards complete competence, then at the cultural level, educational institutions need a curriculum formulation oriented towards cultural understanding (Setyazi, 2022).

This concerns Indonesia's conditions consisting of various cultures, languages, ethnicities, religions, etc. This competency is expected to manage conflicts that originate from cultural differences. This condition has become a reality that must be responded to wisely. The plurality and conflict between religions in Indonesia as an integral part of the social history of world religions will certainly not be a striking exception. Therefore, an attitude of pluralism must be developed. This is considered increasingly urgent because inter-ethnic conflicts have become more frequent in recent years. The question is, how does Indonesia face this reality? (Muthoifin, 2020)

When compiling a religious education curriculum with a multicultural perspective, there are several essential things that must be considered as a basis for religious educators, namely: teaching students that humans are diverse, every human being must be skilled at living together in diverse cultures, it needs to be taught so that students can live together in differences, so it is necessary to refer to several letters, namely, letters Ali Imran: 64, al-Hujurat: 13, and Yusuf: 67. It is necessary to educate students so that they have an attitude of trusting others, not being suspicious, and not having prejudice. bad. Education can introduce several letters, including al-Hujurat: 15, It is necessary to educate so that students have respect for other people. Understanding does not always mean agreeing; On the other hand understanding always means appreciating. Education can explain several letters, such as al-Hujurat: 13, Educate students to be happy to forgive

other people whether asked or not and pray for that person to be forgiven by Allah. Education can explain letters, including al-A'raf: 199, al-An'am: 54, Ali Imran: 134 (Budiono, 2021).

In compiling a multicultural-based PAI curriculum, multicultural Islamic religious education competencies can be differentiated into three competencies. First, attitude competence. In terms of attitude, students have cultural awareness and sensitivity, cultural tolerance, respect for cultural identity, responsiveness to culture, avoidance, and conflict resolution. The second is cognitive competence. In the cognitive aspect, students know other people's languages and cultures, can analyze and translate cultural behavior, and knowledge of cultural perspective awareness. Third, instructional competence. In this instructional aspect, students are able to correct distortions, stereotypes and misunderstandings about ethnic groups, can carry out cross-cultural communication and interpersonal communication, and can resolve conflicts in their environment (W.02, 12/05/2023).

So that the Competency Standards for Islamic Religious Education material include: Students understand the Koran, Sunnah and the teachings they contain correctly, understand the history of Islam and the meaning it contains, have an attitude of piety, inclusiveness and tolerance towards differences, and are able to carry out religious teachings. well and correctly in everyday life, both about God and to humans and their natural environment (Jiyanto & Efendi, 2016).

Multicultural-Based PAI Learning Objectives

Before explaining the objectives of multicultural-based PAI, in this section it is necessary to explain again what the objectives of multicultural education are in general. Control formulates five main objectives: first, teaching students to respect the values and culture of other people in addition to their values and culture. Second, helping all students to become functional human beings in a society of various races and cultures. Third, developing a positive self-concept in students who are influenced by the race of colored children. Fourth, help all students experience living in similarities and differences as humans in commendable ways. Fifth, encourage and provide students with experience working with people from different cultures as part of society (W.DF.15/10/22).

According to Banks in Okta, multicultural education has four objectives: To help individuals gain greater self-understanding by viewing themselves from the perspectives of other cultures. Delivering individual students to be able to understand themselves as a whole through different cultural perspectives. To provide students with cultural and ethnic alternatives. Equip students with knowledge about different ethnicities and other cultures. To reduce the pain and

discrimination that members of some ethnic groups experience because of their unique racial, physical, and cultural characteristics. Eliminate discrimination because of differences in race, skin color, and culture. To help students to master essential reading, writing, and math skills. Helping students to understand the basics of reading, writing, and arithmetic (Jalaludin, 2021).

Besides that, in broad outline, there are several scopes of multicultural education goals that we can conclude, according to Gay in Bahri (2017: 34-35), namely, development of ethnic and cultural literacy, personality development, clarification of values and attitudes, multicultural competence, basic skill abilities, educational equality and excellence, strengthening personality, strengthening and developing national solid insights, developing cross-cultural and cross-national insights into life as citizens of the world, as well as the development of tolerance in a peaceful life (Alawi & Ma'arif, 2021).

Based on the goals of multicultural education above, multicultural education invites students to be active in their roles; this education is intended for all students, regardless of differences and backgrounds. All the experiences and history of various communities are valued and can also be positively taught in schools, reinforcing the integrity and importance of the community.

Referring to the above goals, multicultural-based PAI researchers can first help students become more aware of their religious teachings and the reality of other religious teachings. Second, helping students understand and appreciate other people's religions. Third, encourage students to participate in social activities involving various adherents of different religions. Fourth, helping students develop all their potential, including their religious potential so that they can control their own lives, and in this way, they are more empowered (Arifin & Kartiko, 2022).

Multicultural-Based PAI Learning Materials

The universal teachings of Islam are a mercy to all nature. Therefore, it is easy to find PAI material that is relevant to the principles of multiculturalism. Regarding Islamic religious education material, according to Z. Arifin Nurdin, as quoted by Mustatho, the multicultural idea has been discussed previously. There are at least three reasons for that. First, Islam teaches respect and acknowledges the existence of other people. Second, the concept of Islamic brotherhood is not only limited to one sect or group. Third, in the Islamic view, a servant's highest value lies in the integrality of piety and closeness to God (Fauzan & Rohmadi, 2021).

PAI is a subject that reflects Islamic religious doctrine. The curriculum has been designed according to the systematic teachings of Islam, which include Aqidah, Worship, and Morals. In the context of PAI based on multiculturalism,

there must be a significant emphasis on the syllabus on transforming ideology into knowledge. If religious teachings stop at ideology, they will be closed and subjective (W.02.12/05/2023).

The problem of shifting from a subjective to an objective approach can be: 1) eliminating people's egocentrism, 2) social pluralism, 3) cultural pluralism, and 4) religious pluralism. However, among the four things, religious pluralism has the heaviest weight. Religious pluralism is the easiest to formulate but the most difficult to implement (Supriyanto et al., 2022).

Even though it is heavy, the pressure point for changing this approach is to build awareness slowly to eliminate the egocentrism of the people to find solutions to social and cultural pluralism. According to Ali Maksum and Luluk Runan Ruhendi, education with a multiculturalism paradigm for cultural pluralism directs students to behave and have a tolerant and inclusive outlook. At least, multiculturalism education has the educational goal of forming "cultural people" and creating "cultured human society" (Rapanta et al., 2021).

Regarding multiculturalism, some PAI materials that need to be taught with great emphasis are teachings about compassion, brotherhood, peace, and benefits (Latif & Hafid, 2021). Quoting Samsul Ma'arif, the author of the article *Mustatho'* said Islamic education, or especially multicultural-based PAI, must contain five main points, namely: First; Religious education such as fiqh, interpretation does not have to be linear, but uses a muqaran approach. This becomes very important, because children are not only equipped with knowledge or understanding of legal provisions in fiqh or the meaning of a single verse, but are also given different views. Of course, it's not just about knowing what's different but also being given knowledge about why it might be different.

Second, To develop social intelligence, students must also be given interfaith education. This can be done with an inter-religious dialogue program included in the curriculum of Islamic educational institutions. For example, a dialogue about "fasting" could feature monks or religious figures from other religions. This program is very strategic, especially to teach students that fasting is also a teaching of their Buddhist brethren.

Third; To understand the reality of differences in religion, Islamic educational institutions hold interfaith dialogue and organize interfaith road show programs. This interfaith road show program is an actual program to instill awareness and solidarity towards other religious communities. This is done by sending students to take part in consecrated work cleaning churches, monasteries or other holy places or what is called an action dialogue. 14 Awareness of plurality is not just understanding differences, but must also be shown in a concrete manner that Even though people have different beliefs, they are brothers and help each other.

Fourth, Islamic education needs to organize programs such as the Spiritual Work Camp (SWC) to instill spiritual awareness. This can be done by sending students to join a family for a few days, including the possibility of joining families of different religions. Students must be integrated into the family. He also has to carry out activities similar to the daily activities of the family. If the family is a farmer, then he must also help the family farm and so on. This is a very strategic program to increase social sensitivity and solidarity. Another important lesson is that students can learn how to understand diverse lives. In this way, students will have the awareness and sensitivity to appreciate and respect others.

Fifth, In the month of Ramadan is a very strategic month to foster social sensitivity in students. By holding an "on the road meal program", for example. Because with this program, a joint breakfast can be designed between students and street children. This program also provides direct benefits to students to foster an attitude of social sensitivity, especially to those around them who are less able (Abdurrahmansyah, 2017).

Learning Model

Learning Process Student-oriented learning by providing equal opportunities to all plural students to develop their potential and achieve. Educators or lecturers have a more significant role in facilitating the creation of a democratic climate and tolerance. Classes are managed dynamically, creating a comfortable situation in interacting and communicating between students and between students and educators (Baharun, 2016). The principles of *syûrâ*, *musâwah*, *tasâmuh*, *tawâsuth*, and *tawâzun* are used as a basic framework in the learning process (W.02,12/05/2023).

What is the appropriate multicultural-based PAI learning model? So far, there are two learning models known. First, the dogmatic approach, which is an approach that sees religious education in schools as a medium for transmitting certain religious teachings and beliefs solely in an "ecclesiastical" way. The aim is to realize the dogmatic commitment of students to their religion. Second, the social sciences approach (social studies approach), which is an approach that sees religious education in schools as a subject like other subjects (social sciences) and the religious material taught is seen as something secular as is done by science. anthropology and sociology (Jazilurrahman, 2022).

The two approaches above both contain weaknesses. The weakness of the first approach lies in its potential to foster inappropriate religious fanaticism. Meanwhile, the weakness of the second approach lies in its secular tendency, so it does not encourage the realization of good religious adherents. Therefore, it is necessary to formulate a third approach that will be able to serve the religious

needs of children and at the same time promote harmony among adherents of various religions thanks to the content of multiculturalism that is inherent in it (Rozi et al., 2021).

The third approach, for example, is the social planning approach, which is an approach that encourages students' understanding and commitment to the religion they embrace, and at the same time encourages the birth of an attitude of respect for followers and teachings of other religions to coexist in plurality. In addition to the approach described above, the learning strategies educators use have an essential role in shaping the attitudes and behavior of students in the context of multicultural education (W.KM, 25/05/2023).

According to Cushner, education should integrate the following experiences, namely learning how and where or where to get accurate information about other cultural groups; identify and examining the positive views of groups or individuals of other cultures; learning tolerance for diversity through experimentation in schools and classrooms with alternative customs and practices; confront, where possible, positive first-hand experiences with different cultural groups; develop empathic behavior through role-playing strategies and simulations; and practicing the use of "perspective glasses", that is, by looking at an event, historical period, or issue through the perspective of another cultural group (Setyazi, 2022).

Multicultural-based PAI requires the learning process to take place effectively through effective teaching and active learning by considering students' religious diversity. According to him, the learning process emphasizes how to teach about religion (teaching about religion), not teaching religion (teaching of religion). Teaching about religion involves a historical and comparative approach while teaching religion involves dogmatic indoctrination. The learning process needs to provide opportunities for students to actively seek, find, and evaluate their religious views by comparing them with the religious views of other students. With this approach, an attitude of tolerance, nonjudgmentalism, and detachment from excessive fanaticism will grow (Rofi'ah, 2017).

Evaluation of Multicultural-Based PAI Learning

In evaluating the achievement of essential competencies in each lecture material and PAI competency standards, an evaluation instrument is needed to cover three domains of knowledge: cognitive, affective, and psychomotor, in this case achievement tests can be used through case study and observation techniques. With this achievement test, the involvement of all elements, educators, institutional leaders, and parents is very important, because non-academic observations are not sufficient in the Madrasa environment but are also

carried out outside the madrasa (W.02,12/05/2023).

Evaluation of multicultural Islamic Religious Education has the following characteristics: first, the goal is to form cultured humans and create a cultured society. Second, the material teaches noble human values, national values, and ethnic group values; third, the method is democratic, which respects aspects of cultural differences and diversity of nations and ethnic groups (multiculturalist); fourth, the evaluation is determined by the assessment on students' behavior which includes perception, appreciation and actions towards other cultures (Sari & Zuchdi, 2020).

Manpower Aspect

The role of educators in multicultural PAI is also vital. PAI lecturers or educators must be competent in managing and organizing PAI contents, processes, situations and activities in a multicultural manner, where every student from various ethnicities, genders, and races can develop himself and respect each other's differences (W.02.12/05 /2023).

PAI educators need to emphasize diversity in learning by (1) discussing the contributions of various cultures and people from other tribes in living together as a nation, and (2) discussing that all people from any culture also use the work of other people from other cultures. In grouping students in class and activities outside the lecture hall, PAI lecturers are expected to carry out this diversity (W.03, 17/05/2023).

Teachers or educators must also understand that learning is a cultural process that occurs in a particular social context (Muali et al., 2021). For this process to run openly, PAI material educators must understand the diversity of students in terms of culture and religion (Fachri et al., 2020). PAI material educators must be able to analyze the educational process from various cultural perspectives to reduce attitudes that emphasize education on dominant cultural experiences (W.03.12/105/2023). Personnel Aspects Recruitment of teaching staff is carried out selectively by considering their scientific competence, commitment to professional ethics, and commitment to the values of multiculturalism (Muhajir, 2022).

To create a democratic process, educators must have multicultural competence: 1) have broad social values and relationships, 2) be open and flexible in managing the diversity of students, and 3) be ready to accept differences in disciplines, backgrounds, races, and genders. , 4) facilitating new citizens and minority students, 5) collaborating and forming coalitions with any party, 6) program and future-oriented, 7) sensitive to the ethnic behavior of students, 8) sensitive to the possibility of controversy over teaching materials, and 9) designing study groups that allow ethnic integration in learning (Jazilurrahman,

2022).

Thus, if PAI material educators understand their students' diverse cultures and teach religion with a multicultural insight by displaying the letters above, they will be able to instill the values of peace in students and minimize the potential for internal disputes. religion or between religions.

CONCLUSION

The implementation of multicultural Islamic education must be supervised together and openly and voluntarily so that each person's differences are respected and accommodated. In other words, no majority group arbitrarily treats the minority group for any reason that is not human. Differences are sunnatullah that each group must accept, and they dissolve in the name of humanity in togetherness full of simplicity.

Multicultural Islamic Education (Multicultural Islamic Education) is a response to the development of population diversity in Islamic educational institutions and demands equal rights for each group. All students, regardless of groups such as gender, ethnicity, race, culture, social strata, and religion, have the right to receive the same education. This research indicates that implementing Multicultural Islamic Religious Education Values in the Institutional Development of Islamic Education at MI Ihyaul Islam Pajajaran is Institutional Aspects, Curriculum Aspects, and Manpower Aspects.

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