Advancing Islamic Education: Fostering Multicultural Values through the Implementation of Islamic Religious Education

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Abstract:

This research aims to analyze the development of Islamic education by implementing the values of Multicultural Islamic religious education in madrasas. The research was conducted using a qualitative approach and a case study type of research. Data collection techniques used participant observation, in-depth interviews, and documentation. The data analysis technique uses the Miles and Huberman model: data display, data reduction, and concluding. The research results show that multicultural Islamic education is a response to the development of population diversity in Islamic educational institutions and demands for 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. Implementing Islamic religious education in developing the value of Islamic education institutions at Madrasah Ibtidaiyah Ihyaul Islam Pajarakan includes institutional, curriculum, and personnel aspects. This research provides implications regarding the importance of multicultural values in Islamic education, which can help increase students' awareness and understanding of cultural diversity and universal Islamic values.

Key Words: *Multicultural Islamic Education, Institutions, Curriculum, Staff*

Abstrak:

Penelitian ini bertujuan untuk menganalisis pengembangan pendidikan Islam melalui implementasi nilai-nilai pendidikan agama Islam multikultural di madrasah. Penelitian dilakukan dengan pendekatan kualitatif dan jenis penelitian studi kasus. Teknik pengumpulan data menggunakan observasi partisipan, wawancara mendalam, dan dokumentasi. Teknik analisis data menggunakan model Miles and Huberman, yaitu display data, reduksi data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pendidikan Islam multikultural adalah respons terhadap perkembangan keragaman populasi di lembaga pendidikan Islam itu sendiri, seiring dengan tuntutan persamaan hak bagi setiap kelompok. Secara luas, semua peserta didik, tanpa membedakan kelompok-kelompok seperti gender, etnik, ras, budaya, strata sosial, dan agama, berhak mendapatkan pendidikan yang sama. Implementasi nilai-nilai pendidikan agama Islam multikultural dalam pengembangan kelembagaan pendidikan Islam di Madrasah Ibtidaiyah Ihyaul Islam Pajarakan mencakup aspek kelembagaan, aspek kurikulum, dan aspek ketenagaan. Penelitian ini memberikan implikasi tentang pentingnya nilai-nilai multikultural dalam pendidikan Islam, yang

dapat membantu meningkatkan kesadaran dan pemahaman peserta didik tentang keberagaman budaya dan nilai-nilai Islam yang bersifat universal.

Kata Kunci: *Pendidikan Islam Multikultural, Kelembagaan, Kurikulum, Ketenagaan*

INTRODUCTION

In the last few decades, there has been an increase in incidents of violence in Indonesia, some of which are in the name of religion, raising questions about the effectiveness of religious education in instilling human values, a culture of tolerance and mutual respect that have been inherited by previous Islamic leaders (Firmansyah, 2020). Islamic education should provide a planned forum for solving this nation's problems. For example, Islam can be a solution to the nation's problems, as shown by Walisongo and his successors in spreading and developing Islam peacefully in Indonesia as a religion of *rahmah li al-ʾâlamîn* with the local Indonesian culture of Bhinneka Tunggal Ika (Shaleh & Mahmudi, 2022).

The issue of religious education in the context of the plural, multicultural, multiethnic and multireligious Indonesian nation. Therefore, various parties need serious attention to not divide unity and integrity. The development of Islamic Religious Education 413 in this nation will be detrimental to the growth of the democratization process in national and state life, which began to develop after the 1998 reformation (Jayadi, Abduh, & Basri, 2022).

Even though this issue has subsided, this does not mean that the problem has resolved itself because, in several cases at the implementation level, the implementation of Article 13 A of the Law on the national education system should be running better. Many Muslims regret that private Christian schools still do not provide Islamic religious education for Muslim students, who are the majority in these schools. This issue of religious education can, of course, be a latent danger that threatens not only the continuity of national education in the future but also the relationship between Muslims and Christians in contemporary Indonesia (Muntaha & Wekke, 2017).

Muslims, as adherents of the majority religion, must play an active role in managing the dimensions of this nation's diversity. Islamic education, as an essential instrument of human civilization, needs to be optimized as best as possible to organize diversity dynamics so that it can become a potential for progress. In recent decades, ideas that seek to accommodate and organize aspects of diversity through the Islamic education agenda have been widely implemented. Not a few ideas have emerged regarding multiculturalism, which are actualized in the discourse on Islamic education (Hosnan, 2022; Jazilurrahman, 2022).

Madrasah Ibtidaiyah (MI) Ihyaul Islam, Pajarakan, Probolinggo, East Java, is one of the private Islamic primary education institutions that is growing and recognized by the local community, with the hope of producing a generation that can have and instil humanist, tolerant and religious values. MI Ihyaul Islam is a private Islamic essential education institution that implements multicultural

values in governance and management development. Looking at the process of developing multicultural Islamic education and aspects of its implementation, it still needs to go as expected (Awwaliyah, 2017). 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 in the field, the need for appropriate and targeted implementation is urgent (W.01, 10/05/2023).

Another interesting phenomenon that is the attraction and reason for conducting follow-up research is that some teachers and students come from various backgrounds and social strata. However, they can respect each other even though they are different. Apart from that, various efforts are made to create quality graduates who have a humanist and pluralistic character and can respond to global challenges. Based on documents in the field, one of the character values is the process of applying the values of multicultural Islamic education, which is implemented through Islamic Religious Education (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 a policy or concept of religious education that is managed with a multicultural spirit, not a purely one-sided doctrinal spirit, or cultivating hatred towards followers of other religions, or by fostering a sense of indifference towards religion. Alternatively, efforts to convert students to their religion.

Islamic educational institutions have a strategic responsibility and role 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, and have noble character and able to maintain peace and harmony in relations between religious communities (Harto, 2014).

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

Facing the phenomenon of radical movements from religious groups or disguised as religious groups which tend to commit acts of violence in response to cultural and religious plurality, as well as social, political and religious problems, it is deemed necessary to review the construct of Islamic religious education in positioning values. 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 managerialism, as well as the formulation of theories and concepts for Islamic Religious Education (PAI) subjects in Muslim communities and national

educational institutions, both under the coordination of the Ministry of Religion and the Ministry of National Education (Najmina, 2018).

Researchers explain several research results to avoid similarities in research themes or repetition of research. Previous research, including Arifin & Kartiko (2022), states that the strategy used is to use unifying language, include multicultural values in learning, and develop rules of conduct to apply the multicultural values obtained. Furthermore, Muttaqin (2019) believes 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) and Zamroni et al. (2020) stated in their research that this research describes the process of developing institutions, curricula, and the process of scientific transformation. Imami (2022) stated that the integration of multicultural Islamic education in the foreign language institution of the Nurul Jadid Islamic Boarding School was carried out well through the curriculum, extracurricular activities, student organizations, and collaboration between institutions. This integration process shows promising results and does not interfere with the main focus of Islamic Boarding Schools as religious institutions.

Based on several previous studies, there are similarities in the discussion with the researchers' research here, namely, related to Multicultural Islamic Religious Education. However, on the other hand, there is a fundamental difference, namely that the researcher's research discusses the development of multicultural Islamic religious education in primary-level schools to instil in children the values of multicultural Islamic religious education from an early age.

The novelty of this research lies in the approach to developing Islamic education by implementing multicultural Islamic Religious Education values. This research offers a multicultural perspective integrated explicitly into the context of Islamic education. This approach can open space for a deeper understanding of how Islamic education can respond to and accommodate cultural diversity. The novelty of this research can also be found in the analysis of the impact of implementing multicultural values on students' awareness and understanding. It helps detail how these values can shape students' views and understanding of cultural diversity and universal Islamic values. Therefore, this research focuses on developing Islamic Education by implementing Multicultural Islamic Religious Education Values at Madrasah Ibtidaiyah Ihyaul Islam, Pajarakan, Probolinggo, East Java.

RESEARCH METHODS

This research uses a qualitative case study 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 Madrasah Ibtidaiyah Ihyaul Islam, Pajarakan, Probolinggo, East Java. Thus, Qualitative Research aims to

describe and analyze phenomena, events, social activities, attitudes, beliefs, individual perceptions, or group thinking (Ghony and Fauzan, 2014).

The approach and type of research that the author uses is qualitative field research with a case study type of research. The reason is that this research was conducted on a unified system consisting of specific programs, activities, events, or groups of individuals who are bound by place, time, and specific ties at Madrasah Ibtidaiyah Ihyaul Islam, Pajarakan, Probolinggo, East Java. Data collection techniques were done through in-depth interviews, participant observation, and documentation analysis. Researchers look for data from subjects or informants, such as madrasa principals, deputy madrasa principals, teachers and students.

Meanwhile, the researcher's data analysis used the Miles Huberman data analysis model, which involves data reduction, data display, and concluding. Through this analysis, it is hoped that a clear picture can be obtained regarding the focus of research related to the development of Islamic Education through the Implementation of Multicultural Islamic Religious Education Values at Madrasah Ibtidaiyah Ihyaul Islam, Pajarakan, Probolinggo, East Java.

RESULTS AND DISCUSSION

In this discussion, the results of research findings and discussions obtained through participant observation, interviews, and document study will be described regarding the development of Islamic education through the implementation of multicultural Islamic education values at MI Ihyaul Islam Pajarakan, with a detailed description as follows:

Institutional Aspects

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 (Raga et al., 2021).

The management of Islamic educational institutions is carried out by paying attention to management principles that provide opportunities for the development of democratic values, justice, and tolerance (Afif, 2012). Madrasah Ibtidaiyah Ihyaul Islam is oriented towards achieving goals 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 taking into account 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 associated with education, means a process of gradual change towards 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 to create or improve a rule to become a product that is increasingly useful for improving quality. It is an effort to create better quality in an institution with 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. Facing a multicultural society needs to start with 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 from one oriented only on cognitive aspects to one oriented towards complete competence, then at the cultural level, educational institutions need a curriculum formulation oriented towards cultural understanding (Adhimiy, 2018; Wahid et al., 2022; Setyazi, 2022; Atmojo et al., 2022).

This concerns the natural conditions of Indonesia, which consists of various cultures, languages, ethnicities, religions, and so on. This competency is expected to help 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 felt to be increasingly urgent because, in recent years, inter-ethnic conflicts have become more frequent. The question is, how does Indonesia face this reality? (Muthoifin, 2020)

When compiling a religious education curriculum with a multicultural perspective, several essential things 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, 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 students so that they have an attitude of respect for other people. Understanding does not always mean agreeing; conversely, understanding always means respect. 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 (Budiono, 2021).

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

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 can carry out religious teachings. Well and correctly in everyday life, both about God and 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 become helpful human beings in a society of diverse races and cultures. Third, developing a positive self-concept in students is influenced by the race of children of colour. Fourth, help all students experience living with 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 goals: To help individuals gain greater self-understanding by viewing themselves from the perspectives of other cultures. Encourage individual students to be able to understand themselves completely from 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 due to differences in race, skin colour, and culture. To help students master essential reading, writing, and math skills. Helping students understand the basics of reading, writing, and arithmetic (M.R. et al., 2021).

Apart from that, in general, there are several aims of multicultural education 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 skills and abilities; educational equality and excellence; strengthening personality;

strengthening and developing a robust national outlook; developing a cross-cultural and cross-national outlook on life as world citizens; as well as developing tolerance in a peaceful life (Alawi & Ma'arif, 2021).

Role. Based on the objectives 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. History All experiences and histories of various communities are valued and can also be positively taught in schools, strengthening the integrity and importance of those communities.

Referring to the above objectives, multicultural-based PAI researchers are expected first to help students become more aware of the teachings of their religion and the reality of other religions' teachings. Second, help students understand and appreciate other people's religions. Third, encourage students to participate in social activities involving various adherents of different religions. Fourth, help 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 blessing for all of nature. Therefore, it is easy to find PAI material that is relevant to the principles of multiculturalism. Regarding Islamic religious education material itself, according to Z. Arifin Nurdin, as quoted by Mustatho, the idea of multiculturalism is simple and familiar. There are at least three reasons for that. First, Islam teaches respect and acknowledges the existence of other people. Second, Islamic brotherhood is not limited to one sect or group. Third, in the Islamic view, the highest value of a servant lies in the integrality of piety and closeness to God (Fauzan & Rohmadi, 2021).

PAI is a subject that reflects Islamic religious doctrine. Worship: 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 massive emphasis in the syllabus on the principle of transforming ideology into knowledge. If religious teachings stop at ideology, they will be closed and subjective (W.02.12/05/2023).

Egocentrism: The issue 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 difficult, the real emphasis of this change in approach is to slowly build awareness to eliminate people's egocentrism and 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 have tolerant and inclusive attitudes and views. At the very least, multiculturalism education aims to form "cultural humans" and create a "cultural human society" (Rapanta et al., 2021).

Regarding multiculturalism, several PAI materials that need to be significantly taught are compassion, brotherhood, peace, and benefits (Latif & Hafid, 2021). Quoting Samsul Ma'arif, the author of the article Mustatho' said that Islamic education, especially multicultural-based PAI, must contain five main things, namely: First, Religious education such as fiqh, interpretation does not have to be linear but uses a muqarnas approach. This is very important because children are not only provided with knowledge or understanding of legal provisions in fiqh or the meaning of single verses but are also given different views. Of course, it is not just about knowing what is 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, mainly to teach students that fasting is also a teaching of their Buddhist brothers and sisters.

Third, to understand the reality of religious differences, Islamic educational institutions organize inter-religious dialogue and road show programs. This interfaith roadshow program is an actual program to instil awareness and solidarity with other religious communities. This is done by sending students to take part in devotional work to clean churches, temples, or other holy places, or what is called action dialogue. 14 Awareness of plurality is not just about understanding differences; it must also be demonstrated with a concrete attitude that, even though people have different beliefs, they are brothers and help each other.

Fourth, to instil spiritual awareness, Islamic education needs to organize programs such as the Spiritual Work Camp (SWC). This can be done by sending students to join a family for several days, including the possibility of joining a family of a different religion. Students must be integrated into the family. He also has to carry out activities similar to the family's daily activities. 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, the month of Ramadan is a very strategic month to foster social sensitivity in students. By organizing an "on-the-road sahur program," for example. Because of this program, a joint sahur can be designed between students and street children. This program also provides direct benefits to students by fostering social sensitivity, especially to people around them who are less fortunate (Abdurrahmansyah, 2017).

Learning Model

Learning Process Learning is student-oriented by providing equal opportunities to all plural students to develop their potential and achieve. Educators or lecturers play a more significant role in facilitating the creation of a democratic climate and tolerance. Environment classes are managed

dynamically, allowing for a comfortable situation for interacting and communicating between students and between students and educators. The principles of syûrâ, musâwah, 'is, tasâmuh, tawâsuth, and tawâzun are used as the basic framework in the learning process (W.02, 12/05/2023).

What is an appropriate multicultural-based PAI learning model? So far, there are two learning models known. First is the dogmatic approach, which views religious education in schools as a medium for transmitting certain religious teachings and beliefs solely in an "ecclesiastical" manner. The aim is to realize students' dogmatic commitment to their religion. Second, the social sciences approach (social studies approach), namely, 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 like that of 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 serve children's religious needs and, at the same time, encourage harmony among various religious adherents, thanks to the multiculturalism insight inherent in it.

The third approach is, let us call it, the social planning approach, namely an approach that encourages students' understanding and commitment to the religion they follow and, at the same time, also encourages the birth of an attitude of respect for adherents and teachings of other religions to coexist with each other in pluralism. Apart from the approach explained above, educators' learning strategies also have an essential role in shaping students' attitudes and behaviours in multicultural education (W.KM, 05/25/2023).

According to Cushner, education should combine the following experiences, namely learning how and or where to obtain accurate information about other cultural groups; identifying and testing positive views of groups or individuals from other cultures; learning tolerance for diversity through experimentation in schools and classrooms with alternative customs and practices; encounter, if possible, positive first-hand experiences with different cultural groups; develop empathetic behaviour through role-playing and simulation strategies; and practising the use of "perspective glasses", that is, 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 be effective through effective teaching and active learning by paying attention to the religious diversity of students. According to him, the learning process places more emphasis on how to teach about religion than on teaching about 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, discover, and evaluate their religious views by comparing them with the religious views of other students (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 significant because more than non-academic observations are needed in the Madrasah environment but are also carried out outside the Madrasah (W.02, 12/05/2023).

Evaluation of multicultural Islamic religious education has the following characteristics: First, the aim is to form cultured people and create a cultured society. Second, the material teaches noble human values, national values, and the values of ethnic groups. Third, the method is democratic, which respects cultural differences and diversity of nations and ethnic groups (multiculturalism). Fourth, the evaluation is determined by assessing students' behaviour, 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 have competence in managing and organizing PAI content, processes, situations, and activities in a multicultural manner, where every student from various ethnicities, genders, and races has the opportunity to develop themselves and respect each other's differences (W.02.12/05/2023).

PAI educators need to emphasize diversity in learning by (1) discussing the contribution of various cultures and people from other ethnicities 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. For this process to run smoothly, PAI material educators must understand the diversity of students in terms of culture and religion. PAI material educators must be able to analyze the educational process from various cultural perspectives to reduce attitudes that emphasize education based 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). Students: To create a democratic process, educators must have multicultural competence, namely: 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. Students, 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 behaviour of students; 8)

sensitive to the possibility of controversy over teaching materials; and 9) designing study groups that enable 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 instil 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 abuses minority groups for any inhuman reason. Differences are sunnatullah that each group must accept, and they dissolve in the name of humanity in a togetherness complete 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 group, such as gender, ethnicity, race, culture, social strata, and religion, have the right to receive the same education. This research indicates that the implementation of multicultural Islamic religious education values in the institutional development of islamic education at Madrasah Ibtidaiyah Ihyaul Islam is institutional aspects, curriculum aspects and manpower aspects.

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