# Integration of Multicultural Values in Islamic Education Learning at Schools

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## ABSTRACT

Islamic education in Indonesia faces the challenge of integrating multicultural values into its learning process, given the cultural and religious diversity that exists in society. However, the application of these values in the learning process is often less than optimal. This study aims to identify models of multicultural value integration in Islamic Education, formulate multicultural value-based materials, and examine the challenges faced in their implementation. The method used is a qualitative approach based on phenomenology. The results of the study indicate that multicultural values are integrated in SMPN 1, 2, and 3 Hamparan Perak through curricular, contextual, collaborative, and teacher modeling models. However, there are several obstacles, such as teachers' limited understanding of multicultural education, lack of teaching materials, and low school support. Nevertheless, the implementation of systematic strategies, teacher capacity building, and the development of contextual teaching materials can strengthen values such as tolerance and awareness of cultural diversity. This study supports Banks' theory, which emphasizes the importance of multicultural education in creating an inclusive and fair society.

Keywords: Islamic Education, Multicultural Values, Curriculum Integration, Tolerance, Multicultural Education.

## *ABSTRAK*

*Pendidikan Agama Islam di Indonesia dihadapkan pada tantangan untuk mengintegrasikan nilai-nilai multikultural dalam pembelajarannya, mengingat keberagaman budaya dan agama yang ada di masyarakat. Namun, penerapan nilai-nilai tersebut dalam proses pembelajaran masih sering kali kurang optimal. Penelitian ini bertujuan untuk mengidentifikasi model integrasi nilai-nilai multikultural dalam Pendidikan Agama Islam, merumuskan materi berbasis integrasi nilai multikultural, serta mengkaji kendala yang dihadapi dalam implementasinya. Metode yang digunakan adalah pendekatan kualitatif fenomenologi. Hasil penelitian menunjukkan bahwa integrasi nilai multikultural di SMPN 1, 2, dan 3 Hamparan Perak diterapkan melalui model integrasi kurikuler, kontekstual, kolaboratif, dan keteladanan guru. Namun, terdapat beberapa kendala, seperti pemahaman guru yang terbatas mengenai pendidikan multikultural, kurangnya bahan ajar, dan rendahnya dukungan lingkungan sekolah. Meskipun demikian, penerapan strategi yang sistematis, peningkatan kapasitas guru, serta pengembangan materi ajar kontekstual dapat memperkuat nilai-nilai seperti toleransi dan kesadaran akan keragaman budaya. Penelitian ini mendukung teori Banks yang menekankan pentingnya pendidikan multikultural untuk menciptakan masyarakat yang inklusif dan adil.*

*Kata Kunci: Pendidikan Agama Islam, Nilai Multikultural, Integrasi Kurikulum, Toleransi, Pendidikan Multikultural.*

## INTRODUCTION

Diversity of culture, religion, and ethnicity is a characteristic of Indonesian society, which is also reflected in school environments, especially at the Junior High School level (SMP). Indonesia as a plural country consists of various ethnic groups, cultures, languages, and religions living side by side within a national framework. This diversity is, on one hand, a nation's wealth, but on the other hand, can become a source of conflicts if not managed properly. According to Agustina & Bidaya (2018), education plays a central role in shaping awareness of the importance of tolerance, mutual respect, and living together peacefully. One important instrument in this educational process is islamic education, which not only functions to nurture students' spiritual aspects but also has the potential to be a strategic medium for instilling multicultural values (Jalwis & Habibi, 2019). The integration of multicultural values into PAI learning becomes highly relevant considering the challenges of globalization, rapid information flow, and the increasing potential for intolerance and radicalism among the youth (Wibowo, 2024). According to Mashuri (2021), internalizing values such as tolerance, justice, equality, and appreciation of differences in teaching materials and methods, islamic education is expected to produce students who are not only religious but also have inclusive and moderate attitudes.

This situation presents both challenges and opportunities in developing an inclusive and responsive education system to diversity. Based on direct observation conducted by the researcher, findings indicate that in Kecamatan Hamparan Perak, Deli Serdang Regency, North Sumatra, the reality of diversity is quite evident, especially in schools such as SMPN 1, SMPN 2, and SMPN 3. Students come from various religious backgrounds, with the majority practicing Islam (around 80–90%), and the rest are Christian, Hindu, Buddhist, and other beliefs. In terms of ethnicity, students are predominantly Melayu (60–70%), followed by Batak (10–20%), Javanese (5–15%), and other groups such as Minangkabau and Aceh (5–10%). The total number of students varies, with 897 students at SMPN 1, 258 at SMPN 2, and 192 at SMPN 3. This diversity offers opportunities for cross-cultural learning that enrich students' perspectives, but also risks causing conflicts and misunderstandings if not balanced with systematic and integrated multicultural education approaches.

In this context of diversity, special attention needs to be given to Islamic Education lessons, which so far tend to be delivered exclusively with an emphasis on dogmatic aspects of Islamic teachings (Qorib, 2024). In practice, Islamic religious education in these schools has not been much integrated with the values of multiculturalism relevant to the actual conditions of student diversity (Qorib, 2022). Islamic education teachers generally deliver Islamic content without linking it to religious and cultural pluralism evident in students' daily lives (Lubis et al., 2024). In fact, in a diverse society like Indonesia, fostering values of tolerance, appreciation of differences, and inclusive attitudes is very important to shape a noble character and the ability to live peacefully together (Mustafida, 2020). Interviews with several Islamic Religious Education teachers show that their teaching is still oriented towards understanding Islamic teachings conventionally, without leading to an inclusive national consciousness. However, Islamic teachings themselves fundamentally contain universal humanitarian principles such as tolerance (tasamuh), moderation (tawasuth), mutual help

(ta'awun), and balance (tawazun), which are important foundations for multicultural education (Qorib & Lubis, 2023).

Nevertheless, efforts to integrate multicultural values into Islamic Religious Education learning are also faced with external challenges that complicate the situation. One of these is the progress of information technology, which significantly influences students' lives. Widespread access to social media and the internet opens opportunities for the entry of intolerant content that can trigger prejudice and tension among students from different religious and cultural backgrounds (Fitria & Yudhawati, 2018). In this context, teachers play a strategic role in guiding students to filter information and strengthen the values of tolerance through reflective and contextual learning approaches. On the other hand, the low capacity of teachers in implementing multicultural approaches is a significant obstacle. The lack of professional training and development on inclusive education makes it difficult for teachers to effectively integrate diversity values into Islamic Religious Education (Putri et al., 2025). As a result, Islamic Religious Education teaching often does not reflect the spirit of diversity that should be instilled in students.

Nevertheless, positive initiatives from schools in Kecamatan Hamparan Perak have begun to build an inclusive educational environment. All public junior high schools in this area admit students from various religious and ethnic backgrounds, and the composition of teachers also reflects this diversity. Structurally and administratively, inclusiveness has started to be implemented. However, on the pedagogical level, significant challenges remain. For example, Islamic education lessons have not yet been fully directed toward fostering cross-religious and cultural understanding. Multicultural values have not been optimally addressed in the learning process (Rahayu, 2017). In fact, values such as tolerance, moderation, mutual cooperation, and balance are core principles of Islam that align with the principles of multiculturalism (Nur'aini, 2021). Therefore, Islamic Religious Education lessons should not only focus on religious rituals but also reinforce universal human values that support social harmony in a diverse society.

The importance of a multicultural approach in teaching islamic education is also reinforced by findings from various previous studies. Sulhan & Fitriani (2020), for instance, showed that the implementation of a multicultural-based Islam education model in schools in West Nusa Tenggara could shape students' critical and tolerant attitudes through a participatory approach. Another study by Rohmah et al. (2022) also revealed that this approach could increase mutual respect among adherents of different religions. Further research by Abidin et al. (2025) indicates that Islamic education values are not only relevant but also applicable in building social cohesion, strengthening intergroup bonds, and serving as a protective barrier against radicalism and intolerance. The cultural and dialogic approach promoted by FKUB Jombang has proven effective in fostering mutual respect and maintaining harmony amid differences in faith.

This further underscores that strengthening multicultural values through the subject of Islamic Religious Education is an urgent need within Indonesia's heterogeneous education system (Sleeter, 2020). Bahri's (2017) research, also conducted at SMPN in Kecamatan Hamparan Perak, shows that an additive approach—adding multicultural material into lessons—can help students understand the values of diversity. However, this approach

remains limited and has not yet addressed the core curriculum comprehensively (Singh, 1995).

Based on these various findings, this study aims to fill the existing gap by examining in greater depth how multicultural values can be systematically and substantively integrated into Islamic Religious Education lessons. This research not only focuses on adding multicultural content additively but also on formulating pedagogical strategies capable of instilling inclusive values within students. Thus, Muslim students in schools, especially in multicultural areas like Kecamatan Hamparan Perak, can be equipped with an open, tolerant understanding of Islam and live harmoniously with friends from different religious and cultural backgrounds.

It should be noted that the dominance of students and teachers from certain religions, such as Islam or Christianity, presents a challenge in forming healthy social relations in schools. islamic education teachers are expected to serve as facilitators who bridge differences and foster a spirit of togetherness and mutual respect. islamic education lessons in grades VII, VIII, and IX play a strategic role in shaping students' character. Therefore, integrating multicultural values into islamic education learning is essential. Religious education, especially islamic education, has great potential to embed multicultural values but requires the commitment of all parties to prevent exclusivism and intolerance.

In relation to the above, the purpose of this research is to analyze models, material formulations, and obstacles in integrating multicultural values into Islamic Religious Education lessons. The results of this research will contribute both theoretically and practically. Theoretically, it will enrich the literature on multicultural education in Islamic religious studies in junior high schools. Practically, the findings are expected to serve as a reference for policymakers, curriculum developers, and educators to design more inclusive and adaptive teaching strategies that reflect Indonesia's social and cultural diversity (Dyah & Pasca, 2025).

**RESEARCH METHOD**

This research employs a qualitative approach with a phenomenological design, which aims to understand and explore individuals' subjective experiences regarding a particular phenomenon (Sugiyono, 2020). This study focuses on how people interpret the meaning of their experiences, whether in the form of feelings, events, or understanding of the occurring phenomena. The research location is conducted in three junior high schools in Hamparan Perak, namely SMPN 1, SMPN 2, and SMPN 3, which are relevant to the research topic concerning Islamic education learning in a multicultural context. The selection of these locations aligns with the research objective to understand the dynamics of learning in an environment that is culturally and socio-economically diverse. Additionally, these sites have characteristics of cultural and social diversity, providing different perspectives and enriching the research findings, thus enabling a more holistic understanding of the implementation of islamic education learning in a multicultural environment.

The data sources in this study consist of two types: primary and secondary data. The primary data source comes from research informants, namely Islamic religious education teachers, school principals, and students from the three research sites. The secondary data

sources include supporting documents such as Islamic religious education teachers' learning devices, learning materials, and school policies or regulations. In data collection, the researcher uses three techniques: observation, interviews, and document studies. Observation was conducted to directly observe the activities of Islamic religious education learning in the classroom at the three research locations, especially concerning activities related to the integration of multicultural values. Additionally, observations also included Islamic education-based activities outside the classroom that are related to the integration of multicultural values. These observations aim to answer research questions regarding the models of integration used in learning. Next, interviews were conducted with informants concerning the obstacles faced, both by teachers and students, in the integrated multicultural-based Islamic Religious Education learning. Meanwhile, the documentary study plays a role in directly examining the Islamic religious education materials based on multicultural integration.
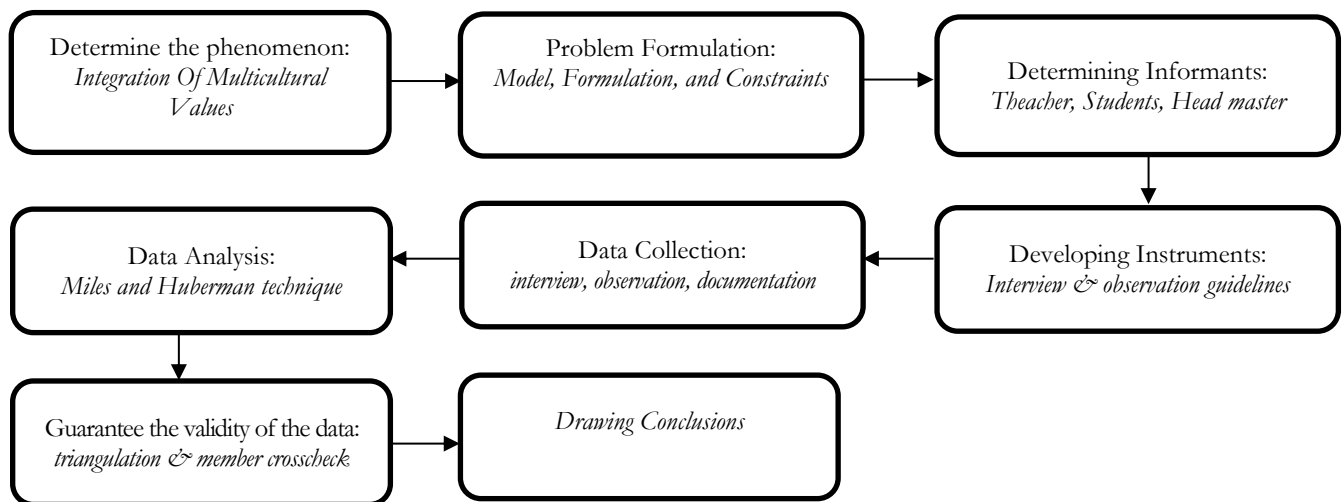
Determine the phenomenon: *Integration Of Multicultural Values* → Problem Formulation: *Model, Formulation, and Constraints* → Determining Informants: *Theacher, Students, Head master*

Data Analysis: *Miles and Huberman technique* ← Data Collection: *interview, observation, documentation* ← Developing Instruments: *Interview & observation guidelines*

Guarantee the validity of the data: *triangulation & member crosscheck* → *Drawing Conclusions*

**Figure 1. Research Plan**
Source: Miles et al. (2014)

Data analysis uses the interactive model of Miles, Huberman, and Saldana, which consists of four stages: data collection, data reduction, data presentation, and conclusion drawing. To ensure the validity of the research data, several techniques are employed: (1) triangulation—comparing information from various sources (teachers, students, principals) and data collection methods (interview, observation, documentation) at different times to verify result consistency; (2) Member Checking—engaging informants to verify initial findings. After analyzing the data, the researcher will return to the informants to gather feedback on the accuracy and relevance of the findings. This process ensures that the data interpretation reflects the informants' accurate perspectives and provides opportunities for clarification and revision if necessary.

## RESULTS AND DISCUSSION

### Multicultural Values in Islamic Education Learning

Indonesian society, which is multicultural, plays a strategic role in instilling values of diversity, tolerance, and peaceful coexistence. Below are explanations of multicultural values, namely:

1. Values of Diversity (*Kebhinnekaan*)

   In a multicultural society like Indonesia, instilling the value of diversity is very important so that the younger generation can appreciate the variety of ethnicities, cultures, religions, and languages. Schools become strategic places to introduce the importance of differences as a national asset. In learning, students can be guided to understand each cultural group's contribution to Indonesia's history and development. Through discussions, cross-cultural activities, and introducing figures from various backgrounds, students will realize that all citizens have equal rights and roles. Diversity is not to be opposed, but to be celebrated as part of the national identity. By understanding this, students become more open-minded and proud to be part of a diverse nation (Firtikasari & Andiana, 2023).

2. Values of Tolerance

   Tolerance is the main key to maintaining harmony in a diverse society. In an educational context, this value can be instilled by providing space for dialogue among students from different backgrounds. Through Islamic Religious Education and civics, teachers can emphasize the importance of respecting others' beliefs without losing personal identity. Activities such as interfaith discussions, multicultural group work, and celebrating major holidays together can strengthen student relationships. Tolerance does not mean agreeing on everything but rather showing mutual respect despite differing opinions. When students become accustomed to being tolerant, they will grow into citizens capable of creating a peaceful and respectful social life amid Indonesia's diversity.

3. Values of Living in Peaceful Coexistence

   Living peacefully side by side is the main goal in a multicultural society. Education plays a significant role in shaping generations who can resolve differences peacefully and through dialogue. Teachers can create an inclusive classroom environment where all students feel accepted and valued. Through role-play simulations, conflict resolution through deliberation, and cross-cultural social activities, students learn the importance of collaboration and mutual understanding. Living in peace is not just about avoiding hostility but actively establishing harmonious and mutually beneficial relationships. Habituating these behaviors from an early age will become a strong foundation for creating a safe and united Indonesian society (Saliman et al., 2014).

As a formal educational institution, schools are tasked not only with teaching knowledge but also with shaping students' characters so they can respect differences and interact harmoniously amid diversity. Islamic Education has great potential to serve as a platform for fostering these values because Islam's teachings fundamentally emphasize principles of justice, brotherhood, and compassion among humans. However, implementing multicultural education through islamic education is not an easy task. It requires pedagogical approaches that can systematically integrate multicultural values into the learning process—

not only through content delivery but also through strategies, methods, and educators' behaviors. One proven effective way is through developing adaptive and contextual learning models that bridge religious teachings and students' social realities within a diverse environment.

**Models of Integrating Multicultural Values in Islamic Education Learning Activities**

Based on research results at SMPN 1, 2, and 3 Hamparan Perak, it was found that islamic education teachers have applied various models of integrating multicultural values into learning activities. Each model has its own characteristics and approach in fostering values such as tolerance, empathy, justice, and appreciation for diversity. The following elaboration will detail four models of integration used, namely the Curriculum Integration Model, Contextual Model, Collaborative Model, and Exemplary Model, as well as how their implementation positively impacts the reinforcement of students' multicultural character. Findings from the three research locations indicate that although the approaches used in implementing Islamic Religious Education based on multiculturalism are diverse, these four models represent various ways of instilling multicultural values—ranging from teaching materials, social issues, group work, to the teacher's role model in learning. These four models are outlined below, such as:

1. Curriculum Integration Model

The Curriculum Integration Model is an instructional approach that incorporates multicultural values into existing teaching materials without adding new subject matter. To strengthen the implementation of the curriculum integration model in Islamic Religious Education, the role of the teacher as a facilitator is very important. Through an interview with a teacher at SMPN 2 Hamparan Perak, a concrete picture was obtained of how multicultural values such as tolerance, justice, and appreciation of cultural diversity are internalized in daily learning processes.

> *"I always try to include values of tolerance and appreciation of cultural diversity in every material I teach. For example, when discussing the stories of the Prophet's companions from various ethnic backgrounds, I emphasize that Islam highly values differences. Besides classroom learning, we also incorporate multicultural values into extracurricular activities such as scouting and religious activities involving students from different backgrounds. This creates an inclusive atmosphere and reinforces students' character in respecting diversity."*

In Islamic Religious Education, this model is applied by integrating values of tolerance, justice, brotherhood, and respect for cultural diversity into lessons. For example, teachers can tell stories of Islamic figures from various ethnicities and nations, such as Bilal bin Rabah and Salman Al-Farisi, to reinforce that Islam recognizes diversity. Verses like QS. Al-Hujurat: 13 and Hadiths about Islamic brotherhood are used to teach the importance of mutual understanding and respecting differences. These verses emphasize that differences in ethnicity and nationality are God's will for humans to get to know each other, not to fight. The Prophet's Hadiths also underscore the importance of brotherhood and solidarity among Muslims, which can be extended to universal brotherhood (Aulia et al., 2024). Teachers can also provide concrete examples relevant to local culture to make these values easier to understand. This model has been

implemented in SMPN 1, 2, and 3 Hamparan Perak through integration into teaching activities and extracurricular programs, creating an inclusive atmosphere and strengthening students' character in a diverse society.

According to Banks, as cited in Howard (2019), the curriculum integration model falls within a transformative approach that enables students to understand different perspectives within a diverse cultural context. This theory reinforces the view that mere informative learning is not enough to shape a multicultural character; internalization of values must occur through direct experience in learning. In the context of Islamic Religious Education, Vygotsky's social constructivism theory is also relevant because the internalization process of multicultural values is highly influenced by social and cultural interactions among students. In other words, values of tolerance, justice, and appreciation for diversity will be more deeply ingrained when students are invited to dialogue, discuss, and reflect on the meaning of verses and Hadiths in their life context (Topçiu & Myftiu, 2015). Therefore, teachers are not only conveyors of material but also facilitators who create dialogic, reflective, and inclusive learning spaces, aligned with the principles of multicultural education.

2. Contextual Integration Model

Research findings at SMPN 1, 2, and 3 Hamparan Perak indicate that, in addition to applying the Curriculum Integration Model, Islamic Religious Education teachers also use the Contextual Integration Model as an effective learning strategy to instill multicultural values. This model is implemented by connecting religious material with current social issues within the students' environment, such as cultural and religious diversity in their community. Teachers actively encourage students to participate in group discussions about the importance of harmonious living and organize debate activities on the role of Islam in creating peace and social harmony. This strategy has proven capable of enhancing students' understanding of inclusive Islamic teachings and encouraging them to adopt tolerant and empathetic attitudes (Muhammad et al., 2023). This finding aligns with the contextual learning theory according to Johnson in Gross (2019), which emphasizes the importance of linking academic knowledge with real-life situations so that learning becomes more meaningful and applicable in students' daily lives, as successfully implemented in SMPN 1, 2, and 3 Hamparan Perak.

> *"We not only deliver religious material from textbooks but also relate it to the real conditions around students. For example, when discussing tolerance in Islam, I encourage students to discuss the religious and cultural diversity in their village. There are students from Chinese, Batak, and Javanese families. We discuss how Islamic teachings command us to live peacefully side by side. I also ask them to write reflections on their personal experiences living in diversity. As a result, students become more open-minded and respectful of differences."*

This model encourages students not only to understand religious texts theoretically but also to be able to apply them in their everyday pluralistic lives. Such contextual learning makes students more aware of social challenges in their environment and trains critical thinking and communication skills. An example of this model's application was carried out in SMPN 1, 2, and 3 Hamparan Perak, where islamic

education teachers used discussion and thematic debate methods surrounding issues of diversity and tolerance. The result is an increase in students' understanding and attitudes toward multicultural values in community life (Hadi & Laili, 2022).

3.  Collaborative Integration Model

Research findings at SMPN 1, 2, and 3 Hamparan Perak indicate that the Collaborative Integration Model is an effective learning approach for instilling multicultural values in students through Islamic Education. This model is designed to encourage healthy social interaction, strengthen the spirit of cooperation, and foster mutual respect within the context of cultural, ethnic, and religious diversity present in the school environment. In implementation, islamic education teachers actively design collaborative projects, such as group posters on Islamic values supporting diversity (tolerance, justice, brotherhood), and group presentations about Islamic traditions from various regions in Indonesia. These activities not only deepen religious understanding but also broaden cultural horizons and build empathy among students from different social and cultural backgrounds.

One observed activity at SMPN 2 Hamparan Perak involved students working together on a project to create visual media—posters with the theme "*Islam Rahmatan Lil 'Alamin in the Context of Indonesia's Diversity.*" During the process, students from diverse backgrounds collaborated, discussed, and exchanged views about the meaning of tolerance in Islam. The teacher's role was not only as a facilitator but also as a guide who directed discussions to remain religiously and educationally meaningful. This demonstrates that through the collaborative model, Islamic values can be internalized not only cognitively but also affectively and socially (Rosfiani et al., 2023).

According to Johnson in Gross (2019), collaborative learning creates positive interdependence among students, where each member feels responsible for the group's success. This theory is relevant to practices at SMPN 1, 2, and 3 Hamparan Perak, as students become more open in communication, assist each other in understanding content, and learn to accept differing opinions and backgrounds. Furthermore, according to Banks in Howard (2019), multicultural education involving student collaboration not only develops knowledge about diversity but also increases students' critical awareness of social justice issues.

From an Islamic pedagogical perspective, this concept aligns with the principles of ta'awun (helping each other in goodness) and ukhuwwah islamiyah (brotherhood in Islam), which both promote social interaction based on love and justice. The Quranic verse in QS. Al-Ma'idah: 2 states, "*Help each other in goodness and piety, and do not help one another in sin and hostility.*" This serves as a strong spiritual foundation for developing a collaborative model based on Islamic values.

> "*Since I applied the collaborative integration model, I've seen significant changes in students. They became more active in discussions, listen to each other, and are not hesitant to work with friends from different backgrounds. Even some students who used to be passive are now more open and confident. I also observe that the classroom environment has become more conducive because of the mutual respect that grows from these collaborative activities. I think this model*

*is very relevant to implement in areas like Hamparan Perak, which is rich in cultural and religious diversity."*

This teacher's statement indicates that the Collaborative Integration Model is not only effective in increasing student participation but also in shaping character traits such as tolerance, empathy, and openness. Teachers as facilitators witness firsthand the behavioral changes among students, which serve as indicators of successful implementation in a multicultural classroom. Furthermore:

*"Initially, I felt a bit awkward because I had never worked in groups with friends of different religions and cultures. But after several discussions and working together, I understand their ways of thinking better. I've come to appreciate differences more, and we found out that we can help each other. Now, I feel closer to them, and I also find the classroom atmosphere more comfortable and open."*

This statement reflects a change in attitude and increased multicultural awareness among students. They are not only active academically but also show social-emotional development that supports the creation of an inclusive learning environment. It is concrete evidence that the collaborative integration model has a positive holistic impact, aligned with character education and tolerance goals. Based on observations and interviews with teachers and students, it was found that applying this model positively affects classroom dynamics: students become more active in participation, show mutual respect, and have a higher awareness of the importance of living harmoniously amid differences. Some students even expressed that they feel closer to friends from different backgrounds after participating in collaborative activities. This indicates that the model not only succeeds in the cognitive aspect of learning but also builds an inclusive, character-driven multicultural environment socially and emotionally.

Thus, these findings emphasize the importance of using the Collaborative Integration Model in religious education at the junior high school level, especially in areas with cultural diversity such as Hamparan Perak. This model proves capable of addressing current educational challenges by fostering values of tolerance, empathy, and teamwork from an early age—crucial for developing a moderate, inclusive, and character-strong generation.

4.  Role Model Integration Model

The Role Model Integration Model is an approach where the teacher serves as a real example in instilling multicultural values in students. In the context of Islamic Religious Education, teachers do not just deliver material but also demonstrate attitudes such as fairness, respect for differences, and friendliness toward all students, regardless of religious, ethnic, or cultural backgrounds. These attitudes directly model the integration of multicultural values. Through exemplification, students learn that Islamic teachings should not only be understood theoretically but also manifested in daily behaviors. Teachers who display an inclusive attitude and respect diversity create a harmonious and tolerant learning environment. This is important to shape students' character to live side by side in a diverse society (Arni Arni et al., 2023).

> *"I always try to be a real example for students, especially in respecting differences. For example, when there are school activities involving students of different religions, I encourage them to work together and help one another. I also never discriminate against students based on their religion or family background. This attitude makes students feel safe and accepted, so they are more open in discussions and learning about the values of tolerance."*

The application of this model can be clearly seen in SMPN 1, 2, and 3 Hamparan Perak, where islamic education teachers consistently demonstrate attitudes of tolerance, openness, and fairness toward all students regardless of background. This attitude creates a harmonious classroom atmosphere where students feel valued and accepted. Indirectly, this approach increases their awareness of the importance of respecting each other and living peacefully amid diversity.

**Summary of Multicultural Value-Based Islamic Education Learning Materials**

Research findings at SMPN 1, 2, and 3 Hamparan Perak show that the formulation of Islamic education learning materials based on the integration of multicultural values is effectively implemented in the field of fiqh. In this context, islamic education teachers in these schools design materials that strengthen values such as tolerance, acceptance of different madhabs (schools of Islamic jurisprudence), and the acceptance of diversity practices in religious observance within a pluralistic society. For example, in the discussion of fiqh related to prayer, teachers not only teach the obligations and procedures of worship but also explain how differences in practices among various madhabs are a form of diversity that must be respected, illustrated by the following examples:

Firstly, at SMPN 1 Hamparan Perak, the implementation of multicultural values in fiqh material can be seen in the way teachers deliver lessons on prayer procedures. For instance, when discussing the position of the hands during standing (sedekap) and the recitation of the qunut during Fajr prayer, teachers do not only explain one opinion but also present the differing views from various madhabs. These differences are explained as part of the Islamic fiqh treasury's richness that should be appreciated, not opposed. Teachers emphasize that all opinions based on shari'ah evidence have scholarly foundations and legitimacy within Islam. Respecting these differing practices is the core of multicultural learning in the classroom. With this approach, students not only understand the textual laws of worship but are also shaped to be tolerant, open-minded, and capable of living side by side in a society with diverse religious practices.

Secondly, at SMPN 2 and SMPN 3 Hamparan Perak, zakat material is developed by relating it to the social context of the surrounding community, such as the culture of mutual aid and cross-religious almsgiving. Teachers convey that the values within zakat are not merely religious obligations but also reflect a spirit of social concern that transcends religious and ethnic boundaries. Emphasis is placed on the importance of sharing with those in need, regardless of their background (Rusydiyah et al., 2023). Through this approach, students are encouraged to understand that Islam teaches universal compassion, aligned with the principles of multiculturalism in social life.

This also involves guiding students to understand that despite differences, the ultimate goal of worship is to create peace and harmony in social life. This aligns with (Idris et al.'s (2024) view, which emphasizes the importance of integrating multicultural values into

the religious curriculum to cultivate an inclusive attitude among students. To gain a deeper understanding of the application of the exemplary integration model in Islamic Religious Education, especially in fiqh material, the researcher conducted interviews with several islamic education teachers at SMPN 1, 2, and 3 Hamparan Perak. These interviews aimed to explore how teachers apply Islamic values in a contextual and inclusive manner within the classroom and how they serve as role models in attitude and daily behavior.

> *"In teaching fiqh, I don't just focus on rules, but I also often link them to the social conditions around students. For example, when discussing helping each other or commercial transactions, I give examples of how we can cooperate with friends of different religions in social activities. I also always emphasize that Islam brings peace. I manage my attitude towards students—Muslim and non-Muslim—to be fair and open. Students can directly see that fiqh teachings are not just theory but are also reflected in our behavior every day."*

Thus, fiqh topics in schools are not taught rigidly or limited to legal aspects, but are developed in a contextual and inclusive manner. This approach aims for students to understand that Islam not only regulates worship but also teaches noble values such as tolerance, respect for differences, and the importance of harmonious living in a diverse society. Through fiqh lessons linked to social realities, students are invited to view Islam as a religion that brings mercy and upholds peace and harmony among its followers (Jufri et al., 2024)

**Challenges in Integrating Multicultural Values in Islamic Education Learning**

Based on research at SMPN 1, SMPN 2, and SMPN 3 Hamparan Perak, several obstacles have been identified in integrating multicultural values into Islamic education teaching. These include:

First, at SMPN 1 Hamparan Perak, the study shows that the integration of multicultural values in islamic education faces significant challenges. One key finding is the limited understanding of teachers regarding the concept of multicultural education comprehensively. This affects teachers' awareness and ability to design teaching strategies that accommodate diversity values. As a result, the process of multicultural integration has not yet been systematically and purposefully implemented in classroom practice.

> *"We have mainly focused on curriculum-based materials, without exploring how to deeply connect diversity values in teaching. Perhaps because we ourselves lack understanding on how to apply them. We need books or modules that truly reflect the social realities of our students. If it's just theory, it's hard to make students feel it."*

Additionally, the scarcity of teaching materials and media that explicitly include diversity values becomes a significant obstacle. Teachers tend to rely on conventional approaches that are textual and normative, resulting in lessons that lack contextual relevance and do not mirror students' social realities. These problems highlight the need to strengthen teacher competencies and provide relevant learning resources to support multicultural-based islamic education instruction (Tezera & Seyoum, 2024).

Second, at SMPN 2 Hamparan Perak, the research indicates that the level of student heterogeneity in terms of culture and religion has not been optimally utilized in islamic

education learning. The existing diversity has not been viewed as a potential to strengthen multicultural values. The findings show:

> *"My class is very diverse, but I don't yet have specific strategies to adjust my teaching to this diversity. I'm still learning. Sometimes, religious lessons feel disconnected from our daily reality at school. We are different, but this is rarely discussed."*

Teachers tend to use uniform approaches without adapting to the social context and backgrounds of students. This causes lessons to be less relevant to students' real-life experiences and hampers the internalization of tolerance, empathy, and appreciation for differences within the school environment (Firdaus, 2025).

Third, at SMPN 3 Hamparan Perak, the main obstacle is the lack of support from the school environment, which has not yet fully created a conducive atmosphere for fostering multicultural attitudes.

> *"We realize how important multicultural education is, but there are no specific programs supporting it. Extracurricular activities are still ordinary. There's not much collaboration or deeper understanding among friends of different religions or ethnicities."*

Extracurricular activities that should serve as a means to reinforce diversity values are still minimal and insufficiently directed toward fostering tolerant, inclusive attitudes, and students' ability to live harmoniously amid differences (Cathrin & Wikandaru, 2023)

The various challenges identified show that efforts to integrate multicultural values into islamic education learning are still not optimal and require improvements across several aspects. A crucial step is enhancing teachers' competencies, especially in understanding and effectively applying multicultural education concepts. Additionally, the provision of contextual and relevant teaching materials is essential. Equally important is strengthening the synergy among teachers, students, and school stakeholders to create an inclusive, open, and respectful learning atmosphere that values diversity as a shared wealth.

The application of various models of integrating multicultural values in islamic education at SMPN 1, 2, and 3 Hamparan Perak demonstrates that religious education can be an effective means of shaping students' character to be inclusive, tolerant, and socially responsible. Through curriculum, contextual, collaborative, and exemplary approaches, islamic education teachers have successfully transformed Islamic teachings from mere cognitive knowledge into lived experiences relevant to students' social realities. This success highlights the importance of pedagogical innovation in addressing the challenges of diversity in school environments. However, the findings also reveal several obstacles that need serious attention: teachers' limited understanding of multicultural education, the scarcity of suitable learning resources, and inadequate support from the school environment hinder the optimal delivery of inclusive education. Therefore, increasing teachers' capacity, developing contextual materials, and fostering greater collaboration among stakeholders in schools are crucial steps requiring continuous effort.

By strengthening an integrative approach in islamic education learning, schools not only teach religious values but also shape a generation capable of living harmoniously within a diverse society. Multicultural education based on Islamic values is not only relevant to

Indonesia's context but also a meaningful contribution to building peace and social justice amid global dynamics. Therefore, the development, refinement, and broad implementation of these models must be continuously pursued to realize transformative and humane religious education.

## CONCLUSION

Based on the research conducted at SMPN 1, 2, and 3 Hamparan Perak, it can be concluded that Islamic Education has a strategic role in instilling multicultural values such as diversity (*kebhinnekaan*), tolerance, and harmonious coexistence within a plural society. Through four models—curricular, contextual, collaborative, and exemplary—the teachers have successfully transformed Islamic teachings into learning experiences that are relevant to students' social lives. These models enable students not only to understand religious teachings cognitively but also to internalize human values that form the foundation for living together in diversity.

However, the implementation of multicultural education in islamic education lessons still faces several challenges, such as limited teacher understanding, a lack of contextually relevant teaching materials, and minimal support from the school environment. Therefore, systematic efforts are needed to enhance teachers' capabilities, provide teaching resources aligned with students' social contexts, and foster an inclusive school climate. With an innovative pedagogical approach and the support of all stakeholders, islamic education learning can become a transformative means of shaping a generation that is tolerant, just, and prepared to live harmoniously in Indonesia's multicultural society.

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