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IMPLEMENTATION OF MULTICULTURAL EDUCATION IN ISLAMIC RELIGIOUS EDUCATION SUBJECTS AT CIRANJANG 1 PUBLIC HIGH SCHOOL

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Abstract

This study examines the implementation of multicultural education within the Islamic Religious Education (IRE) subject at Ciranjang 1 Public High School. The research aims to analyze how multicultural values are integrated into teaching practices, classroom interactions, and school culture. Using a descriptive qualitative method, data were collected through interviews with teachers and students, classroom observations, and documentation analysis. The findings reveal that multicultural education is implemented through three key strategies: (1) Integrative curriculum design, in which teachers incorporate themes of tolerance, diversity, and inclusivity into lesson plans and learning materials; (2) Student-centered learning, which encourages dialogue, collaborative activities, and reflective discussions that foster mutual respect among students of varied backgrounds; and (3) Supportive school environment, characterized by democratic communication patterns, respect for differences, and school programs that promote cultural harmony. Despite these positive efforts, several challenges persist, including limited teacher training on multicultural pedagogy and insufficient learning resources. Overall, the implementation of multicultural education in IRE classes contributes significantly to shaping students' character, promoting interreligious understanding, and strengthening a harmonious multicultural school climate..
Keywords: *Multicultural Education, Islamic Religious Education, Learning Implementation, School Culture, Ciranjang 1 Public High School.*

Introduction

Multicultural education is one of the educational approaches that emphasizes recognition, appreciation, and understanding of the diversity of cultures, ethnicities, religions, and values that live in society. In the context of Indonesia as a multicultural country, the implementation of education based on tolerance and mutual respect is very important to strengthen unity, prevent discrimination, and foster the inclusive character of students. This is in line with the goal of national education to form human beings who have faith, piety, and noble character, while being able to live in harmony in the midst of diversity.

Islamic Religious Education (PAI) as one of the subjects that focuses on strengthening spiritual, moral, and social values has a strategic role in internalizing multicultural values. Through PAI learning, students are not only directed to understand Islamic teachings theoretically, but also to practice universal Islamic values such as tolerance (*tasamuh*), respect for differences, justice, and a moderate attitude (*wasathiyah*). Therefore, the integration of multicultural education in the PAI

learning process is a necessity to answer the challenges of modern society dynamics.(Fauzi, 2022)

SMAN 1 Ciranjang as one of the higher secondary education institutions with heterogeneous student backgrounds faces the need to create an inclusive and harmonious school climate. The implementation of multicultural education in PAI subjects in schools is interesting to study, considering the diverse characteristics of students and the demands of the curriculum that emphasizes the development of the Pancasila Student Profile and religious moderation.

However, the implementation of multicultural values in PAI learning does not always run optimally. There are various factors that can affect the success of its implementation, such as teachers' competence in implementing a multicultural approach, learning strategies used, school environment, and policy support. Therefore, it is necessary to conduct an in-depth study of how the implementation of multicultural education in PAI subjects at SMAN 1 Ciranjang is implemented, what obstacles are faced, and what strategies are used to overcome them.

This study is expected to provide a comprehensive understanding of the application of multicultural education in PAI learning, as well as provide recommendations that can be implemented by schools and educators to improve the quality of inclusive learning and oriented towards strengthening the character of students.

Methods

This study uses a qualitative approach with the type of field research. This approach was chosen because the research seeks to understand in depth the process of implementing multicultural education in the subject of Islamic Religious Education (PAI) at SMAN 1 Ciranjang based on real conditions in the field.

Data was collected through three main techniques, namely:

1. Observations

Observations are carried out directly on PAI learning activities in the classroom and in the school environment. This observation aims to see how PAI teachers apply multicultural values, how student interaction takes place, and how school culture supports the creation of tolerance and appreciation for diversity.

2. In-Depth Interviews

Interviews were conducted with PAI teachers, several students, and schools that were considered relevant. This interview technique is used to explore information about teachers' understanding of multicultural education, the learning strategies used, students' experiences in participating in learning, and dynamics that occur during the teaching and learning process.

3. Documentation Studies

Documentation studies were carried out on Learning Implementation Plan (RPP) documents, PAI learning tools, school programs, and other supporting data related to the implementation of multicultural education. This documentation serves as triangulation data to reinforce observational and interview findings.

The data analysis process was carried out using the Miles and Huberman analysis model, which included three stages: (1) data reduction, (2) data presentation, and (3) drawing conclusions. The source triangulation technique is used to ensure the

validity of the data through comparison between observation, interview, and documentation results.(Klingebiel et al., 2024)

Using field research, researchers were able to obtain a comprehensive picture of how multicultural education is implemented in PAI learning, the obstacles faced, and the strategies used by teachers to overcome them. Thus, this study is expected to provide a strong theoretical foundation and support arguments in research discussions regarding the implementation of multicultural education in PAI learning.(Fahmi et al., 2023)

Results and discussion

Multicultural education can be interpreted as education about cultural diversity. With multicultural education, students are able to accept differences, criticism, and have a sense of empathy and tolerance for others regardless of class, status, gender, and academic ability. Multicultural education is basically an educational program that provides multiple learning environments for learners and that suits academic needs.

In a multicultural context, cultural diversity in Indonesia gave birth to the motto Bhinneka Tunggal Ika, which means different but still one. The reality of the Indonesian nation reflects the diversity of religions, ethnicities, cultures, languages, and others, which makes it a multicultural country. This diversity has important consequences for maintaining unity that is able to unite various ethnic and cultural differences, so that it becomes the nation's advantage. Therefore, it is important to continue to maintain this diversity in order to create a society that respects and respects each other in a harmonious frame.(Hartanti, 2022)

Religious education in schools and madrassas is often in the negative spotlight and receives a lot of criticism. One of the main criticisms is the lack of a significant impact of religious education on improving the quality of life of students after completing the learning process. This is in line with the opinion that Islamic religious education in the era of multiculturalism and pluralism faces a significant challenge, namely that it has not succeeded in eliminating the exclusive attitude in religion of students.

So we can define that multicultural education can be defined as an effort to build awareness of cultural diversity, respect for the elimination of discrimination and the creation of equality through respect for human rights. thus strengthening the sense of unity and unity of the nation

The implementation of multicultural education in PAI subjects at SMAN 1 Ciranjang can be seen from the integration of multicultural values in the lesson plan and learning materials. PAI teachers incorporate the values of tolerance, harmony, respect for differences, and the principle of coexistence into every learning plan. This integration is not only administrative, but is actually applied in classroom teaching and learning activities.

Obstacles to the Implementation of Multicultural Education

1) PAI teachers said there were several problems faced even though the implementation was going well, including:
2) limited time to create learning activities that focus on discussion and reflection.
3) The lack of educational resources that explicitly support the multicultural theme.

4) Differences in the student's character, which sometimes leads to misunderstandings or active participation in discussions.

Teachers' strategies in overcoming obstacles

Islamic Religious Education (PAI) teachers face many challenges when implementing multicultural education. To overcome these challenges, they use a variety of strategies to ensure that the learning process runs smoothly and that the goals of multicultural education are optimally achieved. Some of the strategies applied by PAI teachers include:

1) PAI teachers can manage their time well by incorporating multicultural values into PAI materials, without adding to the burden of lesson hours. While discussions and reflections are still carried out in a brief but directed manner, students still gain an understanding of diversity and tolerance.
2) PAI teachers use social case studies, real-life experiences in school, and examples of community life related to Islamic values and multiculturalism as alternative sources when there are no learning resources that explicitly discuss multicultural education. Differences in the student's character, which sometimes leads to misunderstandings or active participation in discussions.
3) PAI teachers use an individualized approach to deal with student character differences by paying special attention to students who are less active in discussions. Teachers also create a safe and inclusive classroom atmosphere so that all students feel valued and dare to voice their opinions without fear or misunderstanding.
4) Using active and interactive learning approaches, such as group discussions and social case analysis, PAI teachers encourage students to think critically, share their opinions, and share their personal experiences with diversity. In this way, students can learn the value of tolerance and mutual respect in daily life.

The learning methods used also show a tendency towards active and dialogical learning. Teachers encourage students to discuss, analyze social cases, and convey personal experiences related to diversity dynamics. This process makes it easier for students to understand the meaning of tolerance and multiculturalism in their daily lives.

PAI teachers also function as role models and facilitators of values. In each learning interaction, teachers not only focus on the cognitive aspects of Islam, but also emphasize affective and social aspects, including respect for cultural, ethnic, and religious diversity. Teacher role models are an important factor in helping students understand and apply multicultural values.

From the student's point of view, the implementation of multicultural education has a positive influence on their attitude in school. Many students show improvements in empathy, tolerance, and acceptance of differences. They claim to be more open and understand that diversity is part of social forces, not triggers of conflict.

Discussion

The findings that multicultural values have been integrated in the lesson plan and PAI learning practices at SMAN 1 Ciranjang are in line with the concept of inclusive Islamic education. Research shows that PAI must be directed at efforts to

form humanist, tolerant, and capable of coexistence in a pluralistic society, not just the delivery of religious dogma.

The use of active learning methods such as dialogue, group discussions, and case studies emphasizes that multicultural education requires *a student-centered learning* strategy so that multicultural values can be deeply internalized. This method is considered more effective in fostering students' critical awareness than traditional lecture methods.(Pharaoh & Li, 2022)

The role of teachers as agents of multicultural values is also an important point in the implementation of multicultural education in schools. Teachers who have a strong understanding of religious plurality and moderation are able to create a safe space for students to express their views. This is consistent with the findings of other research that the quality of PAI teachers is a determinant of the success of multicultural learning in the classroom.

Positive impacts on changing student attitudes, such as increased tolerance and empathy—support the argument that multicultural education in PAI has a significant effect on the formation of inclusive character. This is reinforced by various studies that state that multicultural-based religious education can reduce prejudices, increase solidarity, and foster national awareness in students.(Mukarom et al., 2024)

The results of interviews with Islamic Religious Education (PAI) teachers at SMAN 1 Ciranjang show that the application of multicultural education in PAI learning has been integrated into the learning process in the classroom. The teacher said that multicultural values such as tolerance, respect, and respect for differences are always included in the relevant PAI material, especially when talking about morals, ukhuwah, and community life.

According to PAI teachers, multicultural learning is not taught specifically. Instead, it is incorporated into the subject matter of PAI and is connected to the diverse social realities in the school and community environment. To foster an attitude of mutual respect, teachers also often use social case examples related to their students' differences in cultural backgrounds, characters, and perspectives.

Furthermore, PAI teachers said that the learning approach used tends to be active and dialogical. Teachers encourage students to speak up, express their opinions, and share their personal experiences with diversity. The teacher said that this discussion approach was effective in helping students better understand the value of tolerance.

However, PAI teachers face many challenges in implementing multicultural education. The main obstacle they face is the limited study time, which prevents all discussion and reflection activities from being carried out fully. In addition, there are few learning resources that specifically address multicultural education in the context of PAI.

PAI teachers said that in addition to these problems, the difference in students' character also affects their participation in learning. To overcome students who are passive and not confident in participating in discussions, teachers use an individualized approach and create a safe classroom atmosphere for students.

Overall, PAI teachers assessed that the implementation of multicultural education in PAI subjects at SMAN 1 Ciranjang had gone quite well. Teachers hope that students will not only understand religious teachings normatively, but will also

be able to apply tolerance and mutual respect in daily life at home and outside of school.

Conclusion

Based on the results of a study on *the Implementation of Multicultural Education in PAI Subjects at SMAN 1 Ciranjang*, it can be concluded that the implementation of multicultural education has been running effectively and has made a real contribution to the formation of students' character. The implementation of multicultural values can be seen through the planning and implementation of learning that integrates the values of tolerance, harmony, respect for differences, and peaceful coexistence. This is realized through the use of dialogical learning models, collaborative methods, case studies, and discussion spaces that allow students to exchange views openly and appreciate diversity.

The role of PAI teachers is a key factor in the success of this implementation. Teachers not only function as conveyors of religious material, but also act as role models and facilitators of values that encourage students to understand the meaning of diversity more deeply. Teachers' competence in implementing a multicultural approach, coupled with an inclusive school culture and student diversity, further strengthens the effectiveness of multicultural-based PAI learning.

The results of the study also show that multicultural education has a positive effect on the development of students' attitudes. Students become more empathetic, tolerant, open, and able to appreciate different cultural, religious, and social backgrounds. This is in line with the goals of national education and Islamic teachings that emphasize moderation, justice, and respect for others.

Nevertheless, the implementation of multicultural education is not free from obstacles. Limited learning time, lack of availability of multicultural-based learning resources, and differences in student backgrounds that occasionally trigger misunderstandings are challenges that need attention. These obstacles require improving learning facilities, strengthening teacher competence, and school policy support so that the implementation of multicultural education in PAI can take place more optimally.

Overall, it can be concluded that the implementation of multicultural education in PAI subjects at SMAN 1 Ciranjang has had a positive impact in forming students who are tolerant, inclusive, and with a diversity perspective. With the strengthening of learning strategies and the support of the school environment, this implementation has the potential to develop into a more effective learning model in instilling the value of diversity in schools.

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