

Implementation of Multicultural-Based Islamic Education at Senior High School

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Abstract

The implementation of multicultural-based Islamic Education has already been adopted in several schools across Indonesia. This study aims to explain how multicultural-based Islamic Education is taught, as well as to describe the learning outcomes of such an approach at SMA Negeri 1 Rawalo. This research employs a qualitative descriptive method. Data were collected through observation, interviews, and documentation. Data validity was ensured through triangulation. The subjects of this study included Islamic Education (PAI) teachers and students at SMA Negeri 1 Rawalo. The outcomes of multicultural-based Islamic Education learning, as assessed by teachers, were drawn from students' tartil recitation performance for Muslim students and from observing attitudes toward differences among students. The values cultivated through this learning include tolerance and mutual respect, despite the many differences that exist. The implementation of multicultural-based Islamic Education material is evident in daily religious practices, the values embedded within them, and in maintaining the interaction between religion and culture. The benefits of this approach include the ability to position oneself appropriately between religious and cultural contexts, an understanding of the moral values contained therein, more critical thinking, and a broader study of Islam.

Introduction

Discourse on multicultural education has continued to grow alongside the advancement of democracy within society, the nation, and the state. Education serves as an investment for the future, for communities, and for the state itself, with the ultimate aim of advancing and enlightening the life of the nation. In this context, education functions as a process of developing human resources so they may acquire social capabilities and achieve optimal personal growth, thereby fostering social relations among individuals, communities, and existing cultures. Indonesia is a pluralistic nation, comprised of diverse backgrounds ranging from religion, ethnicity, culture, race, and more (Suryawan Bagus Handoko & Cecep Sumarna, 2022).

Education is a deliberate effort to transmit culture from one generation to the next. This is realized by creating a learning environment and process that actively engages students in developing their potential, enabling them to internalize societal values. Islamic Education (Pendidikan Agama Islam, PAI) is one of the fundamental aspects that must be present in educational implementation in Indonesia. However, Indonesia's diversity has led to a slight marginalization of religious education, especially as times continue to change and modernize (Abd Rahman BP, 2022).

Islamic Education is a conscious and systematic effort to prepare students to know, understand, appreciate, believe in, be devoted to, and uphold noble character in practicing Islamic teachings derived from their primary sources, namely the Qur'an and Hadith (Firmansyah, 2019). Islamic Education plays a critical role within multicultural education. Given the rich Islamic values and Indonesia's inherent diversity, multicultural-based Islamic Education has been introduced at SMA Negeri 1 Rawalo.

Multicultural itself can be understood as cultural diversity, while multicultural education refers to education concerning such cultural diversity (Atin Supriatin, 2017). Multicultural education is a process of developing the full potential of human beings by respecting their plurality and heterogeneity as a consequence of diverse cultures, ethnicities, groups, and religious streams. It emphasizes a philosophy of cultural pluralism within the educational system, grounded in the principles of equality, mutual respect, acceptance, understanding, and a moral commitment to social justice (Ibrahim, 2013).

Within this context, multicultural-based Islamic Education represents a progressive approach to comprehensively transforming education and societal culture (Abdul Khakim, 2017). Such an approach is particularly important given the tendency among some religious adherents to be intolerant toward followers of other religions, exclusive, self-centered, close-minded, and primarily focused on personal piety. Facing a multicultural society requires a paradigm shift in how Islamic Education is approached (Harto, 2014). Multicultural-based Islamic Education is thus crucial to fostering greater respect among students for existing differences.

SMA Negeri 1 Rawalo has actively sought to implement multicultural-based Islamic Education. However, within the current curriculum, PAI teachers there are not explicitly required to deliver PAI material related to multicultural education. As a result, multicultural education is insufficiently integrated into learning, particularly in Islamic Education classes. This has led to students lacking a clear understanding of what multicultural-based Islamic Education truly means.

The limited introduction of multicultural-based PAI by Islamic Education teachers at SMA Negeri 1 Rawalo has contributed to students' inadequate comprehension of how multicultural principles are integrated into Islamic Education. Religious instruction there tends not to emphasize multicultural-based PAI. In light of this issue, the researcher chose to investigate more deeply how multicultural-based Islamic Education is implemented at SMA Negeri 1 Rawalo.

Multicultural-based Islamic Education is a progressive approach aimed at transforming education and societal culture holistically. It is hoped that existing differences will serve as instruments for students to better appreciate diversity. Through an understanding of fundamental ethical values, students are expected to act as bridges among followers of different religions. Thus, Islamic Education can serve as the foundation for multicultural education (Abdul Khakim, 2017).

This study found that multicultural-based Islamic Education remains insufficiently implemented in several schools across Indonesia. This is evident from the limited PAI instructional material that explicitly addresses multicultural education. This finding is reinforced by the lack of multicultural-based PAI at SMA Negeri 1 Rawalo. There, Islamic Education primarily focuses on theoretical aspects, with practical applications being limited due to time constraints within the learning schedule. Consequently, students struggle to grasp the meaning and significance of multicultural-based Islamic Education.

Methodology

This study employed a qualitative approach, as the researcher sought to collect data and information from research subjects related to multicultural-based Islamic Education (PAI) learning at SMA Negeri 1 Rawalo. Qualitative research is conducted in a specific setting within real (natural) life, aiming to investigate and understand phenomena. The approach used by the researcher to obtain information on multicultural-based Islamic Education was a case study, which is an intensive, detailed, and in-depth approach (Fadli, 2021). In this approach, the researcher utilized various research methods, namely observation, interviews, and documentation. The investigation strategy involved approaching PAI teachers at SMA Negeri 1 Rawalo to request explanations about multicultural-based Islamic Education there. The researcher also engaged with students to obtain their perspectives on multicultural-based Islamic Education at SMA Negeri 1 Rawalo. This

inductive approach was chosen because, through examining data and drawing new conclusions, the researcher aimed to study multicultural-based Islamic Education.

In this study on multicultural-based Islamic Education, the researcher used a non-probability sampling technique, specifically purposive (judgment) sampling and quota sampling. Through purposive sampling, the researcher selected PAI teachers and several students to better understand theories on multicultural-based Islamic Education at SMA Negeri 1 Rawalo. They helped the researcher discover more specific insights into multicultural-based PAI learning at the school. Meanwhile, using quota sampling, the researcher collected data from a predetermined allocation: one PAI teacher and seven students from SMA Negeri 1 Rawalo. Data were gathered through observation, interviews, and documentation. The researcher prepared questions related to multicultural-based Islamic Education to facilitate easier data collection.

This study employed observation, interviews, and documentation techniques:

❖ **Observation**

Observation is essentially an activity involving the senses—sight, smell, hearing—to obtain information needed to answer a research question. Observation results may include activities, events, objects, conditions, specific atmospheres, and personal feelings (Wenny Inov Ischak & Bun Yamin Badjuka, 2019). Observations can be carried out in real-life situations or environments arranged for research purposes. In conducting observations, the researcher must be particularly thorough. Observation provides opportunities for the researcher to study social interactions, behaviors, and contexts relevant to the research topic (Ardiansyah et al., 2023). The researcher observed classes X and XI at SMA Negeri 1 Rawalo during multicultural-based Islamic Education learning. Observation aimed to obtain a concrete picture of events to answer the research questions.

From observations in classes XI-2 and X-2 during PAI lessons, it was found that multicultural-based PAI learning included material related to multicultural education. Students were first provided with theoretical explanations, then asked to implement what they learned. For instance, in lessons on marriage, students practiced performing the *ijab kabul* ceremony. Furthermore, in applying the values of multicultural-based PAI, students demonstrated tolerance and refrained from intimidating others despite differences, particularly religious differences at the school.

❖ **Interviews**

The second data collection method was interviews, in which information was obtained by directly or indirectly posing questions to respondents. Interviews are one of the most crucial aspects of any research; without them, researchers would lose information that can only be gathered through direct conversations (Herdayati, 2019). Interviews are a process of obtaining research information through personal questioning between interviewer and respondent, resource person, or interviewee, with or without an interview guide. Interviews are typically conducted individually or in groups to gather meaningful data (Annisa Rizky Fadilla, 2023). This study used semi-structured interview techniques, allowing for communication interaction between the researcher (as the questioner) and respondents (as those expected to provide answers) concerning multicultural-based Islamic Education learning at SMA Negeri 1 Rawalo. The researcher interviewed one PAI teacher and seven students.

From these interviews, it was found that multicultural-based PAI learning at SMA Negeri 1 Rawalo began with group recitation (*tadarus*), followed by teachers reviewing previous material and inviting students to share before proceeding to the main topic. However, multicultural-based PAI was still inadequately implemented; it mainly focused on theory, with limited practice. Non-Muslim students were given the freedom to either join the lessons or meet separately with their respective religious teachers. The outcomes of multicultural-based PAI learning were assessed through students' *tartil* recitation practice, daily religious conduct, attitudes, morals, speech, written tests requiring analysis, and students' demonstrated tolerance.

❖ **Documentation**

Documentation data were obtained by the researcher through observation and interviews with objects/subjects at SMA Negeri 1 Rawalo. This technique complemented interviews and observations in qualitative research. Document studies involve collecting qualitative data about numerous facts and storing them in the form of documents, such as letters, diaries, photo archives, meeting records, and more (Sujarweni, 2014). The data collected included photos or videos of multicultural-based Islamic Education learning activities. Respondents also served as information sources for this research.

The purpose of this qualitative research method was for the researcher to gain a more detailed and in-depth understanding of the research object. This was supported by the researcher's efforts to describe observations, particularly concerning the cultural differences that support multicultural-based PAI learning at SMA Negeri 1 Rawalo. Thus, the researcher needed to engage directly with the research object to obtain answers to the proposed research questions.

Data analysis in qualitative research is a process focused on collecting and processing data to explore and understand meanings, concepts, characteristics, and social phenomena from various perspectives. It involves systematically searching and arranging data obtained during the research process by organizing them into categories, breaking them into units, synthesizing, forming patterns, selecting important elements, and drawing conclusions to make findings easily understood by both the researcher and others.

This study employed qualitative descriptive data analysis techniques, wherein data were described and clarified, followed by interpretation to connect and explain data through written narrative. Data collected from the field were analyzed using the qualitative data analysis model proposed by Huberman, consisting of:

❖ **Data Reduction**

Data reduction involves summarizing, selecting essential matters, focusing on key points, and identifying themes and patterns. Reduced data provide a clearer picture and help the researcher proceed with the next stages of the study. This included collecting data, focusing on research-related matters, and eliminating irrelevant or poorly patterned data from observations, interviews, and documentation at SMA Negeri 1 Rawalo. Only findings relevant to the study were reduced—directing, categorizing, sharpening, and organizing the data—thereby simplifying conclusion drawing.

❖ **Data Display**

Miles and Huberman describe data display as a set of structured information that allows for conclusion drawing and subsequent action. Data displays can take the form of text, images, tables, or charts. In this study, data were presented in narrative textual form, grouping related data to facilitate conclusion drawing. Data were displayed through a descriptive analytical pattern to depict multicultural-based PAI learning at SMA Negeri 1 Rawalo, based on data gathered through observation, interviews, and documentation. This enabled the researcher to master the data and avoid missing critical information for conclusions.

❖ **Verification (Conclusion Drawing)**

After data collection and analysis, the next stage was interpreting data and formulating conclusions. Conclusions in qualitative research represent new findings—previously unclear or unexamined, becoming clarified through investigation—which may take the form of hypotheses or theories. In this study, conclusions included theoretical analyses of multicultural-based Islamic Education learning at SMA Negeri 1 Rawalo, from planning to learning outcomes.

❖ **Drawing Conclusions**

Conclusion drawing occurred throughout the research process, starting with data reduction. Initial conclusions were tentative and potentially invalid, but as more data were obtained through observation, interviews, and documentation, conclusions became clearer and more valid. Conclusions were continuously classified and verified during the research. Ultimately, conclusions about multicultural-based PAI learning could be drawn reliably.

In qualitative research, credibility is also known as internal validity. Data are considered valid if there is alignment between what the researcher reports and the actual research object. For example, if the researcher reports on multicultural-based PAI learning at SMA Negeri 1 Rawalo, then that is precisely the issue being investigated. Key focuses in credibility testing include triangulation.

This study employed triangulation of sources, techniques, and time. Source triangulation was performed by rechecking data obtained from various sources. Multiple previously collected data were cross-checked against other sources. Data were then analyzed to produce conclusions subsequently validated (member checked) with three data sources. Technique triangulation was done by rechecking data using different methods. For instance, if data were initially gathered through interviews, they were then cross-checked via observation or documentation. If discrepancies arose, discussions were held again with the data sources to determine accurate information. Time triangulation involved validating data through different methods—such as observation, interviews, or documentation—at different times and under different conditions. For example, interviews conducted in the morning when the researcher was still fresh might yield more valid data than those done later in the day when faced with other challenges. If differing data were found, tests continued until certainty was achieved.

Results and Discussion

❖ **Research Findings**

This study was conducted at SMA Negeri 1 Rawalo, an educational institution located at Jalan Pawiyatan No. 1, Pesawahan, Rawalo, Banyumas. The school operates on a five-day workweek, from 07:00 to 15:30, except on Fridays when it ends at 14:00. SMA Negeri 1 Rawalo has a total of 789 students, comprising 219 males and 570 females. There are two main religions represented among the students: Islam and Christianity. The school employs 57 teaching and administrative staff. Officially established on June 28, 2003, SMA Negeri 1 Rawalo covers an area of 12,878 m² and is geographically situated at latitude -7.5288 and longitude 109.1666.

The research, entitled “Islamic Religious Education Based on Multicultural Education”, was carried out at SMA Negeri 1 Rawalo from April 2024 to November 2024. The process began with securing research permits and continued with data collection from informants. A total of eight informants participated in this study, consisting of one female Islamic Education (PAI) teacher and seven students: three from grade X (two females, one male) and four from grade XI (three males, one female).

Based on the data and observations in the field, the researcher analyzed findings gathered through observations, documentation, and interviews with the PAI teacher and students at SMA Negeri 1 Rawalo. The results of the data analysis are described as follows:

❖ **Implementation of Islamic Religious Education Based on Multicultural Education at SMA Negeri 1 Rawalo**

Multicultural education is an educational approach that values plurality and heterogeneity as a consequence of cultural, ethnic, tribal, and religious diversity. While multicultural education has long developed in Europe and the United States, in Indonesia it is not yet fully integrated into the national education system. Under the motto *Bhinneka Tunggal Ika*, Indonesian society historically prioritized unity, often at the expense of

cultural diversity, especially during the Orde Baru era. Thus, multicultural education remains relatively new within Indonesia's educational system, requiring appropriate time and approaches for effective implementation.

Learning that incorporates multicultural values aims to shape students' character. Therefore, multicultural education has become an important component within Indonesia's educational landscape. SMA Negeri 1 Rawalo exemplifies this context with its diversity of religious beliefs, namely Islam and Christianity, thereby embodying multicultural educational practice.

In an interview conducted on August 21, 2024, Mrs. Destiana, the PAI teacher at SMA Negeri 1 Rawalo, explained the objectives of multicultural-based Islamic education as follows:

"The goal of multicultural-based PAI at SMA Negeri 1 Rawalo is to instill awareness of living together amidst diversity and differences, in line with the very meaning of multiculturalism, which is diversity itself. Thus, it is hoped that students will grow in their awareness regarding religious life, social interactions, tolerance, and engagement, especially within the context of PAI."

This statement highlights that the objective of multicultural-based PAI is to raise students' consciousness to appreciate and tolerate existing differences.

From the researcher's observations on the design of multicultural-based PAI learning at SMA Negeri 1 Rawalo, Mrs. Destiana further noted:

"The design of multicultural-based PAI learning at SMA Negeri 1 Rawalo does not differ much from other schools implementing similar learning. Here, PAI employs lectures and discussions, but it becomes distinct during learning evaluations, such as when assessing students' tartil recitation. Moreover, teachers can observe students' diversity through their habits in ngaji or communal prayers. This diversity is also apparent in discussions and presentations, though primarily in tartil practice."

This illustrates that the learning design for PAI serves as an essential guide, while still aligning with the prevailing curriculum.

Mrs. Destiana also described the implementation of multicultural-based PAI learning at SMA Negeri 1 Rawalo:

"The implementation starts with a group tadarus for about 10 minutes. Then, I engage students by reviewing previous material, providing time for questions or sharing related to religion and daily life, and only afterward move into the lesson content."

However, interviews with several students suggested that the implementation of multicultural-based PAI was still less than optimal. Imran Amirullah, a student from class XI-2, stated:

"In my opinion, multicultural-based PAI learning at SMA Negeri 1 Rawalo is still not running well. For instance, the topic of marriage is taught only from a scientific perspective, without practical cultural aspects that could actually be incorporated."

Similarly, Hana Talita, a student from class XI-2, remarked:

"I rarely see multicultural elements directly linked to PAI learning. Religious subjects are taught separately from cultural ones; they have yet to be meaningfully integrated."

This view was reinforced by Deborah E.S.R.K from class XI-2, who noted:

"As I see it, multicultural content in PAI is minimal; the rest is just general PAI material."

Regarding religious diversity, Mrs. Destiana explained that non-Muslim students are typically called out by their respective religious teachers. If not, they remain in class and participate in general learning activities without any differentiation.

Imran Amirullah also shared:

“When PAI begins, non-Muslim students are usually asked to meet with their religious teachers, but sometimes the PAI teacher offers them the choice to stay in class. In terms of friendship, we don’t make it a joke. We respect each other both socially and religiously.”

Meanwhile, Immanuel Almas, a non-Muslim student from class XI-6, expressed:

“The implementation of multicultural-based Islamic education at SMA Negeri 1 Rawalo is quite good. Teachers have introduced and given examples of cases related to religion and culture, which help us better understand tolerance. I’m also given the option to attend class to broaden my knowledge or go to the library to read.”

These interviews indicate that non-Muslim students can still participate in PAI classes, albeit in a general sense without being directly questioned about specific PAI content. This reflects an environment free from discrimination, instead fostering interreligious tolerance.

❖ Outcomes of Multicultural-Based PAI Learning

Based on observations and interviews with the PAI teacher and several students, the outcomes of multicultural-based PAI learning at SMA Negeri 1 Rawalo are assessed through tartil recitation practice (for Muslim students), daily conduct, tests, student analysis worksheets, and the demonstration of tolerance.

Mrs. Destiana explained:

“Learning outcomes are drawn from tartil recitation practice, their daily religious observance, attitudes, character, speech, as well as through tests and worksheets that require each student’s analysis. Tolerance is also practiced here.”

Thus, the outcomes of multicultural-based PAI are evident not only in cognitive aspects but also in attitudes of tolerance, respect for differences, norms, etiquette, and moral conduct in daily life, such as during pilgrimages, religious ceremonies, and respectful interactions.

Discussion

The findings indicate that multicultural-based PAI at SMA Negeri 1 Rawalo aims to raise students’ awareness in practicing their religion, engaging socially, fostering tolerance, and interacting within a diverse environment.

The instructional design of PAI combines lectures, discussions, and direct practice, beginning with group tadarus, content reviews, discussions, and sharing sessions about everyday diversity. However, some students felt this implementation did not sufficiently highlight explicit multicultural elements.

Non-Muslim students are given the choice to remain in class or join their own religious instruction. The teacher also develops PAI material in accordance with the 2013 Curriculum by integrating multicultural values, such as in lessons about the arrival of Islam in Indonesia or inter-ethnic marriages.

Learning outcomes are reflected in students’ ability to recite tartil, their attitudes of tolerance, respect for diversity, critical thinking, and understanding of the interplay between religion and culture in everyday life.

Conclusion

From the presentation and analysis of the data, the author draws the following conclusions:

The process of multicultural-based Islamic Religious Education (PAI) learning aims to cultivate mutual respect and tolerance toward existing differences. At SMA Negeri 1 Rawalo, this process begins with the development of a multicultural-based PAI learning design or concept prepared by the PAI teacher. In classroom practice, the process starts with tadarus, followed by a review of previous material, a sharing session on religious topics, and then moves into the main lesson. The methods employed by the PAI teacher at SMA Negeri 1 Rawalo include lectures and discussions. However, the multicultural-based PAI learning process here places greater emphasis on theoretical content rather than practical application. For instance, in lessons on marriage, the teacher focuses more on theory, with only a foundational level of practical illustration.

During multicultural-based PAI learning, non-Muslim students are given the freedom to either remain in class throughout the PAI lesson or join their respective religious teachers for separate instruction. Students who struggle to grasp the multicultural PAI material receive further explanations from the PAI teacher or are encouraged to seek clarification from their peers. This learning process enables students to develop a deeper understanding of diversity and the values inherent within it, which they can then apply in their daily lives.

The outcomes of multicultural-based PAI learning at SMA Negeri 1 Rawalo are assessed through tartil recitation practice for Muslim students and through students' attitudes toward differences, particularly religious differences present at the school. These outcomes are also reflected in test results and worksheets that require students to analyze religious content. The key values that students gain and apply from multicultural-based PAI learning include tolerance and mutual respect, especially in navigating religious differences. The implementation of multicultural-based PAI at SMA Negeri 1 Rawalo is thus carried forward by students into their everyday lives, such as by practicing tolerance and participating in community activities outside of school without disregarding the intersection between religion and local culture.

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Article Information and Declarations

Declarations
Author's Contribution:
<ul style="list-style-type: none">▪ Conceptualization, and intellectual revisions, Data collection, interpretation, and drafting of manuscript▪ The author agrees to take responsibility for every facet of the work, making sure that any concerns about its integrity or veracity are thoroughly examined and addressed
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