

Implementation of multicultural-based Islamic religious learning for students in the globalization era

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Abstract: *The aim of this research is to find out and analyze Implementation of multicultural-based Islamic religious learning for students in the era of globalization. This research method uses library research used to collect data from various library sources relevant to the research topic. The data collection techniques employed by the researcher include documentation, with the researcher themselves serving as the core instrument. After the data is obtained, the researcher processes it by reading and analyzing it, then drawing conclusions. The findings of this study indicate that The application of multicultural-based Islamic religious learning to students can be implemented through: 1) preparing a Learning Plan, 2) the learning process takes place effectively through effective teaching.(effective teaching) and active learning (active learning), 3) Development of Islamic Religious Education Learning Materials based on multiculturalism and 4)Teacher competence in integrating multicultural values. This research provides a valuable contribution to the development of inclusive Islamic Religious Education learning strategies that are relevant to the multicultural context in Indonesia.*

Keywords: *Islamic Religious Learning, Multicultural, Students and Globalization.*

Introduction

The term multiculturalism is rooted in the concept of culture. Experts have various definitions of culture, but in this context, culture is understood as a guideline for human life. Based on this perspective, multiculturalism is seen as an ideology that can serve as a means to elevate human dignity and human values (Arikarani et al., 2025). Multiculturalism is a social, political, and cultural concept that recognizes and celebrates the diversity of cultures, religions, languages, and other identities within a society. This concept considers this diversity a source of wealth that should be valued and celebrated, not a threat to national unity or identity. Therefore, the term multiculturalism needs to be applied in current educational curricula, considering current social phenomena influenced by globalization, one of which is the role of Islamic religious education.

Islamic education plays a crucial role in addressing societal challenges. In addition to serving as a center for Islamic studies, Islamic education is responsible for addressing the various social issues that arise in society, particularly those related to religious beliefs. Amidst diverse social backgrounds, Islamic education continues to face the emergence of religious sentimentality, fueled by differing perspectives on religion. At certain times, these differing religious beliefs can lead to widespread

horizontal conflict when religious institutions fail to bridge the gap between these diverse religious beliefs, particularly among groups in society who tend to lack a clear understanding of the reality of differences and have limited perspectives religious (Kemenag, 2019).

Indonesia is a country with a wide variety of distinctive cultural elements, including tribes, ethnicities, races, cultures, religions, and languages. This diversity is included in *Bhinneka Tunggal Ika* (Unity in Diversity) means that despite differences, it does not diminish the sense of unity; that we are different but still one. As a result, Indonesia has earned the nickname "multicultural." Multiculturalism has two meanings: plural (plural) and cultural (cultural). The various cases occurring in various regions of Indonesia are inseparable from the inability of Muslims themselves to implement this principle. Islamic teachings actually teach compassion, peace and justice for all humanity. However, efforts to realize this religious teachings as a foundation in nation and state are not impossible to achieve if all parties are willing to prioritize common interests. by upholding humanitarian values that do not discriminate the cultural background that he brought with him to create a harmonious life with the various differences that exist by upholding the value of tolerance.

Implementing the principle of religious tolerance is not always easy, especially in a heterogeneous society like Indonesia. In many regions, despite the guarantee of religious freedom in the Indonesian constitution, practices of religious intolerance persist, including discrimination against minority groups, religious-based violence, and the destruction of places of worship, which have occurred in many schools. According to data from the Institute, in 2023 there were more than 200 incidents of religious intolerance in Indonesia, demonstrating the gap between the principle of religious freedom in law and the existing social reality. This demands further implementation of Islamic principles that support tolerance, such as justice (*adl*) and mutual respect between religious communities (Daru Prayitno & Kumedi Ja'far, 2025).

Islamic Religious Education with a multicultural approach aims to help students who identify as Muslim see their religion as a guide that will help them understand and appreciate the different values of others. There may be internal or external conflicts between people of different ethnic backgrounds if students do not participate in multicultural Islamic Religious Education (PAI) education. In addition, it is hoped that tolerance is already in each person by the time the student graduates from school and enters society as a whole. Therefore, research on the implementation of multicultural Islamic Religious Education programs is very important to foster intercultural tolerance among students. So that social interactions between friends or teachers in the school environment can be carried out optimally and the attitude of tolerance instilled in students through religious activities at school as evidence, all students help each other without differentiating their religion and culture.

Multicultural Islamic religious education is the only form of Islamic religious education that embraces existing diversity, encompassing religious, ethnic, linguistic, and other diversity. This is because many of us attend public schools (which do not practice Islam), and each class consists of students from diverse religious, ethnic, linguistic, and other backgrounds. Multicultural education can produce humanistic individuals, namely those who are aware of mutual respect and appreciation for human values despite differences in ethnicity, religion, race, and intergroup relations. The very diverse cultural spectrum of Indonesian society presents a challenge for the world of education to process these differences. Currently, multicultural education has two responsibilities: preparing the Indonesian nation to be ready to face the flow of external cultures in the era of globalization and uniting the Indonesian nation, which consists of various cultures (Mahfud, Chairul, 2006).

Based on this multicultural concept, it is important to socialize it through the learning process in educational institutions, especially in terms of shaping students' personalities. Developing multicultural personality values in students will result in humanistic attitudes and personalities, mutual respect, and appreciation for cultural and religious diversity, which can contribute to national unity (Hamlan Andi Baso Malla, 2017).

Method

This research applies *library research* deemed relevant. Next, the researcher reviews all the data, assigns meaning to it, and organizes it into categories or themes that encompass all data sources (Jhon W. Creswell, 2016). This study utilizes various library sources, such as books, journals, magazines, newspapers, research reports, and so on, as the basis (Sugiyono, 2010) for the research (Mahmud, 2011). The data collection techniques used by the researcher include documentation, with the researcher himself as the core instrument (Sugiyono, 2010). Here, the researcher uses content analysis (Moleong Lexy, 2004). To obtain valid research data, data from both primary and secondary literature is systematically processed in the form of documentation that can at least provide important information about the research. Implementation of multicultural-based Islamic religious learning for students in the era of globalization. After the data is obtained, the researcher processes the data by reading and analyzing it and then drawing conclusions.

Results and Discussion

Implementation of Multicultural-Based Islamic Religious Education Learning

Implementation of learning Multicultural-based Islamic Religious Education (PAI) It is an effort to integrate Islamic values with the reality of cultural, ethnic, linguistic, and religious diversity in the educational process. This approach aims to shape students who are not only religious, but also tolerant, inclusive, and able to live harmoniously in a pluralistic society. Conceptually, multicultural Islamic education is based on Islamic principles, such as: *mercy for all the worlds* (mercy for all the worlds), justice (*al-'adl*), equality (*al-musawah*), and tolerance (*tolerance*). These values form the basis for designing learning that respects differences and rejects discriminatory attitudes. In its implementation, there are several important aspects. The following presents an analysis of the learning process for multicultural-based Islamic religious education based on multicultural values.

1. Learning Planning

Planning is a teacher's first task before implementing classroom learning activities. In other words, when developing any learning activity, a teacher must plan, then implement those plans, and finally evaluate the success of the activity (Jacobsen, David, Paul Enggen, D. K., 2009).

Good planning requires mastery of the current situation. From these conditions, various projections can be made and then translated into a series of activities within the plan. Therefore, designing learning and teaching strategies that make learning enjoyable and facilitate the achievement of desired competencies is essential. This is where teachers need to understand the concepts of strategies, methods, and techniques in teaching and learning activities that are appropriate to the needs of students and the needs of achieving learning objectives (Fita Mustafida, 2019).

2. Learning strategies and methods

Multicultural-based Islamic religious education requires the learning process to take place effectively through effective teaching. (effective teaching) and active learning (active learning) by paying attention to the religious diversity of students. The learning process emphasizes more on how to teach about religion, not teaching religion (teaching of religion). Teaching about religion involves a historical and comparative approach, while teaching religion involves dogmatic indoctrination. The learning process needs to provide opportunities for students to actively seek, discover, and evaluate their own religious views by comparing them with the religious views of other students. With this approach, it is hoped that an attitude of tolerance, non-judgment, and freedom from excessive fanaticism will develop (Kasinyo, 2014). In this case, one way to learn is through a participatory and dialogical approach. Learning Multicultural-based Islamic Religious Education (PAI)

with the approach participatory and dialog icemphasizes active student involvement in the learning process and the creation of open dialogue that respects different perspectives. This approach is not just a method, but a learning paradigm that shifts the "teacher-centered" model to "student-centered." Examples of commonly applied methods include discussion, inter-perspective dialogue, and collaborative learning. problem based learning and there are many other interesting methods and approaches to use.

3. Learning materials

Material in Multicultural-based Islamic Religious Education (PAI) learning not only contains normative teachings (beliefs, worship, morality), but is also developed contextual, inclusive, and responsive to the reality of diversity This means that the material does not stop at "what is right according to religion," but also "how Islamic teachings are practiced in a pluralistic society. "Presenting Multicultural Learning Materials: Teachers can select learning materials that encompass a variety of religious and cultural perspectives, as well as relevant multicultural issues. Using teaching resources that reflect diversity will help students broaden their understanding of Islamic teachings and their multicultural context (Meidita, A., Wanto, D., & Siswanto, 2022). In relation to multiculturalism, several Islamic Education materials that need to be taught with an emphasis on multicultural values are as follows:

First, the development of attitudes of tolerance, empathy, and sympathy which are essential prerequisites for the success of coexistence and pro-existence in religious diversity. Tolerance is the readiness and inner ability to be with others who are fundamentally different. Religious education with a pluralistic multicultural perspective is designed to instill: (1) an attitude of tolerance from a minimalist to a maximalist stage, from a decorative attitude to a solid one. (2) classification of values of living together according to the perspective of religions, (3) emotional maturity, (4) equality and participation, (5) a new social contract and rules of living together between religions. Second, building mutual trust, mutual trust is one of the most important social capital in strengthening society. Third, maintaining mutual understanding. Mutual understanding is the awareness that their values and ours may differ, yet complement each other and contribute to a dynamic and vibrant relationship. Religion has a responsibility to build an ethical foundation for mutual understanding among pluralistic, multicultural religious and cultural entities. Fourth, upholding an attitude of mutual respect (Tilaar, H.A.R., 2003).

There are more important things that need to be instilled in students in this era of globalization which is full of social media, namely Student Thinking Patterns to Avoid Echo Chambers: a situation where someone only hears information that aligns with their beliefs, without considering other views. In the context of news or media, this often leads to confirmation bias, which exacerbates social and political

polarization. Multicultural education aims to prevent this by teaching students to appreciate diverse views (Aisyah Fadhillah dkk, 2025).

Developing a multicultural-based PAI structure by teachers needs to be done in a learning plan such as, Multicultural-based Aqidah (Faith) Material, aqidah material is developed with an emphasis on faith in Allah as the creator of diversity, understanding that differences are Allah's will, rejection of exclusive and radical attitudes, Multicultural Social Moral Material, Contextual Al-Quran and Hadith Material, Social Fiqh Material and so on.

4. Multicultural-Based Islamic Education Teacher Competencies.

The role of educators in multicultural Islamic Religious Education (PAI) is also very important. Islamic Religious Education (PAI) teachers must be competent in organizing and managing the content, processes, situations, and activities of Islamic Religious Education (PAI) in a multicultural manner, where every student from various ethnicities, genders, and races has the opportunity to develop themselves and respect each other's differences. Islamic Religious Education (PAI) educators need to emphasize diversity in learning, including by (1) discussing the contributions of various cultures and people from other ethnicities to living together as a nation; and (2) discussing the fact that all people from any culture also use the work of others from other cultures. In grouping students in class and in activities outside the classroom, Islamic Religious Education (PAI) educators are expected to implement this diversity. Islamic Religious Education (PAI) educators must also understand that the learning process is a process of acculturation that occurs in a certain social context. For this process to run openly, Islamic Religious Education (PAI) educators must understand the diversity of students in terms of culture and religion. Islamic Religious Education (PAI) educators must be able to analyze the educational process from various cultural perspectives so as to reduce attitudes that emphasize education more on the dominant cultural experience (Kasinyo, 2014).

Teacher competence in integrating multicultural values into learning is a key factor in the success of learning strategies. Teachers need to have a good understanding of the principles of multiculturalism, possess sufficient knowledge of different religions and cultures, and possess the pedagogical skills to create an inclusive learning environment that respects differences. Teacher competence also includes the ability to design and implement learning activities that encourage dialogue, cross-cultural understanding, and tolerance (Danny Kurniadi, 2023).

Conclusion

Based on the research results above, the implementation of the Islamic Religious Education learning process based on Multiculturalism for students can be done through the following: *First* prepare learning plans, *Second* develop active and interesting learning strategies or methods *Third*, developing multicultural learning materials, as well as *Fourth*, Islamic religious education teachers must possess competency and an understanding of the principles of multiculturalism. Implementing multicultural Islamic education (PAI) instruction for students plays a crucial role in shaping their religious and humanistic character in social life and in facing globalization. With this approach, religious education serves not only as a means of strengthening faith but also as a solution to address potential social conflict in diverse societies.

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