



Holistic Approach in Internalizing Multicultural Values in Elementary Schools through Islamic Education Learning

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Abstract

This study aims to examine the integration of Islamic Religious Education (PAI) with multicultural values to form a holistic educational model that promotes inclusiveness in a diverse school environment. This research employed a qualitative case study approach, collecting data through observations, interviews, questionnaires, and documentation at SD Saraswati Tabanan a school with students from various religious and ethnic backgrounds. The findings show that multicultural values such as tolerance, empathy, democracy, and cooperation are effectively internalized through PAI learning that combines both traditional and modern teaching methods, supported by inclusive extracurricular activities. These values are reflected in the students' daily behavior, including mutual respect among different religious groups, voluntary participation of non-Muslim students in PAI classes, and collaboration in religious and social programs. Such behaviors indicate the success of the multicultural education approach implemented by the school.

Keywords: Multicultural Values, Islamic Religious Education, Elementary School, Holistic Education, Tolerance.

Abstrak

Penelitian ini membahas integrasi Pendidikan Agama Islam (PAI) dan nilai-nilai multikultural untuk membentuk model pendidikan holistik yang mendorong inklusivitas di lingkungan sekolah yang beragam. Dengan menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui observasi, wawancara, kuesioner, dan dokumentasi di SD Saraswati Tabanan, sebuah sekolah yang memiliki siswa dari berbagai latar belakang agama dan etnis. Hasil penelitian menunjukkan bahwa nilai-nilai multikultural seperti toleransi, empati, demokrasi, dan kerja sama, secara efektif diinternalisasikan melalui pembelajaran PAI yang menggabungkan metode pengajaran tradisional dan modern, yang didukung oleh kegiatan ekstrakurikuler yang

inklusif. Nilai-nilai ini tercermin dalam perilaku sehari-hari siswa, termasuk penghormatan antaragama, partisipasi sukarela dalam kelas PAI oleh siswa non-Muslim, dan kolaborasi dalam program-program keagamaan dan sosial, yang mengindikasikan keberhasilan pendekatan pendidikan multikultural di sekolah.

Kata Kunci: Nilai-nilai Multikultural, Pendidikan Agama Islam, Sekolah Dasar, Pendidikan Holistik, Toleransi

Introduction

In an increasingly complex era of globalization, the urgency of internalizing multicultural values at the basic education level is becoming increasingly apparent.¹ This phenomenon is not only academically relevant, but also has significant practical implications for the character building of an inclusive and tolerant younger generation.² Islamic education, with its holistic approach, has great potential to play a central role in this process, but its effectiveness still requires in-depth and comprehensive study.³ The quality of education has become a major discussion in the world of education in Indonesia.

Existing studies tend to be fragmented, with a separate focus on multicultural values and Islamic education as two distinct entities. Previous research often emphasizes the theoretical aspects of multicultural values or

¹ Muhammad Arifin and Ari Kartiko, "Strategi Pendidikan Agama Islam Berbasis Multikultural Di Madrasah Bertaraf Internasional," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 5, no. 2 (December 12, 2022): 194–202, <https://doi.org/10.54069/attadrib.v5i2.396>; Nurul Hidayati et al., "Relevansi Nilai-Nilai Multikultural Dalam Buku Pendidikan Agama Islam Dan Budi Pekerti Dengan Dimensi Proyek Penguatan Profil Pelajar Pancasila," *Academicus: Journal of Teaching and Learning* 2, no. 2 (October 17, 2023): 51–59, <https://doi.org/10.59373/academicus.v2i2.22>; Hidayati Azkiya, Hasanuddin Ws, and Yenni Hayati, "E-Module Based on Multicultural Values: Development Strategy for Islamic Primary Education," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 4 (2024): 421–34, <https://doi.org/10.31538/munaddhomah.v5i4.1511>.

² Moch Sya'roni Hasan, Mar'atul Azizah, and Abd Rozaq, "Service Learning in Building an Attitude of Religious Moderation in Pesantren," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (October 12, 2023): 559–76, <https://doi.org/10.31538/tijie.v4i4.714>.

³ Burhan Djameluddin et al., "Deradicalization Through Multicultural Islamic Religious Education at The Islamic University," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 3 (November 2, 2024): 646–63, <https://doi.org/10.31538/nzh.v7i3.34>; Tasnim Idris et al., "A Multicultural Approach in Islamic Education Learning to Strengthen the Islamic Identity of Moderate Students in PTKIN Aceh," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 3 (August 11, 2024): 478–93, <https://doi.org/10.31538/tijie.v5i3.1138>.

Islamic education teaching strategies separately.⁴ The close relationship between culture and education is also less highlighted.⁵ In fact, the integration of the two is crucial in shaping a deep understanding of diversity (Maintaining Religious Identity in the Era of Pluralism in Indonesia, 2024). In fact, the integration of multicultural values into the Islamic education curriculum in elementary schools requires a more comprehensive approach.⁶ In addition, previous studies often pay less attention to Indonesia's unique socio-cultural context, where Islamic values and multiculturalism have long interacted and shaped the nation's identity.⁷ Previous studies have not deeply discussed how Islamic values can be a strong foundation for building inclusive attitudes and respect for differences in elementary school students, as well as how effective learning approaches can optimize the internalization of these values. Therefore, this study aims to bridge the gap by holistically examining how Islamic education can be optimized to instill multicultural values in primary school students, taking into account Indonesia's unique socio-cultural context.

⁴ Juni Sahla Nasution et al., "Analisis Integrasi Nilai- Nilai Islam Dalam Pembelajaran Di SD Islam Terpadu Al-Fityan Medan Sumatera Utara.," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 7, no. 2 (May 6, 2023): 654, <https://doi.org/10.35931/am.v7i2.2052>; Sauqi Futaqi and Saepudin Mashuri, "Intellectual Capital of Islamic Boarding Schools to Build Multicultural Education Epistemology," *Edukasia : Jurnal Penelitian Pendidikan Islam* 18, no. 1 (July 1, 2023): 1–20, <https://doi.org/10.21043/edukasia.v18i1.17329>.

⁵ Hasnawati, "Pembelajaran Pendidikan Agama Islam Berbasis Multikultural," *EDUKASI* 8, no. 2 (October 6, 2020): 157–70, <https://doi.org/10.32520/judek.v8i2.1163>.

⁶ Budi Johan et al., "Tantangan Dan Peluang Pendidikan Islam Dalam Konteks Modern," *Jurnal Pendidikan Islam* 1, no. 4 (July 21, 2024): 13, <https://doi.org/10.47134/pjpi.v1i4.758>.

⁷ Karta Jayadi, Amirullah Abduh, and Muhammad Basri, "A Meta-Analysis of Multicultural Education Paradigm in Indonesia," *Heliyon* 8, no. 1 (January 1, 2022): e08828, <https://doi.org/10.1016/j.heliyon.2022.e08828>; Amjed Mohammad Alabd Alazeez, Mohammad Omar AL-Momani, and Elham Mahmoud Rababa, "The Role of The Teacher in Promoting The Culture of Islamic Tolerance Among Tenth-Grade Students in Jordan From The Students' Point of View," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 1 (February 24, 2024): 59–76, <https://doi.org/10.31538/nzh.v7i1.4139>; Sri Suyanta, Saifuddin Saifuddin, and Syamsul Bahri, "Tolerance Development Model for Students of Dayah Salafiyah in Aceh," *Jurnal Ilmiah Peuradeun* 12, no. 2 (May 30, 2024): 809–30, <https://doi.org/10.26811/peuradeun.v12i2.1308>.

However, the implementation of multicultural values in the Indonesian education system still faces various challenges.⁸ The results of preliminary observations at SD Saraswati Tabanan show that there are efforts to internalize multicultural values in the learning process, including in Islamic Religious Education (PAI) subjects. However, there is still a gap between the ideality of the concept of multicultural education and the reality of its practice in the field. Interview data indicates that some students and teachers still have a tendency of exclusivism and lack of in-depth understanding of diversity.

This gap needs to be addressed through a comprehensive research on the process of internalizing multicultural values, especially in the context of PAI learning in elementary schools.⁹ This study aims to explore and analyze in depth how multicultural values are internalized in the process of PAI learning at SD Saraswati Tabanan. By focusing on a school that has a diversity of student backgrounds, this research is expected to make a significant contribution in the development of an effective and contextual multicultural education model.

This research aims to fill this void by examining how elementary schools can effectively integrate Islamic education with multicultural values. The main objective of this research is to formulate a holistic learning model that combines the principles of Islamic education with multicultural values, with the ultimate goal of forming primary school students who have a deep understanding of diversity, tolerance and inclusion. Thus, this research focuses not only on the theoretical aspects but also on the practical application in the classroom and its impact on students' behaviour and attitudes. The current curriculum has not fully integrated Islamic values with

⁸ Achmad Anwar Abidin, Izzul Fatawi, and Shakila Kausar, "The Values of Islamic Education for Building Tolerance in the Jombang Community: A Qualitative Study of the Role of Religious Harmony Forum," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 1 (January 5, 2025): 1–16, <https://doi.org/10.31538/tijie.v6i1.1182>; Hidayatur Rohmah et al., "Implementation of Multicultural Education Values in Senior High School," *At-Tadzkir: Islamic Education Journal* 2, no. 2 (August 26, 2023): 78–94, <https://doi.org/10.59373/attadzkir.v2i2.29>.

⁹ Sutisna and Ahmad Khori, "Communication Management in Diversity Tolerance to Maintain The Unity of The People," *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan* 3, no. 1 (April 26, 2024): 54–67, <https://doi.org/10.59373/kharisma.v3i1.46>.

multicultural values in the context of basic education.¹⁰ This research also aims to identify the supporting and inhibiting factors in implementing the learning model and provide concrete recommendations for education stakeholders to improve the quality of Islam-based multicultural education in Indonesia.

The novelty of this research lies in its specific focus on the internalization of multicultural values in PAI learning at the elementary school level, an area that is still less explored in the multicultural education literature in Indonesia. Unlike previous studies that tend to focus on the theoretical aspects or general implementation of multicultural education, this study will explore the micro processes at the classroom level and teacher-student interaction in the context of religious learning.

The research will also explore the role of teachers as facilitators and models in instilling multicultural values and identify effective strategies to overcome challenges that may arise in the learning process. This is in line with research that emphasizes the importance of religiosity in the teaching and learning process, which can be integrated through relevant teaching materials.

Ultimately, this research is expected to significantly contribute to the development of a comprehensive and effective Islam-based multicultural education model in Indonesia. It can also provide new insights for educators, curriculum developers, and policymakers in an effort to improve the quality of multicultural education in Indonesia.

¹⁰ Agus Agus, Minggusta Juliadharma, and Mawardi Djamaluddin, "Application of the CIPP Model in Evaluation of The Inclusive Education Curriculum in Madrasah Aliyah," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 8, no. 1 (February 25, 2023): 31–50, <https://doi.org/10.31538/ndh.v8i1.2705>; Muhammad Nur Hakim et al., "Optimizing the Merdeka Curriculum for Developing the Pancasila Student Profile through Project-Based Learning," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 4 (December 29, 2024): 395–408, <https://doi.org/10.31538/munaddhomah.v5i4.1396>; Poetri Leharia Pakpahan and Umi Habibah, "Manajemen Program Pengembangan Kurikulum PAI Dan Budi Pekerti Dalam Pembentukan Karakter Religius Siswa: Management of IRE Curriculum Development Program and Character in Forming Student's Religious Character," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 1 (January 10, 2021): 1–20, <https://doi.org/10.31538/tijie.v2i1.19>.

Method

This research uses a qualitative approach with a case study approach to analyze the internalization of multiculturalism education values in the formation of learning motivation at SD Saraswati Tabanan. The case study approach was chosen because it can describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually or in groups that the SD Saraswati institution has carried out. The case study approach describes the symptoms and events that become the research focus following the actual situation in the field.¹¹

The research subjects were selected using purposive sampling technique, which is the selection of samples with certain considerations. The research subjects included Islamic Religious Education teachers, Christian Religious Education teachers, Hindu Religious Education teachers, Civics Education teachers, Principal of SD Saraswati Tabanan, and students of SD Saraswati Tabanan. The selection of these subjects is based on the consideration that they are the parties who best understand and are directly involved in the process of internalizing multicultural values at school. The research object focuses on the internalization of Islamic Religious Education learning through multicultural values in increasing the learning motivation of Saraswati Tabanan Elementary School students.

The data collection technique uses triangulation, which combines various methods to obtain comprehensive data.¹² The methods used include observation, interviews, questionnaires and documentation. Observations were made to observe the practice of internalizing multicultural education values and students' attitudes in showing learning motivation. Structured interviews were applied to extract in-depth information from the research subjects about the internalization process of multicultural education values. Questionnaires were distributed via google form to students to collect data related to their perceptions and experiences. Documentation was used to

¹¹ Lexy J. Moleong, *Metodologi penelitian kualitatif* (Remadja Karya, 1989).

¹² John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2018).

collect supporting data in the form of notes, photos, or other relevant documents.

Data analysis was conducted inductively using the Miles and Huberman model which consists of three stages: data reduction, data presentation, and conclusion drawing/verification.¹³ In the data reduction stage, researchers summarized, selected key points, and focused on important aspects related to the internalization of multicultural values. Data presentation is done in the form of descriptive descriptions, charts, or flowcharts to provide a clear picture of the patterns and relationships between data categories. The last stage is conclusion drawing and verification, where researchers make initial conclusions that are tentative and continue to be verified during the research process.

Result And Discussion

Multicultural values contained in the learning process of Islamic Religious Education in elementary schools

Research on the internalization of multicultural values in Islamic Religious Education (PAI) at SD Saraswati Tabanan has yielded comprehensive and in-depth findings. Research on internalizing multicultural values in Islamic Religious Education (PAI) at SD Saraswati Tabanan produced comprehensive and in-depth findings. Data were obtained through intensive observation, in-depth interviews with various stakeholders, and extensive document analysis. The results revealed complex dynamics in internalizing multicultural values in a diverse educational environment.

One of the key findings of this research is the school's strong awareness of the importance of internalizing multicultural values. Ni Kadek Sutami Yanti, S.Pd., the Principal of SD Saraswati Tabanan, emphasized the significance of this issue in her interview, stating,

"The internalization of multicultural values is very important because the students come from different ethnic groups. Not all of them share

¹³ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2018).

the same background. Some of the children are also non-Muslim, such as Christians, Catholics, and Hindus."

This statement reflects the school's deep understanding of the diversity that exists in their environment and the urgency of accommodating that diversity within the educational process.

Furthermore, the Principal emphasized that the responsibility of instilling multicultural values does not rest solely on the Islamic Religious Education (PAI) teacher, but is a shared duty of all teaching staff. She stated, *"It's not just the PAI teacher—even teachers of other subjects teach the children to respect and appreciate one another."* This holistic approach reflects the school's commitment to creating an inclusive and respectful learning environment across all aspects of school life.

This perspective is reinforced by I Gusti Ayu Kade Indri Sari, S.Pd., M.Pd., the Vice Principal for Student Affairs, who highlighted the importance of religious education as a whole, including its multicultural aspects. She explained,

"Actually, religious education in general is very important, whether it is multicultural or not, because the learning at SD Saraswati involves three types of subjects: productive, normative, and adaptive. All of these form a system, and the system cannot be separated from one another."

Her statement illustrates the systemic approach adopted by the school in integrating multicultural values into the curriculum as a whole.

In the specific context of PAI learning, Ida Hamdiyah, S.Pd.I., the PAI teacher at SD Saraswati Tabanan, provided in-depth insights into how multicultural values are incorporated into the learning materials. She explained,

*"One of them is brotherhood, and also balance in worship. The definition of worship includes both *habluminallah* (relationship with God) and *hablumminannas* (relationship with others). There is also tolerance, and also *tasamuh* (broad-mindedness)."*

This explanation indicates that PAI materials are not solely focused on religious rituals, but also emphasize universal values such as brotherhood, balance, and tolerance—values that are highly relevant in a multicultural context.

The researcher's observations revealed that the implementation of multicultural values in Islamic Religious Education (PAI) learning is not limited to the theoretical delivery of material. Teachers, especially PAI teachers, apply various innovative and interactive teaching methods to ensure that these values are not only understood cognitively but are also internalized and practiced by the students. In an interview, Ida Hamdiyah, S.Pd.I., explained the three main methodologies used in PAI instruction: *"There are various methods, but there are three main ones. First, Bil Hikmah (being a good example), Mau'idzah Hasanah (giving good advice), and third, constructive discussion."* The *Bil Hikmah* method is realized through practical activities such as congregational prayers at the mosque, ablution practice, and communal prayers. *Mau'idzah Hasanah* is implemented by providing students with motivation and good advice, while constructive discussions are held to facilitate the exchange of ideas and understanding among students.

In addition, teachers also apply contemporary learning methods such as inquiry learning and problem-solving. This combination of traditional and modern methods reflects the school's effort to provide PAI learning that is relevant, contextual, and effective in instilling multicultural values. Another important finding of this research is that the internalization of multicultural values is not confined to the classroom but is also integrated into various extracurricular activities and school programs. The researcher's observations revealed that SD Saraswati Tabanan regularly holds activities that involve all students, regardless of their religious or ethnic backgrounds. A concrete example of this is the orphan donation event held on July 19, in which all students, both Muslim and non-Muslim, actively participated.

These kinds of activities not only serve as a means to practice humanitarian values and social concern but also provide a platform for students to interact and collaborate beyond their differences. Through participation in these activities, students directly practice multicultural values such as tolerance, empathy, and cooperation.¹⁴ Furthermore, the

¹⁴ Nur Agus Salim et al., "Fostering Moderate Character of Santri: Effective Hidden Curriculum Strategy in Islamic Boarding Schools," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 2 (June 7, 2024): 357–72, <https://doi.org/10.31538/nzh.v7i2.4676>.

school also organizes programs such as fundraising for natural disaster victims, *Qurban* (animal sacrifice), and *Zakat* (charitable giving). These activities not only teach religious values but also instill a sense of social responsibility and solidarity that transcends religious and ethnic boundaries. Through their involvement, students learn to see humanity as a universal value that surpasses differences in background.¹⁵

An in-depth analysis of these activities reveals that they embody at least four fundamental multicultural values: democracy, equality, tolerance, and mutual assistance. The values of democracy and equality are reflected in the equal treatment of all students participating in the activities, regardless of their religious or ethnic backgrounds. There is no hierarchy or special treatment; all students are viewed and treated equally. The value of tolerance is manifested in the harmonious interactions between Muslim and non-Muslim students during the activities.¹⁶ They respect each other's opinions and beliefs, creating an inclusive atmosphere where every individual feels valued and accepted. Meanwhile, the value of mutual assistance is clearly evident in the spirit of cooperation and social care shown by the students, regardless of their different backgrounds.

The results of the internalization process of multicultural values are clearly evident in the changes in students' attitudes and behaviors. The researcher's observations revealed that students demonstrate a high level of tolerance and mutual understanding in their daily interactions. For example, non-Muslim students show respect by not disturbing their Muslim peers during prayer or fasting. Conversely, Muslim students also display tolerance by not belittling or isolating their peers who follow different religions or come from different ethnic backgrounds.

¹⁵ Qian Liu, Fatma Zehra Colak, and Orhan Agirdag, "Characteristics, Issues, and Future Directions in Chinese Multicultural Education: A Review of Selected Research 2000–2018," *Asia Pacific Education Review* 21 (2020): 279–94.

¹⁶ Sjeddie Rianne Watung et al., "School Principals as Leaders in Fostering Attitudes of Religious Tolerance in Schools," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 8, no. 3 (November 25, 2023): 424–36, <https://doi.org/10.31538/ndh.v8i3.4078>; Khalid Kamal Saim and Ahmad El-Muhammady, "Confronting Extremism and Radicalisation in Afghanistan: Educative Approach," *At-Tadzkir: Islamic Education Journal* 4, no. 1 (2025): 1–22, <https://doi.org/10.59373/attadzkir.v4i1.80>.

Even more interestingly, some non-Muslim students choose to remain in class during Islamic Religious Education (PAI) lessons—not out of obligation, but as an expression of curiosity and respect for other religions. This phenomenon indicates that the internalization of multicultural values has successfully created an open and respectful learning environment, where differences serve as a source of learning and broaden students' perspectives. The positive impact of this internalization is also evident in the level of cooperation and solidarity among students. In various school activities, both academic and non-academic, students from diverse backgrounds are able to collaborate effectively, setting aside their differences to achieve common goals. This not only contributes to improved academic performance but also prepares students to become tolerant and inclusive citizens in the future.

A rather surprising finding from this study is the occurrence of several cases in which non-Muslim students decided to convert to Islam (become muallaf). Although this was not the explicit goal of the multicultural values internalization program, this phenomenon highlights the profound impact of positive interreligious understanding and interaction facilitated by the school.¹⁷ It also underscores the importance of a balanced approach to religious education—one in which students are given the opportunity to understand and appreciate other religions without coercion or indoctrination.

Nevertheless, the study also reveals several challenges in implementing the multicultural values internalization program. One of the main challenges is the limited facilities available for non-Muslim students. This can hinder the creation of a truly inclusive and equitable environment for all students. This challenge indicates the need for improved infrastructure and facilities that can accommodate the needs of all students, regardless of their religious backgrounds.

In conclusion, this study reveals that SD Saraswati Tabanan has successfully implemented an effective and comprehensive multicultural

¹⁷ Muhaemin Latif and Erwin Hafid, "Multicultural Attitudes in an Islamic Boarding School of South Sulawesi – Indonesia," ed. Luís Tinoca, *Cogent Education* 8, no. 1 (January 1, 2021): 1968736, <https://doi.org/10.1080/2331186X.2021.1968736>.

values internalization program. Through a combination of formal classroom instruction, extracurricular activities, and the creation of an inclusive school environment, the school has successfully instilled values of tolerance, mutual respect, and cooperation among its diverse student body. This success is largely due to the strong commitment of all school components—from the principal and teachers to administrative staff—in creating and maintaining an inclusive and respectful learning environment. The holistic approach adopted, where multicultural values are not only taught in specific subjects but integrated into all aspects of school life, has proven effective in shaping student attitudes and behaviors aligned with multicultural principles.

However, this study also underlines the importance of continuous improvement, especially in terms of providing more adequate facilities for non-Muslim students. This is important to ensure that the principles of equality and inclusiveness are truly realized in every aspect of school life. Overall, SD Saraswati Tabanan's experience in internalizing multicultural values can be a valuable model for other schools in Indonesia. In the context of Indonesia's highly diverse society, an educational approach that values and celebrates diversity as implemented at SD Saraswati Tabanan is becoming increasingly relevant and important. By continuously strengthening the commitment to multicultural values and overcoming the challenges, schools in Indonesia can contribute significantly in shaping future generations who are tolerant, inclusive and able to live harmoniously in diversity.

Table 1. Table of Research Findings: Internalization of Multicultural Values in Islamic Religious Education (PAI) at SD Saraswati Tabanan

Aspect	Findings	Remarks / Informant Quotes
School Social Context	Students come from diverse religious and ethnic backgrounds (Islam, Hinduism, Christianity, Catholicism).	"The children come from various ethnic groups. There are even non-Muslims such as Christians, Catholics, and Hindus." (Principal, Ni Kadek Sutami Yanti, S.Pd.)
Cross-Subject Commitment	The internalization of multicultural values is the	"It's not just the Islamic education teacher, even

	responsibility of all teachers, not only the Islamic education teacher.	other subject teachers also teach respect." (Principal)
Integrated Education System	Religious education is not standalone but part of an adaptive, productive, and normative learning system.	"Our learning system is interconnected and cannot be separated." (Vice Principal for Student Affairs, I Gusti Ayu Kade Indri Sari, S.Pd., M.Pd.)
Multicultural Islamic Education Content	Topics include Islamic brotherhood (<i>ukhuwah</i>), balance in worship (<i>habluminallah & habluminannas</i>), tolerance, and <i>tasamuh</i> .	"There's brotherhood, balanced worship, tolerance, and <i>tasamuh</i> ." (Islamic Education Teacher, Ida Hamdiah, S.Pd.I.)
Teaching Methods	Three main methods: <i>Bil Hikmah</i> (exemplary conduct), <i>Mau'idzah Hasanah</i> (motivation/advice), and <i>Mujadalah</i> (constructive dialogue).	"There are three main methods: <i>Bil Hikmah</i> , <i>Mau'idzah Hasanah</i> , and constructive discussion." (Islamic Education Teacher)
Innovative Strategies	Incorporates contemporary methods such as contextual learning, inquiry-based learning, and problem solving.	These modern methods help reinforce the internalization of values in an applied way.
Extracurricular Activities	Activities like orphan support, social service, and disaster relief involve all students regardless of religion.	"All students participate, regardless of religion or background." (Researcher's Observation)
Values Instilled	Democracy, equality, tolerance, and mutual cooperation.	Reflected in role-sharing during social events and appreciation for diversity.
Impact on Students	Emergence of mutual respect, absence of discrimination, even non-Muslim students voluntarily attend Islamic education classes.	"Non-Muslim students attend Islamic classes not because they're forced, but because they're curious." (Islamic Education Teacher)

Internalization model of multicultural values in the learning process of Islamic Religious Education

Based on research conducted at SD Saraswati Tabanan, it was found that the process of internalizing multicultural values in Islamic Religious Education (PAI) plays a crucial role in shaping students' character and understanding of diversity. This aligns with the view of Sauqi Futaqi and Saepudin Mashuri, who states that multicultural education is a strategy applied across various subjects by utilizing the cultural differences among students, such as differences in ethnicity, religion, language, gender, social class, race, abilities, and age.¹⁸

Internalization of multicultural values in Islamic Religious Education plays an essential role in shaping students' character and their understanding of diversity at SD Saraswati Tabanan. This internalization process aligns with the view that multicultural education is a strategy applied in various subjects by utilizing cultural differences among students, including differences in ethnicity, religion, language, gender, social class, race, ability, and age.¹⁹ SD Saraswati Tabanan does not limit the process of internalizing multicultural values only to Muslim students but also involves non-Muslim students, signifying the implementation of inclusive education that respects diversity. The participation of non-Muslim students in PAI classes, driven by a desire to expand their knowledge, reflects a high level of openness and curiosity among students and shows that PAI in the school goes beyond religious doctrine and emphasizes universal values that can be accepted by all (Maintaining Religious Identity in the Era of Pluralism in Indonesia, 2024).

Quality religious education in the family and religious institutions and community strengthening are crucial in instilling faith. The challenge of intolerance and pressure on minority groups that are considered different is still a serious problem in Indonesia. The integrative curriculum based on Islamic values is implemented using the National Curriculum and in

¹⁸ Sauqi Futaqi and Saepudin Mashuri, "Intellectual Capital of Islamic Boarding Schools to Build Multicultural Education Epistemology," *Edukasia: Jurnal Penelitian Pendidikan Islam* 18, no. 1 (July 1, 2023): 1–20, <https://doi.org/10.21043/edukasia.v18i1.17329>.

¹⁹ Djamaluddin et al., "Deradicalization Through Multicultural Islamic Religious Education at The Islamic University."

collaboration with the Integrated Islamic School Network, which provides guidelines for integrating general subjects with Islamic values sourced from the Qur'an and Hadith.²⁰

The internalization process of multicultural values at SD Saraswati Tabanan is not limited to Muslim students but also involves non-Muslim students. This demonstrates that the school has implemented an inclusive educational concept that respects diversity.²¹ An interesting finding is the participation of several non-Muslim students in PAI classes, motivated by their desire to broaden their knowledge. This reflects a high level of openness and curiosity among the students and shows that Islamic Religious Education at the school goes beyond religious doctrine, emphasizing universal values that can be accepted by all.

In the learning process, the Islamic Religious Education (PAI) teacher at SD Saraswati Tabanan applies a value transaction method, in which two-way communication occurs between teacher and students. This method aligns with the theory proposed by Burhan Djameluddin et al, who states that the value transaction stage is a phase of values education through two-way communication or reciprocal interaction between students and teachers.²² Despite the pandemic requiring part of the learning to be conducted online, the teacher made efforts to maintain this interaction through various digital platforms.

²⁰ Prima Danuwara and Giyoto Giyoto, "Penanaman Karakter Religius Dan Karakter Disiplin Melalui Pembiasaan Sholat Dhuha Di Madrasah Ibtidaiyah," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 7, no. 1 (April 17, 2024): 31–40, <https://doi.org/10.54069/attadrib.v7i1.716>; Rohma Tunurus Asholiha and Lina Puryanti, "The Contestation of Profanity and Sacral at Taman Bungkul Landscape," *Dirasah: International Journal of Islamic Studies* 1, no. 1 (April 11, 2023): 36–47.

²¹ Moch Sya'roni Hasan, Mar'atul Azizah, and Abd Rozaq, "Service Learning in Building an Attitude of Religious Moderation in Pesantren," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (October 12, 2023): 559–76, <https://doi.org/10.31538/tijie.v4i4.714>; Moch Sya'roni Hasan et al., "Fostering A Moderate Attitude in Sufi-Based Pesantren Culture," *At-Tadzkir: Islamic Education Journal* 3, no. 2 (September 26, 2024): 171–88, <https://doi.org/10.59373/attadzkir.v3i2.66>.

²² Djameluddin et al., "Deradicalization Through Multicultural Islamic Religious Education at The Islamic University."

In addition to the value transaction method, the PAI teacher also implements the exemplary method in instilling multicultural values. This supports the view of Mardan Umar et al, who emphasize the importance of educators serving as role models for students.²³ The PAI teacher at SD Saraswati Tabanan not only provides advice but also demonstrates real-life examples of how to respect differences and live harmoniously within diversity. This method has proven effective in the value internalization process, as students tend to imitate what they observe from their teacher.

The internalization of multicultural values at SD Saraswati Tabanan is also carried out through extracurricular activities. This is in line with the findings of Suyanta et al (2024), who highlight habituation as a practical effort in guiding and shaping students.²⁴ Social and religious activities involving both Muslim and non-Muslim students—such as fundraising for natural disaster victims and Qurban events—serve as opportunities for students to practice the multicultural values they have learned in class.

However, in its implementation, the process of internalizing multicultural values at SD Saraswati Tabanan also faces several challenges. One of the obstacles identified is the lack of facilities, particularly for non-Muslim students. This indicates that there is still an imbalance in the provision of learning resources and supporting facilities for students from different religious backgrounds. This condition can hinder the creation of a truly inclusive learning environment that respects diversity. Nevertheless, the presence of a mosque and sufficient time allocated for religious activities are significant supporting factors in the internalization of multicultural values.²⁵ This shows that the school has made efforts to provide space and time for students to express their religious identities while also learning to appreciate differences.

²³ Mardan Umar et al., "Transforming of Moderate Character Education in Islamic Educational Institutions," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 1 (March 14, 2024): 171–88, <https://doi.org/10.31538/nzh.v7i1.4168>.

²⁴ Suyanta, Saifuddin, and Bahri, "Tolerance Development Model for Students of Dayah Salafiyah in Aceh."

²⁵ Jayadi, Abduh, and Basri, "A Meta-Analysis of Multicultural Education Paradigm in Indonesia."

The outcomes of the multicultural values internalization process in PAI learning at SD Saraswati Tabanan are evident in the attitudes and behaviors of the students. The researcher found that both Muslim and non-Muslim students, who come from diverse ethnic and racial backgrounds, are able to demonstrate tolerance toward one another. They can collaborate in various social and religious activities without forming groups based on religious or ethnic identities. This aligns with the findings of Sumarni et al (2024) on tolerance, which emphasize respecting others' beliefs without necessarily agreeing with or adopting them.²⁶

In the learning process, PAI teachers at SD Saraswati Tabanan apply the value transaction method, where there is two-way communication between teachers and students, according to the theory that the value transaction stage is a phase of value education through two-way communication or mutual interaction between students and teachers.²⁷ Teachers have a central role in instilling Islamic values in students through preventive, repressive, and curative actions.²⁸ Efforts are also made to maintain this interaction through various digital platforms, even though the pandemic requires some learning to be done online. In addition to the value transaction method, PAI teachers also apply the exemplary method in instilling multicultural values. This underscores the urgency of educators to set a good example. Moderate attitudes can be promoted through Pancasila's values. Active involvement in interfaith forums and cooperation with the

²⁶ Sri Sumarni, "Contextualization of Wasathiyah Values in Haji Sulong's Thoughts for Islamic Education Renewal in South Thailand," *Jurnal Pendidikan Islam* 7, no. 1 (July 25, 2018): 23–45, <https://doi.org/10.14421/jpi.2018.71.265-287>.

²⁷ Azizah Hanum Ok, Mohammad Al-Farabi, and Feri Firmansyah, "Internalization of Multicultural Islamic Education Values In High School Students," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 3 (2022): 221–28, <https://doi.org/10.31538/munaddhomah.v3i3.265>.

²⁸ Evan Supriyadi Evan and Rahmat, "Nilai-Nilai Pendidikan Multikultural Pada Budaya Sakai Sambayan Dalam Menumbuh Kembangkan Sikap Toleransi Masyarakat Lampung Pepadun," *Academicus: Journal of Teaching and Learning* 2, no. 1 (August 10, 2023): 22–27, <https://doi.org/10.59373/academicus.v2i1.11>.

government and other elements of civil society are also important in strengthening religious moderation.²⁹

The attitude of tolerance demonstrated by students at SD Saraswati Tabanan goes beyond merely allowing differences to exist—it involves active efforts to respect and support one another. For example, non-Muslim students show respect for their Muslim peers who are fasting by refraining from eating or drinking in front of them or by asking permission first.³⁰ Conversely, Muslim students also show respect for the religious practices of their non-Muslim friends. This illustrates that the process of internalizing multicultural values has successfully instilled a deep understanding of the true meaning of tolerance.³¹

The phenomenon of non-Muslim students continuing to participate in Islamic Religious Education (PAI) classes is also noteworthy. It suggests that PAI instruction at SD Saraswati Tabanan is not perceived merely as doctrinal teaching, but as a platform for learning universal values and broadening perspectives on diversity. This aligns with the goals of PAI as stated in research: to foster and enhance faith through the provision and cultivation of knowledge, appreciation, practice, and experience of Islamic teachings, so that students develop into individuals who grow in faith, piety, and as responsible citizens.³²

The success of the multicultural values internalization process is also evident in the students' ability to collaborate in various activities, including

²⁹ Leonie Schmidt, "Aesthetics of Authority: 'Islam Nusantara' and Islamic 'Radicalism' in Indonesian Film and Social Media," *Religion* 51, no. 2 (April 3, 2021): 237–58, <https://doi.org/10.1080/0048721X.2020.1868387>; Sulaiman W et al., "Aceh Government Policy in Preventing Radicalism Through the Existence of Dayah Islamic Education," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 2 (May 2, 2024): 189–208, <https://doi.org/10.31538/nzh.v7i2.4118>.

³⁰ Muhammad Rizqi Kader, Muhammad Husnur Rofiq, and Muhammad Anas Ma'arif, "Religious Moderation Education Strategy at the Mualaf Assembly," *At-Tadzkir: Islamic Education Journal* 3, no. 1 (March 1, 2024): 35–46, <https://doi.org/10.59373/attadzkir.v3i1.46>.

³¹ Rena Latifa et al., "The Intention of Becoming Religiously Moderate in Indonesian Muslims: Do Knowledge and Attitude Interfere?," *Religions* 13, no. 6 (June 2022): 540, <https://doi.org/10.3390/rel13060540>.

³² Shu Chen and Kwan Yie Wong, "Assessment of Preservice Music Teachers' Multicultural Personality: Multicultural Music Education Perspective," *Frontiers in Psychology* 13 (2022): 726209, <https://doi.org/10.3389/fpsyg.2022.726209>.

religious events such as *qurban* (animal sacrifice). Non-Muslim students do not feel alienated or excluded; instead, they actively participate in these activities. This shows that the instilled multicultural values have successfully fostered a sense of unity and solidarity among students, regardless of their religious backgrounds.

However, it is important to note that the tolerance and appreciation for diversity demonstrated by students at SD Saraswati Tabanan do not equate to the erasure of their religious identities. Students continue to uphold their own beliefs and religious practices while respecting those of their peers from different faiths. This aligns with the true concept of tolerance—where valuing differences does not mean homogenizing beliefs or adopting others' religious practices.

The success of multicultural values internalization at SD Saraswati Tabanan is also reflected in the students' ability to apply these values in their daily school life. The absence of significant conflict or friction among students from diverse backgrounds indicates that multicultural values have been effectively internalized. Students are able to view diversity as something enriching and positive, rather than as a threat or source of conflict.

Nevertheless, it must be remembered that the internalization of multicultural values is not a one-time process, but a continuous one. New challenges will inevitably emerge in line with changing times and shifting social dynamics. Therefore, schools must continue to develop and update their strategies for internalizing multicultural values to ensure they remain relevant and effective.

One important aspect that requires greater attention is the provision of adequate facilities for all students, including non-Muslim students. Disparities in facilities can create a sense of unfairness and potentially lead to friction in the future. Therefore, schools need to consider providing equal facilities for all students, regardless of their religious backgrounds.³³

³³ Kholfan Zubair Taqo Sidqi, Laila Ngindana Zulfa, and Fouad Larhzizer, "Religious Moderation in the Glorious Era (Reality of Religious Tolerance and Protection during the Ottoman Empire)," *ATTARBIYAH: Journal of Islamic Culture and Education* 8, no. 2 (December 31, 2023): 175–88, <https://doi.org/10.18326/attarbiyah.v8i2.175-188>.

In addition, the role of Islamic Religious Education (PAI) teachers in the internalization process of multicultural values is crucial. Teachers do not only serve as instructors but also as role models and facilitators in the value internalization process.³⁴ Therefore, efforts to improve the competencies of PAI teachers in multicultural education must continue. PAI teachers need to be equipped with adequate knowledge and skills to effectively integrate multicultural values into PAI learning³⁵.

The internalization of multicultural values at SD Saraswati Tabanan also demonstrates that religious education can be an effective medium for instilling values of diversity and tolerance. This challenges the perception that religious education tends to be exclusive and has the potential to foster intolerance.³⁶ With the right approach, religious education can instead become a means of building interfaith understanding and strengthening social cohesion.

The success of SD Saraswati Tabanan in internalizing multicultural values through Islamic Religious Education (PAI) can serve as a model for other schools in Indonesia. In the context of Indonesia's highly diverse society, multicultural education is a necessity that can no longer be overlooked. The experience of SD Saraswati Tabanan demonstrates that multicultural education can be integrated into the regular curriculum, particularly within the PAI subject, without compromising the core essence of religious education itself.

However, it is important to note that the success of the multicultural values internalization process at SD Saraswati Tabanan cannot be separated from the local socio-cultural context. Bali, known for its religious harmony,

³⁴ Muhammad Rasyid Ridho and Tumin Tumin, "Multicultural Education: Effort in Overcoming Problems of Cultural Conflict in Indonesia," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 14, no. 1 (January 31, 2022): 49–60, <https://doi.org/10.37680/qalamuna.v14i1.1187>.

³⁵ Abdul Mukti Bisri, Abdul Muid, and Nur Khamim, "Hambatan Utama Implementasi Merdeka Belajar Pada Perguruan Tinggi Swasta," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 6, no. 2 (November 30, 2023): 409–16, <https://doi.org/10.54069/attadrib.v6i2.629>.

³⁶ Muhammad Anas Maarif et al., "Implementation of PAI Learning Design in Developing Religious Tolerance in Public High Schools," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (September 23, 2023): 547–58, <https://doi.org/10.31538/tijie.v4i4.712>.

provides a conducive background for the implementation of multicultural education. Therefore, in adopting this model in other regions, it is essential to consider the local context and make necessary adjustments.

Furthermore, the process of internalizing multicultural values at SD Saraswati Tabanan also highlights the importance of involving all school components, not just PAI teachers. The principal, teachers of other subjects, administrative staff, and even parents all play a role in creating an inclusive school environment that respects diversity.³⁷ Hence, a holistic approach involving the entire school ecosystem needs to be developed to maximize the outcomes of multicultural values internalization.³⁸

In a broader context, the success of SD Saraswati Tabanan in internalizing multicultural values through Islamic Religious Education (PAI) serves as a tangible example of how education can play a vital role in fostering social cohesion and preventing identity-based conflicts.³⁹ Amid rising trends of intolerance and extremism in various parts of the world, the experience of SD Saraswati Tabanan offers hope that education can be at the forefront of building a harmonious society that values diversity.⁴⁰

However, it is important to remember that the process of internalizing multicultural values is neither quick nor easy. It requires long-term commitment and consistent effort from all parties involved. Continuous evaluation and improvement are also necessary to ensure that the process of

³⁷ Shofian Attsaury, Hadiyanto Hadiyanto, and Supian Supian, "Principal's Strategy to Improve Teachers Professional Competence," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2024): 1–10, <https://doi.org/10.31538/munaddhomah.v5i1.775>; Umi Nurkhasanah et al., "Madrasa Principal's Strategy in Improving the Quality of the Pandemic Era Learning Process at Madrasah Aliyah," *Dirasah: International Journal of Islamic Studies* 1, no. 1 (June 18, 2023): 48–56.

³⁸ Muhamad Afrizal Sholichuddin, Nicky Estu Putu Muchtar, and Rizky Dwi Ratna, "The Relationship of Islam and The State in Contemporary Islamic Political Discourse in Indonesia," *Dirasah International Journal of Islamic Studies* 1, no. 2 (October 29, 2023): 78–88, <https://doi.org/10.59373/drs.v1i2.11>.

³⁹ Ari Kartiko et al., "Aswaja Ke-Nuan-Based Islamic Moderate Education as a Radicalism Strategy," *Al-Afkar, Journal For Islamic Studies* 3, no. 2, July (October 8, 2020): 88–101, https://doi.org/10.31943/afkar_journal.v3i2.98.

⁴⁰ Andika Aprilianto et al., "Learning Plan of Moderate Islamic Religious Education in Higher Education," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 6, no. 1 (January 10, 2023): 158–69, <https://doi.org/10.31538/almada.v6i1.2792>.

multicultural values internalization remains relevant and effective in addressing emerging challenges⁴¹.

Conclusion

The internalization of multicultural values in Islamic Religious Education (PAI) learning at SD Saraswati Tabanan has been carried out effectively and comprehensively. The school has successfully implemented a holistic approach that involves all school components not limited to formal classroom learning but also integrated into various extracurricular activities and school programs. Diverse teaching methods, ranging from traditional approaches such as *Bil Hikmah* and *Mau'idzah Hasanah* to contemporary methods like inquiry learning and problem solving, have proven effective in instilling multicultural values in students.

School activities such as providing aid to orphans, fundraising for natural disaster victims, and organizing qurban and zakat events serve not only as routine programs but also as intentional learning experiences where values like tolerance, empathy, and cooperation are actively cultivated. Through these activities, students are directly involved in acts of giving and social solidarity, which encourage them to understand and respect the diverse backgrounds of their peers. For instance, working together in these programs allows students from different religious and ethnic groups to interact meaningfully, fostering mutual respect and reducing prejudice. The impact is evident in their daily behavior, which reflects increased tolerance, empathy, and harmonious relationships across differences.

Although challenges remain particularly in providing adequate facilities for non-Muslim students the experience of SD Saraswati Tabanan in internalizing multicultural values can serve as a valuable model for other schools across Indonesia. This study shows that educational approaches which appreciate and celebrate diversity, as practiced at SD Saraswati Tabanan, can significantly contribute to shaping a future generation that is

⁴¹ Mira Mareta and Muhammad Muhammad, "Contextualization of Islamic Education: Differences in Internalization of Religious Values in Rural and Urban Madrasahs," *Edukasia: Jurnal Penelitian Pendidikan Islam* 17, no. 2 (August 3, 2022): 221–40, <https://doi.org/10.21043/edukasia.v17i2.14684>.

tolerant, inclusive, and capable of living harmoniously within Indonesia's diverse society.

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