Jurnal Pendidikan dan Pemikiran Islam
eISSN: 2809-0322
Vol. 5, No. 2, Desember 2025
DOI: https://doi.org/10.69900/ag.v5i2.511

Implementation of Multicultural Education in Islamic Religious Education (PAI) Learning to Develop Tolerance and Brotherhood Attitudes at State Junior High School (SMPN) 2 Samarinda

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Abstract

This research aims to describe the implementation of multicultural education in Islamic Religious Education (PAI) learning and its role in shaping tolerance and brotherhood attitudes among students at SMP Negeri 2 Samarinda. This study was motivated by the importance of developing religious education that appreciates cultural and religious diversity in Indonesia's plural society. The study employed a qualitative descriptive approach using observation, interviews, and documentation as data collection techniques. The research subjects included the principal, PAI teacher, and students. The findings reveal that the implementation of multicultural education in PAI learning is carried out through three stages: (1) planning, which integrates multicultural values into learning modules; (2) implementation, which applies active and collaborative learning methods such as group discussions and role-playing; and (3) evaluation, which emphasizes the affective domain through behavioral assessment and reflection. The results indicate an increase in tolerance by 1% and brotherhood by 1.5% among students, showing that multicultural-based PAI learning positively contributes to creating an inclusive, harmonious, and tolerant educational environment.

Keywords: Implementation, Multicultural Education, Islamic Religious Education

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implementasi pendidikan multikultural dalam pembelajaran Pendidikan Agama Islam (PAI) serta perannya dalam membentuk sikap toleransi dan persaudaraan di kalangan siswa SMP Negeri 2 Samarinda. Penelitian ini dilatarbelakangi oleh pentingnya pengembangan pendidikan agama yang menghargai keragaman budaya dan agama dalam masyarakat Indonesia yang majemuk. Studi ini menggunakan pendekatan deskriptif kualitatif dengan teknik pengumpulan data berupa observasi, wawancara, dan dokumentasi. Subjek penelitian meliputi kepala sekolah, guru PAI, dan siswa. Hasil penelitian menunjukkan bahwa implementasi pendidikan multikultural dalam pembelajaran PAI dilaksanakan melalui tiga tahapan: (1) perencanaan, yang mengintegrasikan nilai-nilai multikultural ke dalam modul pembelajaran; (2) pelaksanaan, yang menerapkan metode pembelajaran aktif dan kolaboratif seperti diskusi kelompok dan bermain peran; serta (3) evaluasi, yang menekankan pada ranah afektif melalui penilaian perilaku dan refleksi. Hasil penelitian mengindikasikan adanya peningkatan sikap toleransi sebesar 1% dan persaudaraan sebesar 1,5% di kalangan siswa, yang menunjukkan bahwa pembelajaran PAI berbasis multikultural berkontribusi positif dalam menciptakan lingkungan pendidikan yang inklusif, harmonis, dan toleran.

Kata Kunci: Implementasi, Pendidikan Multikultural, Pendidikan Agama Islam

A. Introduction

Education plays an important role in shaping the character and morals of students. As a planned process, education encompasses various activities aimed at improving the quality of life and developing students' social and spiritual values. In the context of Indonesia's multicultural society, education also serves as a medium for instilling the values of togetherness and respect for cultural, religious, and ethnic diversity.

Indonesia's national education system is regulated through various policies, including Government Regulation No. 57 of 2021 concerning National Education Standards, which emphasizes that learning activities must be interactive, challenging, enjoyable, and capable of fostering students' creativity and independence in accordance with their interests and talents. An ideal education should not only focus on the cognitive aspect but also develop the affective and social dimensions to shape individuals who are tolerant, democratic, and possess noble character.

In this context, Islamic Religious Education (PAI) plays a strategic role. PAI is not only oriented toward ritualistic and dogmatic aspects but also teaches universal Islamic values such as justice, brotherhood (ukhuwah), and compassion toward others. These values are highly relevant to be developed within a pluralistic society like Indonesia, which consists of more than 1,300 ethnic groups, hundreds of local languages, and various religious beliefs.

Islam itself emphasizes the importance of respecting differences, as stated in the words of Allah SWT in Surah Al-Hujurat, verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind, indeed We have created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most

noble of you in the sight of Allah is the most righteous of you. Truly, Allah is All-Knowing, All-Aware." (QS. Al-Hujurat: 13)

This verse emphasizes that differences are part of sunnatullah (the divine law of nature) and should serve as the foundation for cooperation and mutual respect among human beings. In the context of education, this value forms the basis for fostering tolerance and solidarity among students.

In addition to the Qur'anic teachings, the Prophet Muhammad (peace be upon him) also emphasized the importance of ukhuwah Islamiyah (Islamic brotherhood) in his hadith:

الْمُسْلِمُ أَخُو الْمُسْلِمِ، لاَ يَظْلِمُهُ وَلاَ يُسْلِمُهُ

A Muslim is a brother to another Muslim; he should neither wrong him nor abandon him in his time of need." (HR. Bukhari dan Muslim).

The researcher's preliminary observations at SMP Negeri 2 Samarinda revealed that the diversity of students coming from various ethnic, cultural, and religious backgrounds presents a unique challenge for teachers, particularly in Islamic Religious Education (PAI) classes. Although the school reflects social diversity, religious education implementation still tends to focus on cognitive aspects, while the reinforcement of social character values such as tolerance and ukhuwah has not been fully optimized. This condition highlights the importance of implementing multicultural education in PAI learning so that students not only understand religious teachings textually but are also able to practice Islamic values that promote respect for diversity.

Multicultural education in Islamic Religious Education (PAI) serves to instill the awareness that diversity is a strength, not a threat. Through interactive learning methods such as heterogeneous group discussions, case studies, and collaborative projects, teachers can develop students' social skills, empathy, and mutual respect. Thus, PAI learning functions not only as a medium for transmitting religious knowledge but also as a means of shaping inclusive and tolerant character.

Several previous studies have also reinforced the urgency of implementing multicultural education in PAI learning. Lilis Susanti demonstrated that PAI teachers play a crucial role in instilling the values of tolerance and brotherhood through exemplary behavior and habituation methods in schools.[1] Meanwhile, a study conducted by Nur Wahyuni Rahman at SMPN 21 Bulu Kumba emphasized that the consistent implementation of multicultural education can enhance mutual respect among students from different backgrounds.[2] Based on this background, this study aims to describe the implementation of multicultural education in Islamic Religious Education (PAI) learning at SMPN 2 Samarinda and to analyze its impact on fostering students' attitudes of tolerance and ukhuwah (brotherhood).

B. Literature Review

1. Definition of Implementation

Implementation is the process of transforming an idea or plan into concrete action, defined as the execution or application of a plan to achieve

[1] Lilis Susanti, *Islamic Religious Education Strategy Teacher in Instilling Multicultural Values: A Case Study at SMKN 3 Pariwisata Pangkalpinang Bangka* (2019), h. 46

[2] Nur Wahyuni Rahman, *Implementation of Multicultural Education for Students in Islamic Religious Education Learning at SMP Negeri 21 Bulukumba, Kajang District, Bulukumba Regency* (2019), h. 30

specific outcomes. The success of implementation is measured not only by the smoothness of the process but also by the relevance of the results achieved to the established vision. This concept encompasses a series of structured and collaborative activities.[3] In general, implementation consists of three interrelated key stages: Planning (the initial phase of determining steps and resources), Execution (the phase of concrete actions and interactions among elements), and Evaluation (the phase of assessing program effectiveness for continuous improvement).[4] In education, these three phases must be integrated to ensure that learning objectives particularly the inculcation of multicultural values are achieved effectively. In general, implementation consists of three interrelated stages: planning, execution, and evaluation. The planning stage constitutes the initial foundation of implementation, involving the identification of objectives, the formulation of appropriate strategies, the determination of implementation procedures, the allocation of resources, and the establishment of indicators for measuring success. Comprehensive planning is essential because it provides clear direction, facilitates coordination among stakeholders, and anticipates potential challenges that may arise during implementation.

The execution stage involves translating the formulated plans into practical activities through the coordinated participation of individuals and institutions responsible for achieving the intended outcomes. At this stage, the effectiveness of implementation depends on the consistency between planned activities and actual practices, the quality of communication and collaboration among stakeholders, and the capacity to adapt strategies to emerging circumstances without compromising the established objectives. Meanwhile, the evaluation stage focuses on systematically examining the implementation process, identifying achievements and limitations, and determining the extent to which the intended objectives have been accomplished. Evaluation also provides a basis for identifying areas requiring improvement, refining implementation strategies, and ensuring the sustainability of program outcomes. These three stages should not be understood as isolated or strictly linear procedures but as complementary components of a continuous improvement cycle in which evaluation findings inform subsequent planning and implementation.

Within the educational context, the implementation process assumes particular significance because educational objectives extend beyond the transmission of knowledge to include the development of attitudes, values, dispositions, and behaviors. Consequently, the implementation of educational programs requires careful coordination between curriculum design, instructional strategies, teacher competencies, learning environments, and institutional policies. Teachers and other educational stakeholders play a central role in translating educational objectives into meaningful learning experiences that encourage students to understand, internalize, and practice the values promoted through the educational process. This responsibility becomes especially important in the inculcation of multicultural values, which

[3] Mukhtar Mas' ud, *Implementation of Government Policy on Quranic Education in Soreang Kota District* (IAIN Parepare, 2022), h. 12.

[4] Hermawansyah Hermawansyah et al., "Evaluation in the Learning Process," Edu Sociata (Journal of Sociology of Education) 7, no. 1 (2024): h. 732.

include respect for diversity, tolerance, equality, mutual understanding, empathy, and the recognition of differences in ethnicity, religion, culture, language, and social background. The internalization of these values cannot be achieved solely through theoretical explanations or the delivery of instructional materials; it requires consistent educational practices, meaningful interpersonal interactions, constructive dialogue, collaborative learning activities, and exemplary behavior demonstrated by teachers and other members of the school community. In this regard, planning should incorporate multicultural principles into learning objectives, instructional materials, teaching methods, and assessment procedures. Execution should provide students with opportunities to engage respectfully with diverse perspectives, collaborate across differences, and demonstrate inclusive attitudes in everyday school interactions. Evaluation, in turn, should examine not only students' cognitive understanding of multicultural concepts but also observable changes in their attitudes, interpersonal relationships, and behavioral responses to diversity. Therefore, the integration of planning, execution, and evaluation constitutes a fundamental prerequisite for ensuring that the inculcation of multicultural values is implemented systematically, contextually, and sustainably. Through this integrated approach, educational institutions can move beyond the formal introduction of multicultural principles toward the development of an inclusive learning environment in which diversity is recognized as an educational resource and respect for differences becomes an integral component of students' personal and social development.

2. Multicultural Education

Multicultural Education is an idea and an educational reform movement aimed at teaching and promoting appreciation for cultural, ethnic, religious, and social value diversity within society.[5] Its goal is to help students develop the knowledge and attitudes necessary to live harmoniously and productively within a diverse community.[6] This concept is based on the principle that differences are a source of richness rather than a cause of conflict, in line with the values of social justice, equality, and respect for human rights.[7] The main ideas in multicultural education include: appreciating diversity, promoting justice and social equality, providing education based on universal values (such as tolerance and peace), and developing social skills such as deliberation and collaboration.

3. Islamic Religious Education (PAI) Learning

Islamic Religious Education (PAI) is a method that integrates the values of mutual respect, tolerance, and appreciation for diversity into the process of religious learning.[8] Its goal is to shape students who are religious while also possessing a high level of social awareness, capable of living harmoniously with

[5] Abdullah Idi, *Multicultural Islamic Education: Concepts, Characteristics, and Foundations of a Multicultural-Based Islamic Education Curriculum, 1st Edition (Rajawali Pers, 2021)*, h. 25.

[6] Encep Inayatullah and Astuti Darmiyanti, *Implementation of Multicultural Education for Students in Islamic Religious Education Learning at SMP IT Al-Miftah*, Karawang Regency 6 (2021), h. 15.

[7] Sahwan Hakim et al., "Implementing a Culture of Religious Tolerance Through Multicultural-Based Islamic Religious Education (PAI) Learning," *Journal of Education: Research and Conceptual* 9, no. 1 (2025): h. 1.

[8] Salwa Sal Sabila Siregar and Rahmadani Fitri Ginting, *A Multicultural Approach to Islamic Religious Education in Schools with Students from Diverse Backgrounds*, 12, no. 3 (2025), h. 45.

others, and upholding the principles of justice and peace.[9] This approach ensures that Islamic Religious Education (PAI) is not only focused on dogmatic aspects but also on the application of universal Islamic teachings such as tasamuh (tolerance), ukhuwah (brotherhood), and 'adl (justice) within a multicultural social context. Learning strategies may include case analysis, project-based learning, the use of cooperative or Problem-Based Learning (PBL) models, as well as an emphasis on constructivist theory and social learning theory (Albert Bandura), in which tolerant attitudes are developed through social interaction and positive behavioral modeling.[10]

4. Attitudes of Tolerance and Brotherhood (Ukhuwah)

Tolerance is the ability to accept, appreciate, and respect differences whether in religion, ethnicity, culture, or worldview.[11] Tolerance serves as the main foundation for building a harmonious and inclusive learning environment for all students. Meanwhile, ukhuwah means brotherhood, which in Islam is divided into three types: ukhuwah Islamiyah (brotherhood among Muslims), ukhuwah wathaniyah (national brotherhood), and ukhuwah insaniyah (human brotherhood). These three forms of ukhuwah emphasize the importance of solidarity, a sense of belonging, and the willingness to help others without discrimination. In multicultural PAI, the values of tolerance and ukhuwah are the primary outcomes to be assessed. These are reflected in students' behaviors such as respecting different opinions during discussions, being willing to interact regardless of background, and demonstrating social solidarity within the school environment.

C. Method

The method used in this study is field research with a descriptive qualitative approach. This research was conducted to provide an in-depth description of the implementation of multicultural education in Islamic Religious Education (PAI) learning at SMP Negeri 2 Samarinda. The study focuses on the processes and meanings embedded in the application of multicultural, tolerance, and ukhuwah (brotherhood) values within the school environment.[12]

The researcher collected data through observation, interviews, and documentation involving teachers, students, and the school principal. The data obtained were then analyzed qualitatively through the stages of data reduction, data presentation, and conclusion drawing.[13] This approach was chosen because it allows for a natural description of social phenomena in accordance with the real-life context of the school environment.

This study also ensures that all data used are obtained from credible informants and official documents, in order to maintain high validity and accuracy

[9] Imam Mashuri, "Multicultural-Based PAI Learning in the Context of Religious Tolerance," *Edupedia* 4, no. 2 (2020): h. 3.

[10] Debi Irama Irama et al., "Implementation of Albert Bandura's Social Learning Theory in Islamic Religious Education Learning," *Journal of Literasiologi* 12, no. 4 (2024): h. 22.

[11] Lusi Nur Halimah and Warsiyah Warsiyah, "Implementation of Tolerance as an Islamic Educational Value in the Socio-Religious Life of a Plural Society," *Al-Fikri: Journal of Islamic Education Studies and Research* 5, no. 2 (2022): h. 131.

[12] Moleong, Lexy J., *Qualitative Research Methodology, Revised Edition. Bandung: Remaja Rosdakarya*, 2021, h. 134.

[13] Matthew B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook*, Third edition (SAGE Publications, Inc., 2014), h. 10.

of the research results. The analyzed data include the planning, implementation, and evaluation of the multicultural education implementation in Islamic Religious Education (PAI) learning at SMP Negeri 2 Samarinda.

D.Findings

The following are the research results and findings regarding the implementation of multicultural education in Islamic Religious Education (PAI) learning, as described in the table below.

Implementation of Multicultural Education in Islamic Religious Education (PAI) Learning	
Indicators	Findings
Planning	The planning process was carried out through collaboration between PAI teachers, the school principal, and the curriculum team. Multicultural elements were integrated into the curriculum and teaching modules by taking into account the diversity of students in terms of religion, culture, ethnicity, and socioeconomic background. Teachers developed learning materials that emphasize tolerance, ukhuwah (brotherhood), and respect for differences, while applying a contextual approach. Teachers were also given guidance and preparation to help them implement multicultural education effectively.
Implementation	The learning process was carried out in stages through preliminary, core, and closing activities. The methods applied included group discussions involving students from diverse backgrounds, case analysis, and the use of the prayer room (musala) as a space for reflection. Teachers encouraged active student participation, provided concrete examples, and created a safe, open, and inclusive classroom atmosphere. The values of ukhuwah (brotherhood) and tolerance were instilled through dialogue, cooperation, and hands-on practice in student interactions.
Evaluation	Evaluation was conducted regularly by teachers, the school principal, and the curriculum team. It consisted of formative assessments through classroom observation and discussions, as well as summative assessments via

Implementation of Multicultural Education in Islamic Religious Education (PAI) Learning	
	student reflections, teacher meetings, and reports from homeroom teachers. The purpose of the evaluation was to assess changes in students' attitudes toward diversity, improvements in tolerance, and their ability to foster ukhuwah (brotherhood). The evaluation results were also used as a basis for improving future learning practices.
Attitudes of Tolerance and Brotherhood (Ukhuwah)	
Indicators	Findings
Tolerance Attitude	Students demonstrated openness to differences, the ability to respect peers of different religions, ethnicities, and cultures, and refrained from imposing their views during discussions. This attitude was developed through participatory and reflective learning activities, with an emphasis on the importance of living harmoniously in diversity.
Brotherhood (Ukhuwah) Attitude	Cooperation in group tasks, the spirit of mutual assistance (gotong royong), and social care among students reflect the attitude of ukhuwah (brotherhood). The value of ukhuwah is instilled in every learning activity, encouraging students to build fraternal relationships regardless of their backgrounds.
Internalization of Values	Multicultural values such as justice, equality, tolerance, and mutual respect were successfully internalized through dialogic and practical learning. Students applied these values in their daily lives, both inside and outside the school environment. Teachers played a role as facilitators, mentors, and role models in this process of value internalization.

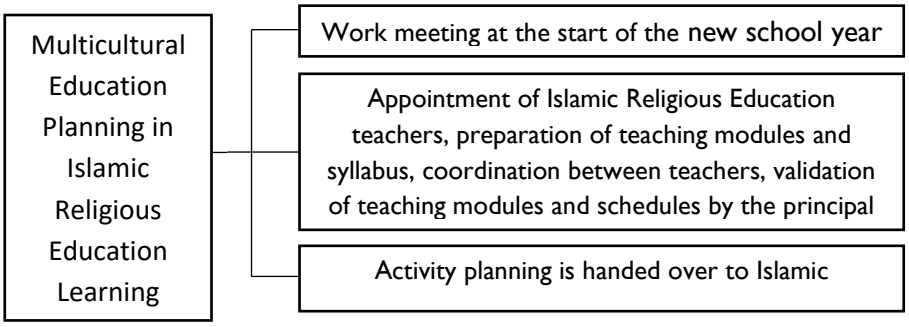
The presentation of these research results serves to provide a general overview of the implementation of multicultural education in Islamic Religious Education (PAI) learning to foster students' attitudes of tolerance and ukhuwah at SMP Negeri 2 Samarinda. The data presented are the results of qualitative processing using data analysis techniques. Data were obtained through in-depth interviews with the Principal, Vice Principal for Curriculum, PAI teachers, and several representative students from Grade VIII. These data were reinforced by observations and documentation, including school archives and photos of PAI

learning activities that integrated multicultural values. SMP Negeri 2 Samarinda, in achieving its educational goals, not only focuses on academics but also supports the development of tolerant and ukhuwah attitudes through religious habituation programs and the implementation of multicultural education.

Implementation of Multicultural Education in Islamic Religious Education (PAI) Learning to Foster Tolerance and Brotherhood (Ukhuwah) Attitudes at State Junior High School (SMPN) 2 Samarinda.

1. Planning of Multicultural Education in PAI Learning

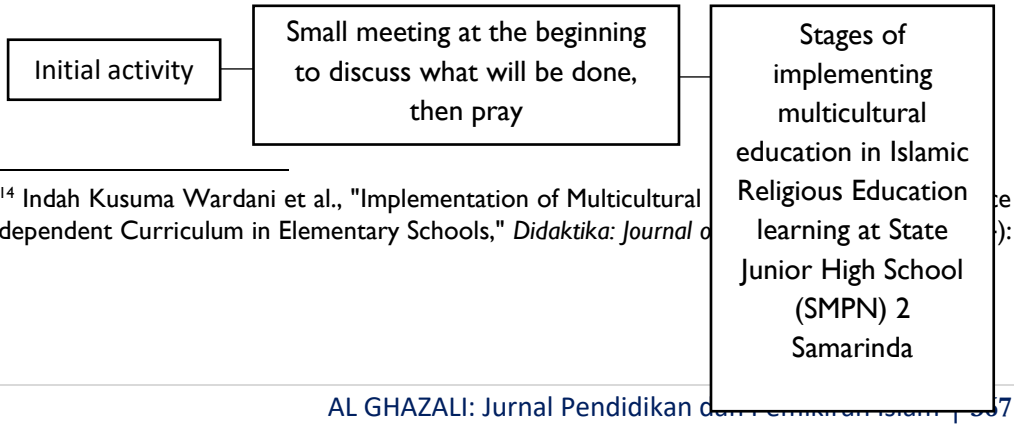
Based on the interviews conducted, the researcher found that the planning stage of multicultural education in PAI learning at SMP Negeri 2 Samarinda is discussed during the annual work meeting involving the principal, vice principal for curriculum, and PAI teachers, focusing on the goals and objectives to be achieved. This aligns with the school's vision and mission to develop a generation that is religious, socially responsible, and intellectually capable. The planning process begins with the assignment of PAI teachers, the preparation of syllabi and teaching modules incorporating values of tolerance and ukhuwah, and the approval of teaching materials by the principal. The planning is flexible to accommodate the heterogeneous nature of the students, while the materials are drawn from textbooks, the internet, and the applicable curriculum, with an emphasis on multicultural themes. These interview findings are reinforced by observations and documentation, including a teaching module titled "Becoming a Tolerant Generation: Building Internal Harmony and Interfaith Relations" and archives of the school's annual work meeting, which serve as supporting data.[14]



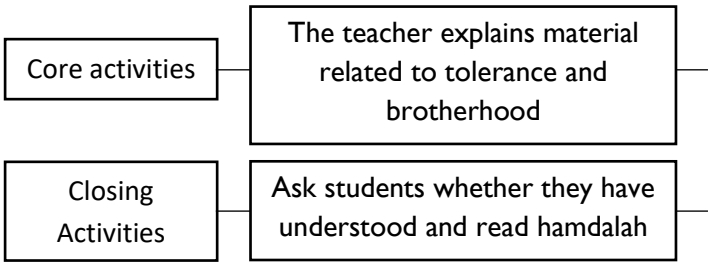
Multicultural Education Planning Chart in Islamic Religious Education Learning

2. Implementation of Multicultural Education in Islamic Religious Education Learning

Based on observations and documentation, multicultural education in Islamic Religious Education (PAI) at SMPN 2 Samarinda is integrated into teaching and learning activities. The goal is to instill values of tolerance, brotherhood, and mutual respect for differences among students. The implementation is divided into three stages: initial activities, core activities, and closing activities, ensuring a more systematic learning process.



[14] Indah Kusuma Wardani et al., "Implementation of Multicultural ... to the Independent Curriculum in Elementary Schools," *Didaktika: Journal o...*): h. 15.

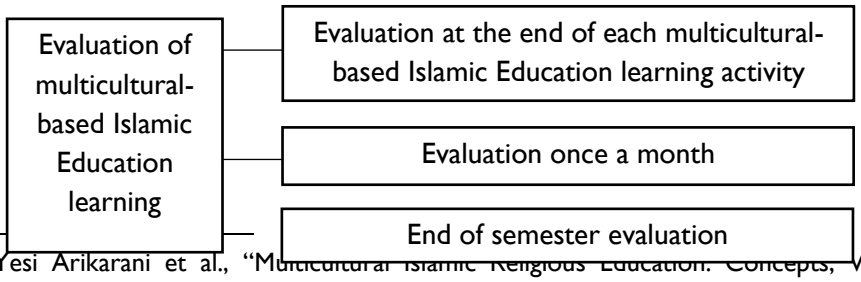


Implementation Chart for Multicultural Education in Islamic Religious Education Learning

In the opening activity, the teacher opened the lesson with a greeting, a prayer, and an apperception that connected the material to students' daily lives. In the main activity, the teacher delivered the material using lecture methods, group discussions, questions and answers, and practical exercises, along with reinforcement of multicultural values. The teacher also utilized the Independent Curriculum teaching media, Islamic Religious Education textbooks, and case studies relevant to students' diversity. Throughout the activity, the teacher acted as a facilitator, encouraging students to be active, respect others' opinions, and work together in heterogeneous groups. This aligns with observations that students more easily understand the values of brotherhood and tolerance when involved in group discussions. In the closing activity, the teacher reinforced the values learned, summarized the lesson, and closed with the recitation of the hamdalah (prayer). Documentation in the form of teacher notes, activity photos, and teaching modules supported the implementation of this program. This aligns with previous research that states that the application of multicultural education in Islamic Religious Education learning can foster attitudes of tolerance and togetherness in the school environment.[15]

3. Evaluation of Multicultural Education in Islamic Religious Education Learning

Based on interviews conducted by researchers, the evaluation process for multicultural education in Islamic Religious Education (PAI) learning at SMPN 2 Samarinda is not only carried out by Islamic Religious Education teachers, but also involves the principal and students directly. This evaluation is carried out at the end of the lesson and at monthly work meetings. The goal is to assess the extent to which the implementation of the values of tolerance, brotherhood, and mutual respect has been achieved. If the learning objectives are in line with the established indicators, the strategy will be maintained; conversely, if there are still shortcomings, improvements will be made for the next meeting.

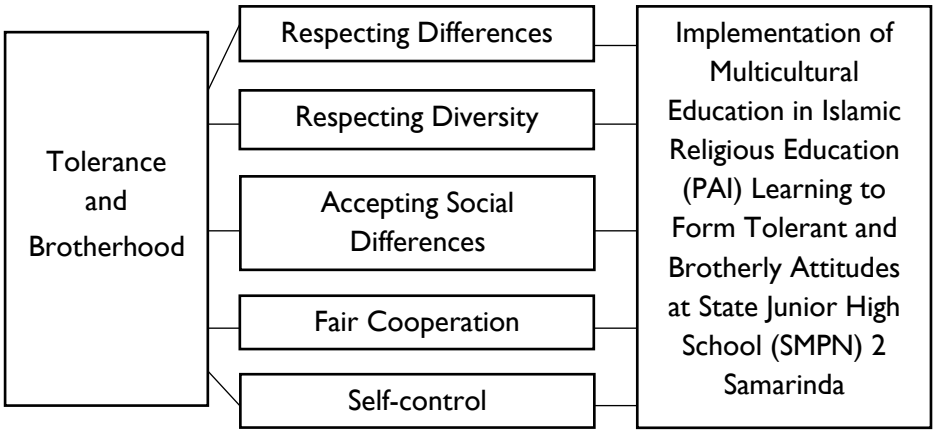


[15] Yesi Arikarani et al., "Multicultural Islamic Religious Education: Concepts, Values, and Practices in Madrasah Environments," *Ej* 7, no. 2 (2025): h. 240.

Evaluation Chart for Multicultural Education in Islamic Religious Education Learning

In addition to interviews, observations also showed that students appeared enthusiastic about participating in multicultural Islamic Religious Education (PAI) learning. They demonstrated behaviors reflecting tolerance, such as respecting each other's opinions, working collaboratively in heterogeneous groups, and helping friends experiencing difficulties. Teacher evaluations focused not only on cognitive outcomes but also on the affective and psychomotor domains, as reflected in students' daily attitudes and behaviors.[16]

The evaluation instruments used were observation notes, learning reflections, and documentation of activities demonstrating multicultural practices in the classroom. This aligns with findings that multicultural-based Islamic Religious Education (PAI) learning evaluation is important for fostering student tolerance and fostering brotherhood within the school environment.[17]



Indicator Chart of Tolerance and Brotherhood

In this context, evaluation also serves to assess the extent to which students are able to internalize religious values through their attitudes and behavior, both in their relationships with God and with others. This aligns with Al-Ghazali's view, which emphasizes the importance of cleansing the soul (tazkiyat al-nafs) as the primary foundation for building good character.[18] This principle is also reinforced by thoughts about multicultural Islamic education which emphasizes the values of tolerance, justice and equality as part of social life.[19]

[16] Nana Sudjana, *Assessing the Outcomes of the Teaching and Learning Process* (PT Remaja Rosdakarya, 1995), h. 45.

[17] Aryanti Dwiyani and Eva Sofia Sari, "Forming Students' Attitudes of Tolerance Through Multicultural-Based Islamic Religious Education (PAI) Learning at SMAN 2 Mataram," *Darajat: Journal of Islamic Religious Education* 4, no. 1 (2021): h. 10.

[18] Alwan Suban, "The Concept of Islamic Education from Al-Ghazali's Perspective," *Idaarah: Journal of Educational Management 4, no. 1 (2020): h. 90.*

[19] Lalu Muhammad Iqbal, "Values and Principles of Multicultural Islamic Education," *An-Nahdlah: Journal of Islamic Education* 4, no. 3 (2025): h. 603.

Furthermore, recent research confirms that a culture of tolerance in multicultural-based Islamic Religious Education learning not only strengthens students' understanding of diversity, but also fosters collective awareness to live in harmony and peace amidst differences.[20]

Thus, the evaluation of multicultural education at SMPN 2 Samarinda plays an important role in ensuring the sustainability of the program, measuring the effectiveness of the learning process, and forming the character of students who are religious, tolerant, and have good morals.

Based on observations and interviews, the implementation of multicultural education in Islamic Religious Education (PAI) learning at SMP Negeri 2 Samarinda showed positive developments in students' tolerance and brotherhood. This is illustrated in the three-week development graph. In the first week, students' tolerance level was at 70% and brotherhood at 75%. Entering the second week, there was an increase to 70.7% for tolerance and 76% for brotherhood. Furthermore, in the third week, tolerance reached 71% and brotherhood at 76.5%. Overall, there was a total increase of 1% in tolerance and 1.5% in brotherhood. Although the increase appears relatively small, this trend is consistent and indicates a positive response from students to the implementation of inclusive learning. These results demonstrate that multicultural values integrated into Islamic Religious Education (PAI) learning are able to foster students' social attitudes slowly but steadily.

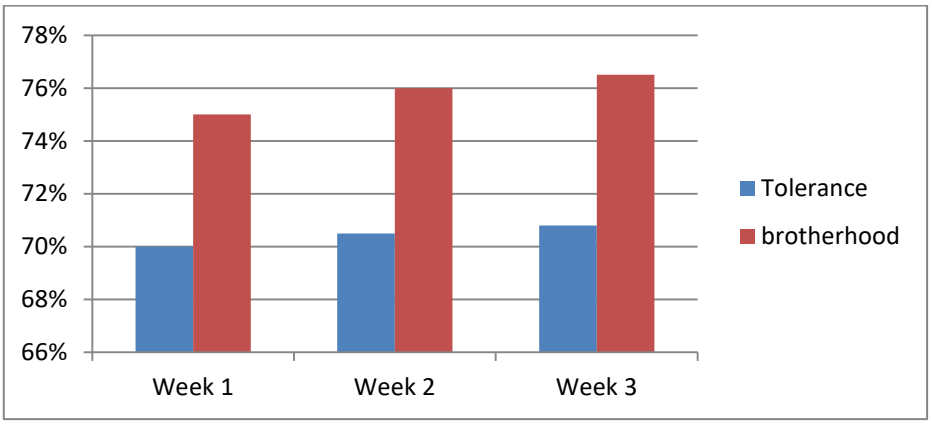


Figure 1. Graph of the Development of Tolerant and Brotherly Attitudes of Students at SMP Negeri 2 Samarinda Over 3 (Three) Weeks

A significant impact that can be noted is the formation of a learning pattern that is not only cognitively oriented but also encourages the internalization of affective values, such as respecting differences, building cooperation, and strengthening brotherhood. This aligns with the principles of multicultural education in Islam, which emphasize the importance of living in harmony amidst diversity. Thus, the implementation of multicultural-based Islamic Religious Education has the potential to create a harmonious school climate and shape students' religious and tolerant character in the context of a pluralistic society.

E. Discussion

[20] Sahwan Hakim et al., "Implementing a Culture of Religious Tolerance Through Multicultural-Based Islamic Religious Education (PAI) Learning," *Journal of Education: Research and Conceptual* 9, no. 1 (2025): h. 5

This discussion analyzes research findings regarding the implementation of Multicultural Education in Islamic Religious Education (PAI) Learning at SMP Negeri 2 Samarinda, as well as its impact in forming tolerant attitudes and brotherhood among students.

1. Analysis of Multicultural Education Implementation

The research findings indicate that the implementation of multicultural education in Islamic Religious Education at SMPN 2 Samarinda has been carried out systematically and structured through three main stages: planning, implementation, and evaluation. This process is consistent with the theoretical framework of implementation, which includes the phases of determining steps, concrete actions, and assessing program effectiveness.[21]

a. The planning stage demonstrates collaboration between Islamic Religious Education teachers, the principal, and the curriculum team. The key to success at this stage is the integration of multicultural values (tolerance, brotherhood, and respect for differences) into the syllabus and teaching modules. This aligns with the view of Wardani et al. (2024), who emphasize the importance of curriculum relevance to multicultural values, particularly in the context of the Independent Curriculum.[22] Flexible and contextual planning for student diversity (religion, ethnicity, culture) is a strategic step to ensure that Islamic Religious Education material is not only dogmatic, but also applicable in pluralistic social life.

b. During the implementation phase, the research highlighted the use of active and collaborative learning methods such as heterogeneous group discussions and role-playing. These methods are crucial because they create direct interaction between students from diverse backgrounds. Through these interactions, the values of tolerance and brotherhood are instilled practically, not just theoretically. The teacher acts as a facilitator, creating a safe, open, and inclusive classroom atmosphere. This approach aligns with Albert Bandura's social learning theory, which states that tolerance is developed through social interaction and positive role models. In addition, the emphasis on dialogue and cooperation in heterogeneous groups emphasizes the function of Islamic Religious Education as a medium for instilling universal Islamic values (tasamuh, ukhuwah, 'adl) in a pluralistic social context.[23]

c. Evaluations are conducted periodically and emphasize the affective and psychomotor domains (behavior and attitude), not just cognitive ones. Evaluations that assess changes in students' attitudes toward diversity, increased tolerance, and brotherhood demonstrate the research's focus, which aligns with the goals of multicultural education. This aligns with Dwiyani & Sari (2021), who emphasized the need for behavioral assessments in the context of multicultural Islamic Religious Education (PAI) to measure the development of attitudes of tolerance. The principal's involvement and

[21] Mas' ud, *Implementation of Government Policy on Quranic Education in Soreang Kota District* (2022), *h. 52*.

[22] Wardani et al., "Implementation of Multicultural Education and Its Relevance to the Independent Curriculum in Elementary Schools," *Didikta: Journal of Education* 13, no. 2 (2024), h. 15.

[23] Ahmad Mashuri, Saepudin & Syahidd, *Learning Strategies for Islamic Religious Education from a Multicultural Perspective, First Edition*, Februari 2024 (Malang: PT. Literasi Nusantara Abadi Group., n.d), h. 45.

student reflection in the evaluation demonstrate institutional commitment to the program's sustainability.[24]

2. The Contribution of Multicultural Islamic Education Learning to Tolerance and Brotherhood

a. Increasing Attitudes of Tolerance and Brotherhood

The quantitative data presented (a 1% increase in tolerance and a 1.5% increase in brotherhood within three weeks) statistically demonstrates a stable positive trend. Although the increase is relatively small, this consistent trend demonstrates that multicultural Islamic Religious Education (PAI) learning contributes positively to the internalization of affective values. This reinforces the findings of previous research, which also concluded that multicultural education in PAI effectively increases mutual respect and brotherhood.[25]

b. Relevance to Islamic Teachings

This implementation is strongly supported by the theological foundations of Islam. The values of brotherhood and tolerance taught are manifestations of the teachings of the Qur'an (QS. Al-Hujurat: 13) which calls for li ta'ārafū (getting to know each other) amidst diversity, and the Hadith of the Prophet Muhammad (peace be upon him) which emphasizes Al-Muslimu akhu al-Muslim (Muslims are brothers to other Muslims). Multicultural Islamic Education (PAI) successfully bridges the gap between dogmatic teachings and social applications, namely shaping the character of students who are both religious and socially aware, able to live side by side, and uphold peace.[26]

c. Internalization of Values as the Key

The greatest success of this implementation is the internalization of multicultural values (justice, equal rights, tolerance) seen in students' daily behavior. This aligns with the Islamic educational perspective, which emphasizes tazkiyat al-nafs (purification of the soul) as the foundation of good character.[27] Islamic Religious Education learning does not only function as a transfer of knowledge, but also as a process of forming collective awareness to live in harmony amidst differences.[28]

Overall, this study strengthens the argument that the integration of Multicultural Education in Islamic Religious Education (PAI) learning in secondary schools is crucial and effective. The success of SMPN 2 Samarinda lies in the continuity between integrated planning, active-collaborative implementation, and holistic evaluation (emphasizing the affective domain). This implementation model can be used as a practical reference for other schools in managing student

[24] Aryanti Dwiyani and Eva Sofia Sari, "Forming Students' Attitudes of Tolerance Through Multicultural-Based Islamic Religious Education (PAI) Learning at SMAN 2 Mataram." *Darajat: Journal of Islamic Religious Education* 4. no.1 (2021), h. 10.

[25] Lilis Susanti, *Teachers' Strategies for Islamic Religious Education in Instilling Multicultural Values: A Case Study at SMKN 3 Pariwisata Pangkalpinang Bangka*. (2019), h. 35

[26] Siregar and Ginting, *Multicultural Approaches in Islamic Religious Education in Schools with Students from Diverse Backgrounds* (2025), h. 15.

[27] Alwan Suban, "The Concept of Islamic Education from Al-Ghazali's Perspective." *Idaarah: Journal of Educational Management* 4, no. 1 (2020), h. 90

[28] Sahwan Hakim et al., "Implementing a Culture of Religious Tolerance Through Multicultural-Based Islamic Religious Education (PAI) Learning," *Journal of Education: Research and Conceptual* 9, no. 1 (2025), h. 5.

diversity, and proves that PAI has a central role in producing a young generation that is not only religiously devout, but also tolerant, inclusive, and imbued with the spirit of brotherhood in Indonesia's pluralistic society.













Conclusion

Based on the results of research conducted at SMP Negeri 2 Samarinda, it can be concluded that the implementation of multicultural education in Islamic Religious Education (PAI) learning has been carried out systematically through three main stages: planning, implementation, and evaluation. In the planning stage, PAI teachers consciously integrate multicultural values into learning tools such as syllabi and teaching modules that are oriented towards strengthening attitudes of tolerance, cooperation, and respect for differences. In the implementation stage, teachers use an active, participatory, and reflective learning approach, so that students can understand the universal teachings of Islam and practice the values of tolerance and brotherhood in everyday life. Meanwhile, in the evaluation stage, teachers assess the development of students' attitudes and behaviors through observation and reflection that focus on the affective and social aspects. The implementation of multicultural education in Islamic Religious Education (PAI) learning has been proven to have a positive influence on student character formation, especially in terms of increasing mutual respect, empathy, and solidarity within the school environment. This indicates that multicultural education functions as an effective means of internalizing Islamic values that are rahmatan lil 'alamin (blessing for the universe), as well as strengthening the spirit of brotherhood and togetherness amidst differences. The limitation of this study lies in its scope, which only covers one school, so the results cannot be generalized widely. Nevertheless, this study makes an important contribution as a model for implementing multicultural-based Islamic Religious Education (PAI) learning that is relevant for application in other schools within the context of Indonesia's diverse society.

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