

## **The Harmonization of multicultural Islamic education values in diversity: A case from Indonesia**

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**Abstract:** This study discusses the social harmony of learning in Islamic educational institutions in Indonesia. Although there are different religious adherents, the learning enactment provides conditions where individuals live in harmony, peace, and comfort, in line with the goals of their institutions. A qualitative case study approach was used for this research, with data gathered through participatory observation and in-depth interviews. Data analysis follows Yin's framework, which includes applying the research theme through specific research questions, propositions, data interpretation, unit analysis, and naturalistic generalization. The data was then analyzed from a multidisciplinary perspective, drawing on religious, philosophical, anthropological, and socio-psychological insights. The findings of the study showcase Islamic education values that emerged in the learning process, namely introduction, tolerance, moderation in religion, balance, mutual assistance, and justice. These values are instilled through various activities such as habituation, learning processes, and institutional policies. The implementation of multicultural Islamic education involves both curricular and extracurricular activities. The study also highlights the importance of addressing religious conflicts early in conflict resolution, curriculum development that integrates multicultural Islamic values, teacher preparation, and program evaluation. The research concludes that education, when rooted in interfaith religious values aimed at fostering positive social relations, will undoubtedly produce students who prioritize harmony, both within and beyond the school environment.

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**Keywords:** *Diversity, Harmony, Learning, Multiculturalism.*

### **1. Introduction**

Numerous studies have been conducted on multicultural Islamic education. Multiculturalism refers to cultural diversity [2]. Initially, multiculturalism emerged in the West, rooted in issues of unequal treatment based on skin color, particularly between white and black populations [3]. In the United States, individuals with black skin, often regarded as a minority, felt marginalized and demanded their rights as citizens with equal entitlements. This discriminatory practice prevailed during the 1950s, a time when American society predominantly recognized only the culture of the white majority. Other groups within the society were categorized as minorities, with their rights significantly restricted.

Empirically, however, America at that time was home to people from diverse backgrounds. Broadly speaking, according to Gonzales-Espada [4] the American population can be divided into two groups: Indigenous Americans and immigrants [4]. Moreover, several thinkers, including James A. Banks, Joel Spring, Peter McLaren, Henry Giroux, Carl Grant, Christine Sleeter, Geneva Gay, and Sonia Nieto, emphasized the importance of multicultural education. Paul C. Gorski notes that in the 1980s, these scholars advocated for multicultural education and rejected schools that prioritized only specific groups based on race, skin color, gender, or social class. They also proposed curriculum reforms to reexamine

schools and society through progressive frameworks and address social injustices, arguing that transformation is essential.

In education, culture is understood as a product of society [5]. According to Dunn, et al. [6] differences in multicultural education can be categorized into three aspects: *Subcultural diversity*: Individuals or groups living with perspectives and practices that differ from the dominant cultural values of the community. *Perspective diversity*: Individuals or groups adopting critical views of the cultural norms upheld by the majority. Lastly, *Communal diversity*: Individuals or groups living a lifestyle that aligns authentically with indigenous cultural practices.

In Indonesia, the emergence of conflicts and violence involving institutions with adherents of different religions can often be attributed to a lack of understanding of multicultural Islamic education and appropriate attitudes. Muhaimin, in his book *Reconstruction of Islamic Education*, offers two definitions of Islamic education. First, Islamic education refers to educational activities organized with the intention of embodying Islamic teachings and values. Second, it denotes an education system that is developed and infused with Islamic teachings and principles.

One of the strengths of this research is that Senior High School 1 Tuban was established with the principle of inclusivity, embracing individuals of various religious beliefs. Consequently, teaching the values of multicultural Islamic education is both a necessity and a practice that must be fostered within the institution. This aligns with the concept of multiculturalism as described by Azra [7] which defines multiculturalism as a worldview that emphasizes the willingness to accept other groups equally as part of a unified whole, regardless of cultural, ethnic, gender, linguistic, or religious differences.

## 2. Literature Review

### 2.1. Multicultural Islamic Education in Diversity

Multicultural education encompasses five typologies, as proposed by Sleeter and Grant [8] and discussed in the works of La Belle and Ward [9] as well as in Banks & Banks. These typologies, which continue to evolve, include teaching about student groups with different cultural backgrounds (cultural difference), fostering human relations, conducting single-group studies, promoting multicultural education, and advocating for social reconstruction-oriented multicultural education. The fifth typology, also known as "critical multicultural education," represents a progressive approach aimed at unifying cultural differences while addressing social inequalities within society.

Based on these descriptions, multicultural Islamic education is crucial to be taught to students at every educational level. This necessity applies not only to schools with diverse religious, cultural, ethnic, and racial backgrounds but also to all schools, as students will inevitably encounter multiculturalism in their lives in Indonesia. As a nation born into diversity, Indonesia must introduce the concept of multiculturalism to students from an early age to foster understanding and tolerance.

Religious values, when communicated harshly, can lead to interreligious conflicts, as religion inherently possesses both integrative and disintegrative potentials. Its ambivalence allows it to be a source of peace but also a cause of discord if not taught appropriately [10]. A deeper understanding of Islam reveals its capacity to foster harmony, as it positions its adherents as drivers of social cohesion. However, varying perspectives can lead to differing interpretations of Islamic teachings. For instance, the concept of purity has been understood differently, as reflected in Surah Al-Waqi'ah, verse 79:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

"None touch it except the purified."

Such variations underscore the richness of Islamic teachings and the importance of educating students about these values through a multicultural lens.

The term "touch" has been interpreted differently regarding contact with the Qur'an. Al-Biqā'i holds that a person who is not in a state of purity (without ablution) is not permitted to handle the Qur'an. Most scholars, including Imam Shafi'i and Imam Malik, maintain that one must perform ablution before touching the Qur'an. On the other hand, Imam Abu Hanifah views ablution as recommended but not obligatory for this purpose. The Hanafi school, while prohibiting direct physical

contact with the Qur'an, allows it if a barrier, such as a clean cloth or stick, is used, provided the object is pure and free from impurities.

This prohibition is further supported by a hadith from the Prophet Muhammad (peace be upon him):  
 عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ فِي الْكِتَابِ الَّذِي كَتَبَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعُمَيْرِ بْنِ حَزْمٍ: أَنْ لَا يَمَسَّ الْقُرْآنَ إِلَّا طَاهِرًا

*"From Abdullah bin Abi Bakr: In the letter written by the Messenger of Allah (peace be upon him) to 'Amr bin Hazm, it was stated: No one should touch the Qur'an except those in a state of purity."* (Narrated by Malik).

Ibnu Qudamah notes that the prohibition of touching the Qur'an while in a state of minor impurity is a widely accepted view among scholars and supported by the four major Islamic schools of thought. There is no divergence among these schools on this matter. However, the Adz-Dzahiri school of thought allows individuals in a state of minor impurity to touch the Qur'an, arguing that the prohibition applies only to those in a state of major impurity. Among the companions of the Prophet, Abdullah Ibn Abbas (may Allah be pleased with him) is one who permitted touching the Qur'an without prior ablution.

These differences in interpreting a single phrase from the Qur'an illustrate the flexibility it offers in accommodating various perspectives. Recognizing this diversity as an integral part of understanding the Qur'an is crucial. When Muslims acknowledge and respect these differences, they foster harmony within their own community and with followers of other faiths.

By incorporating a culture-based teaching approach that encourages diverse perspectives, such as presenting alternative methods of delivering religious teachings, students are afforded the flexibility to make informed choices. This approach fosters balanced thinking. Conversely, teaching through a lens of condemnation or exclusion breeds disharmony.

The development of Islamic educational values through a contextual and thematic learning approach at Senior High School Negeri 1 Tuban draws inspiration from Imam Suprayogo's ideas on Qur'an-based thematic learning. The values implemented include *Ta'aruf* (mutual acquaintance), *Tasamuh* (tolerance), *Tawasuth* (moderation), *Tawazun* (balance), *Ta'awun* (mutual assistance), and *Ta'addul* (justice), all of which have positive implications.

As these multicultural Islamic educational values grow, they cultivate a perspective that aligns with a multicultural Islamic education model. At the conceptual level, emphasis is placed on institutional policies, integration of Islamic educational values into teaching by teachers, application in learning processes, assessments, and religious activities. These efforts aim to foster harmony. In this context, harmony is defined as the absence of violence, a conducive learning environment, and interfaith or inter-religious teacher cooperation within the institution, as suggested by Magnis and Suseno [11]. A strong sense of solidarity among all school members, reflected in the mutual cooperation and peace among the institution's stakeholders, becomes evident.

The integration of Islamic educational values into daily school life is realized by embedding multicultural Islamic educational values into subjects, particularly Islamic education, including Qur'an Hadith, Islamic civilization/history, faith, and worship. The teaching approach employs contextual, theme-based learning, ensuring that Islamic education not only focuses on the transfer of knowledge but also emphasizes **tazkiyah nafs** (self-purification), underpinned by both rational (aqli) and textual (naqli) reasoning.

The learning process must go beyond the paradigms of *learning to think, to do, and to be*, or even *to live together*. It should embrace additional principles such as those proposed by Baidhawiy [12] emphasizing seven paradigms: learning to live amidst diversity, fostering mutual trust, maintaining mutual understanding, openness in thought, appreciation and interdependence, conflict resolution, and non-violence. The process of multicultural Islamic education is crucial as it teaches the principles of practicing religion, rather than merely imparting religious knowledge. This distinction is essential because the rigid dissemination of religious beliefs can lead to interfaith conflict. Religion inherently possesses integrative and disintegrative potentials. Fundamentally, religion is ambivalent—it can serve as a source of peace or a cause of conflict if not taught according to its proper doctrines [10].

The paradigm of multicultural education is deeply embedded in every lesson, especially in Islamic education. The approach taken by teachers is holistic, encouraging them to be transformative agents of learning who guide students towards a multicultural civilization. Essentially, multicultural education equips students with the mindset to care for others, sharpening their social piety to a higher degree. As Tilaar [13] suggests, multicultural education is fundamentally about recognizing differences—what he calls the politics of recognition, especially regarding minority groups. Therefore, the development of education goes beyond just delivering messages or doctrinal teachings; it also needs to be paired with a social planning approach. These two elements must work together in the teaching of Islamic education, aligning with the mission of fostering a multicultural perspective.

In today's technological and multicultural era, championed by Indonesia's Ministry of Religious Affairs, education at schools provides the knowledge necessary for individuals to understand their present situation within a multicultural context. Latif [14] even argues that schools can be instrumental in reshaping society and controlling its changes through what he calls "social engineering." To achieve this, the Ministry of Education and Culture [15] suggests several strategies, such as organizing the school environment and developing its psychological and sociocultural atmosphere. Schools that integrate multiculturalism in their teaching also adopt UNESCO's concept of learning: how to think, how to do, how to be, how to learn, and how to live together [16].

In light of this, schools play a crucial role in shaping institutions that not only apply policies but also implement practices that promote multicultural education, ultimately leading to social harmony. However, it is essential to acknowledge that embracing diversity and developing a positive attitude towards other religions should be prioritized. For example, instead of creating deep divides, schools should offer ample opportunities for students to learn about honesty and interfaith tolerance. Students need to be able to coexist peacefully with individuals of different faiths, maintaining their own beliefs while respecting others.

Weber [17] argues that the human individual is characterized by two interconnected concepts: social structure and social institutions, which intertwine to form the social structure. Social harmony refers to a state of balance in life, and the harmony within a school environment is something that is always desired. Harmony will be achieved when there is mutual respect and affection among the members of the school community. Leo [18] explains that social harmony is an integrative value in a global information society, uniting love, peace, justice, freedom, equality, brotherhood, cooperation, non-violence, tolerance, humanism, and other universal values, all while prioritizing children. Ideally, social harmony can be achieved, as the various religions in question share the same essence and play an active, hierarchical role, whether similar or different. Abdullah [19] states that the lofty ideals of life within an institution will never be realized if peace and mutual respect are not fostered among members of the institution who live together and possess differences. Social harmony is a state of balance in life. In schools, harmony is something that is always desired within the school environment. Harmony will be achieved when there is mutual respect and care among members of the school community. From these two words, we can conclude that social harmony is the ideal of life within an institution. Social harmony will never be reached without peace and mutual respect among all members, especially when they live together and have differences. Here, the role of religion in building a culture of peace is emphasized through Kriesberg's approach, as cited in Yusuf [20] which involves three mechanisms: the internal mechanisms within religious communities, interfaith mechanisms, and external mechanisms. These three mechanisms are intertwined by mutual respect, creating unity and comfort in coexisting. Each community becomes aware of the importance of recognizing and respecting differences in beliefs and choices.

From a theoretical perspective, the phenomenon of creating harmony in diversity within the framework of interfaith harmony can be viewed through Reychler [21] which includes several elements such as: effective channels of communication, consultation and negotiation, an effective system of arbitration, an integrative political-psychological climate, a critical mass of peace-building leadership, and a supportive international environment.

Effective communication channels are formed through the stakeholders in schools when there is openness from all parties. Mutual recognition that communication is not limited to one religion is crucial for fostering meaningful exchanges. In communication, negotiation and consultation are part of daily life, such as during religious celebrations in an institution. According to Goesniadhie [22] from a psychological standpoint, harmony is interpreted as a balance and alignment of feelings, thoughts, and actions, preventing excessive tensions. Meanwhile, Roqib [23] defines harmony in its essence as the existence of congruence, warmth, integration, and deep reconciliation, involving both physical and psychological aspects simultaneously.

Religious harmony can only occur when Muslims are ready to accept non-Muslims as fellow members of society, with no divisions between religious communities [11]. Furthermore, Nurdien [24] reveals that there are three dimensions in realizing interfaith brotherhood: ukhuwah Islamiyah (Islamic brotherhood), ukhuwah wathoniyah (national brotherhood), and ukhuwah insaniyah (humanity brotherhood). Muzadi [25] in his book about Nahdlatul Ulama describes three types of relationships among humans, which greatly influence life through the spirit of understanding, respect, and mutual help, as mentioned in QS. Al-Hujurat verse 13. According to Muzadi [25] relationships that foster peaceful and harmonious living are Islamic brotherhood (ukhuwah Islamiyah), national brotherhood (ukhuwah wathoniyah), and human brotherhood (ukhuwah basyariyah/insaniyah).

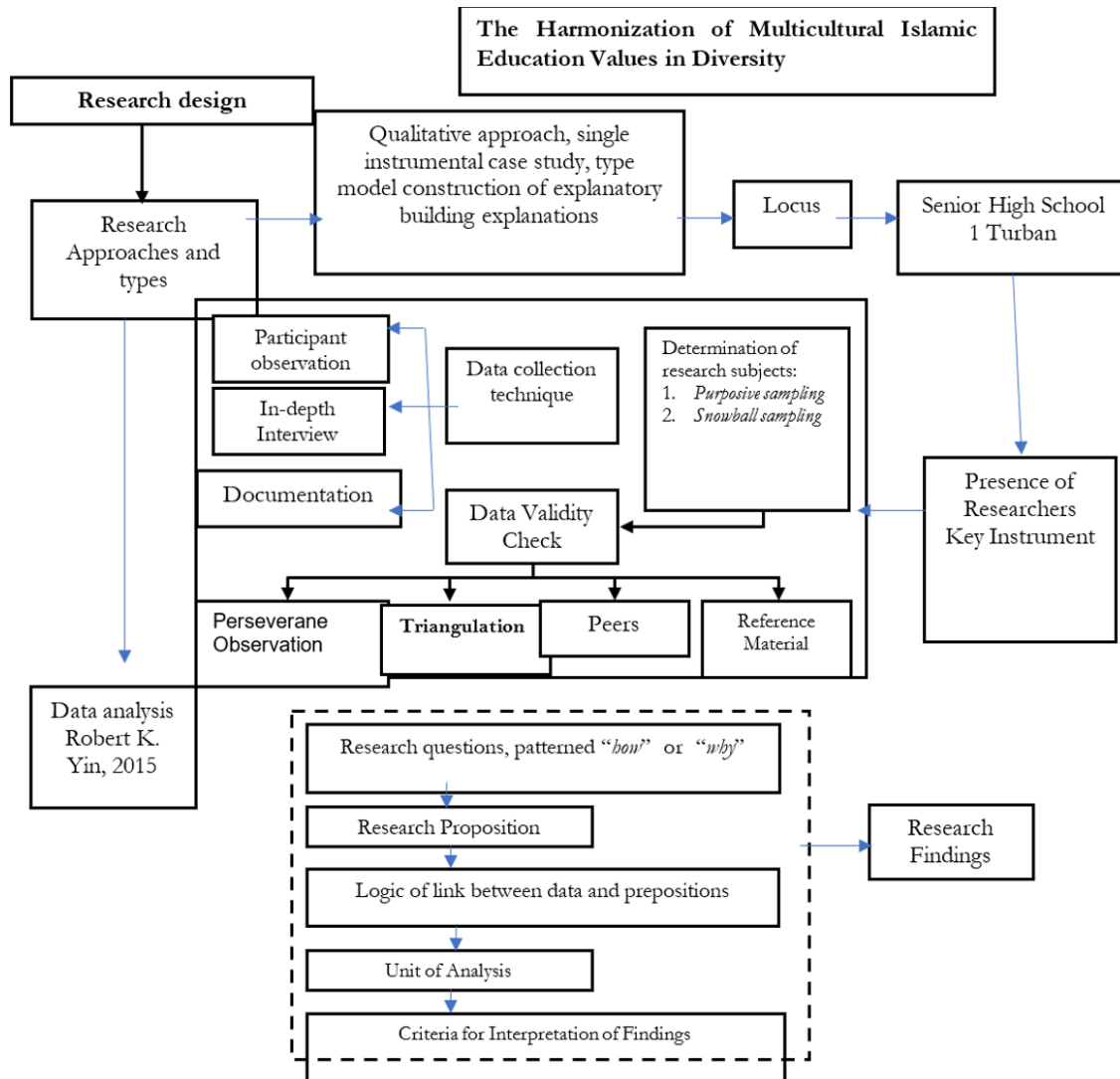
The same concept applies to formal institutions. According to Hasbullah [26] "The school environment is understood as a formal educational institution, organized, systematic, and tiered, following strict and clear requirements from kindergarten to higher education." Sumidjo [27] describes schools as educational institutions with several functions: as an organization, as a social system, and as an agent of change. Yamin [28] emphasizes that an ideal school, both practically and concretely, is a school that focuses on progressiveness. This means a school that creates an enlightening educational atmosphere, avoids indoctrination, upholds academic freedom, and continuously innovates for the nation's cultural and independent advancement. Therefore, education in schools must be inclusive, dedicated, and aimed at improving student quality. The vision of education in schools, according to Khozin [29] is realized by providing educational services that support the development of quality schools and education. Broadly, the functions of schools are educating future citizens towards maturity, preparing future members of society, and developing career or professional aspirations, as stated by Simanjuntak [30].

Nata [31] states that for an educational institution to progress, it must integrate the excellence of knowledge, skills, and technology with excellence in religious fields, including faith and piety. According to Hoy and Miskel [32] these components need to function together to make the school more effective. In the contemporary era, only schools that are effective will have the opportunity to survive and thrive. However, according to Nanhalo [33] the role of religion remains fundamental and special, as the absorption of knowledge in students must always align with the concept or system that aims to submit to Allah.

From the explanation above, schools play an important role in conditioning institutions to implement policies and practices that actualize multicultural learning to achieve social harmony. It must be acknowledged that accepting diversity and developing a positive attitude of tolerance toward other religions are necessary. In schools, for example, instead of creating deep divisions, it is better to provide broad opportunities to learn about honesty and tolerance among religious groups. Students can live side by side with people of different faiths and practices. However, students should also remain committed to the faith they believe in.

### 3. Theoretical Frameworks of The Study

The research design follows Creswell's concept of "the plan of action that links philosophical assumptions to methods" [34] illustrating the philosophical framework and methodology employed in this study. The research structure is visually represented in the following schematic diagram. Meanwhile, the research design can be illustrated as follows:



**Figure 1.**  
The Research Structure in the schematic diagram.

#### 4. Method

This study adopts a qualitative approach, following [35] with a single instrumental case study design using the model of creating explanatory building explanations [1]. The presence of the researcher (Key Instrument) is considered essential for the success of qualitative research [36]. To obtain accurate data, the researcher utilizes in-depth interviews as the primary data collection technique. These interviews aim to gather responses rather than test a theory. The interviews are conducted face-to-face, accompanied by participatory observation [37]. The participatory observation involves the researcher immersing themselves in the field to observe the behavior and learning activities at Senior High School 1 Tuban. This observation is conducted by the researcher directly engaging in the school life being studied to understand and observe patterns or phenomena related to efforts aimed at achieving social harmony at Senior High School 1. The researcher conducts open and flexible interviews, meaning there is no rigid order, allowing them to immediately understand the perceptions, feelings, and knowledge of the informants, gaining concrete details about multicultural Islamic education and the processes carried out by educators within the school environment [38].

To ensure the validity of the data, the researcher employs four techniques: persistence of observation, triangulation, peer debriefing, and reference checking. Data analysis uses Yin [39] and Yin [1] analysis approach, which involves applying research themes with research questions. The initial step involves gathering questions for data exploration. Research questions are typically framed as “how” or “why,” and the researcher continuously delves deeper with the primary informants before expanding the pool purposively, like a snowball, based on the information needs. The research propositions help the researcher identify who is involved in fulfilling the information formulated in the focus or proposition. Propositions are derived from theory, logic, and/or general knowledge, guiding the researcher to remain focused on the research topic, avoiding irrelevant discussions. Finally, the researcher creates a matrix for data collection.

**Table 1.**

Data Collection

Source/Informant	Data
Islamic Teacher	Multicultural values, learning process, and religious activities
Students from Papua, Bali, Batak, and Chinese ethnicities	Social harmony at Senior High School 1
Christian Religion Teacher	Social harmony, tolerance, and religious activities and teachings
Hindu Religion Teacher	Social harmony, tolerance, and religious activities and teachings
Operator/Curriculum Staff	Data about learning activities
Administrative Head (KTU)	Data about students, teachers, and educational staff
Vice Principal of Curriculum	Data about the curriculum and its regulations
OSIS Chairman	Data about tolerance and social harmony
Vice Principal of Student Affairs	OSIS, Rohis, and Rokris activities
Principal	Senior High School 1 and institutional policies

#### 4.1. Data Collection

In this stage, the researcher narrows the scope of the case study to Senior High School 1, focusing on Multicultural Islamic Education as a means to achieve social harmony at Senior High School 1. The researcher uses naturalistic generalization or criteria for interpreting findings related to Islamic Education aimed at fostering social harmony. At this point, the researcher makes natural generalizations based on the findings. Once the data is presented, it is analyzed through various disciplinary lenses, including religious studies. The religious analysis is employed by the researcher to provide sources based on scriptural foundations, as well as philosophical analysis related to three key aspects: ontology, epistemology, and axiology. Additionally, anthropological analysis is used to understand cultural, linguistic, and environmental diversity as it relates to Multicultural Islamic Education. Socio-psychological analysis is applied to examine social interactions among school members, aiding the researcher in identifying the process of Multicultural Islamic Education at Senior High School 1 and its contribution to achieving social harmony.

To achieve optimal results and sharpen the analysis in this dissertation study, a multidisciplinary approach is required, encompassing religious, philosophical, anthropological, and sociological-psychological perspectives. Religious analysis is used by researchers to provide sources from naqli foundations, namely the Qur'an and hadith. For instance, Surah Al-Hujurat, verse 13, highlights the importance of mutual recognition, understanding, respect, and benefiting one another. Such acquaintance fosters mutual attraction, ultimately enhancing one's devotion to Allah SWT, which in turn leads to peace in both worldly life and the hereafter. Through this verse, the researcher can analyze the multicultural values present at Senior High School 1 Tuban. Philosophical discussion inevitably involves three fundamental aspects: ontology, epistemology, and axiology. Ontology concerns the essence of existence and universal reality. Once knowledge about a subject is acquired, it is tested for validity through epistemology—using observation and the scientific method, which relates to logic, ethics, and aesthetics. After the truth is established, axiology examines its purpose and implications for human action.



In relation to this study, philosophical analysis is employed to examine multicultural Islamic education, its nature, processes, and objectives. The researcher explores the discovery of values, the mechanisms involved, and the model for developing Islamic education. Anthropology is the study of human diversity from a holistic perspective, including cultural, linguistic, and environmental variations across different time periods. Anthropological analysis is utilized to understand cultural, linguistic, and environmental diversity in the context of multicultural Islamic education. It examines how school communities acknowledge differences without conflict or division. Sociological-psychological analysis focuses on examining social interactions within the school community. This approach helps researchers understand how multicultural Islamic education is implemented at Senior High School 1 Tuban and how it fosters social harmony.

Ensuring data validity is a crucial strength of qualitative research. It involves determining whether the findings are accurate from the perspectives of the researcher, participants, or readers. In qualitative research, trustworthiness is a key component, as emphasized by Lincoln and Guba [40]. Several methods are used to ensure data validity, including: Persistent or extended observation involves consistently seeking various interpretations during the analytical process. This process aims to filter out external influences and focus on significant elements of the research. According to Moleong [41] persistent observation allows researchers to identify key characteristics and elements within the study, ensuring that the data is clear and unquestionable. Triangulation is another method used to verify data validity. It involves cross-checking data from various sources, using different methods, and over different periods. Triangulation is categorized into three types: source triangulation, methodological triangulation, and theoretical triangulation. Source triangulation is used to verify observations of interactions among Senior High School 1 Tuban students and staff, particularly regarding mutual respect, appreciation, and tolerance. The researcher corroborates these findings through interviews with key informants, including teachers and Muslim students, and by reviewing relevant documents such as books, magazines, photographs, and videos of school activities. This approach assesses the reliability of findings by employing multiple data collection techniques and verifying them against multiple data sources using the same method. For example, to confirm data credibility, researchers may compare findings from interviews, observations, and documentation. If discrepancies arise, further discussions with data sources are conducted to determine the most accurate information.

The final outcome of qualitative research is a formulated body of information. In this study, the key information pertains to multicultural Islamic education at Senior High School 1 Tuban, including its values, processes, and development models aimed at fostering social harmony. The findings are then examined through relevant theoretical frameworks to minimize researcher bias and deepen the understanding of the educational process.

## 5. Findings and Discussion

Senior High School 1 Tuban was established in 1961 in response to the lack of adequate secondary education in Tuban, which led many students to continue their education in other regions, such as Ponorogo. In response to this, community leaders and the government decided to establish Senior High School 1 Tuban, which welcomed students of all religions. According to a former principal:

"In 1954, classes were held in the main hall of a local building during the Dutch colonial period, with the hall divided into several learning spaces. This arrangement lasted for about six years. The school was initially led by Syafi'i. The origins of this school are still visible in the hall, where the inscription 'Katone muluk trustho ning janmo' meaning 1902 can be found. After discussions among education stakeholders, a piece of land was donated, and with government funding, the school was established as a public high school. The formal establishment of Senior High School 1 Tuban began on July 9, 1960, located at Jl. WR. Supratman No. 2 Tuban, and it accepted students of all religious backgrounds" (W./05, Principal, 21 April 2024).



Over time, the school developed with a focus on learning and activities that promoted multicultural values, although not all teachers initially named these values. With the researcher's involvement, these values became more clearly identified and grouped into both curricular and extracurricular activities that integrate the principles of Multicultural Islamic Education (O, 22 April 2024).

Intracurricular Activities is held in the classroom and outside of it. The activities involve teaching the values of Multicultural Islamic Education both explicitly and through integrated contextual approaches, such as Gerlach and Ely [42] thematic, rational, and religious-based methods. Learning is seen not only as transferring knowledge but also as a means of spiritual purification (*tazkiyatun nafsi*). The teaching of wisdom from the Qur'an is essential, and the implementation of Multicultural Islamic Education itself is viewed as the practice of Islamic teachings. Methods include oral preaching (*dakwah bi-al-lisan*), action-based preaching (*bi-al-haal*), and written materials through the *Cakra* magazine. Recognizing diversity is considered a divine law, so fostering a love for religious texts is encouraged by having students read their respective religious scriptures before lessons begin.

To help students realize that they are both individuals and social beings, a project-based activity to strengthen the Pancasila student profile is conducted at the end of each month. This activity accounts for 25% of the total class hours for the year (432 hours), divided into 3 projects. Through these activities, students are intensively taught the values of Pancasila that align with the principles of Multicultural Islamic Education. Meanwhile, extracurricular Activities include religious practices for Islam, Christianity, and Hinduism, as well as various self-development programs. There are 32 self-development activities students can choose from, based on their skills, talents, and interests. These activities do not consider religious differences, as students are encouraged to participate equally. Through these extracurricular activities, students learn tolerance and friendship, which fosters harmony within the school. During my observations and interviews conducted throughout the study, it was found that the values of multicultural education implemented both inside and outside the classroom included the values of *Ta'aruf*, *Tasamuh*, *Tawasuth*, *Tawazun*, *Ta'arwun*, and *Ta'addul*. These six values support the ideas of Hasan [16].

*Value of Ta'aruf*: Through observation and interviews during the research, it was discovered that the implementation of *Ta'aruf* is the initial stage of getting to know each other through the *Masa Orientasi Lingkungan Sekolah* (MPLS) program and school activities, both inside and outside the classroom. This attitude can lead to the next stage, *Tafahum*, which refers to efforts to understand individuals or groups who are different. The enhancement of *Tafahum* involves dialogue, open communication, and empathy to overcome differences and create mutual understanding, which then leads to *Tadhamun*, reflecting a high level of care and social responsibility within the institution.

The role of religious teachers is to introduce the condition of the institution where students have different religions, ethnicities, races, and languages. This condition is caused by the various routes in the *PPDB* (new student registration), such as zoning, *Adem* (Secondary Education Affirmation Program), achievements, and the "golden ticket" for students who have memorized 7 Juz (sections) of the Qur'an (W.9 / 8, Waka Kesiswaan / 22 April 2024).

In these activities, students from various ethnicities and provinces began to adjust. Students from Papua, Batak, Bali, and the Chinese ethnicity started getting to know each other. It took about two months for the students from Papua to adapt. Their challenges were mainly in communication and catching up on missed lessons (W.10/Ury.07, 2 May 2024).

*Value of Tasamuh*: The implementation of *Tasamuh* involves not only respecting others but also tolerance toward oneself. This attitude is developed through activities such as reading religious scriptures according to each person's faith at the beginning of lessons, providing specific religious teachers, and observing religious holidays within the same institution. Tolerance is seen as the practice of Islam, allowing space for others to practice their beliefs.

The issue of mutual respect, tolerance, and coexistence is not problematic, as these values are also taught in their respective religions, as expressed by Ury, a Christian student from Papua (W.12 Ury.07, 2 May 2024). Mahesa, one of the students at Senior High School 1, explained that he is used to

differences because from the beginning, we knew that this school is diverse in terms of religion, ethnicity, race, language, and culture. With this knowledge, we do not view differences as a problem, and we respect them (W.13. Student.10/ 16 May 2024).

*Value of Tarwasuth:* The educational activities carried out include providing additional material to strengthen faith through religious activities, both verbally, through action, and writing, as well as performing *Shalat Dhuha* and *Shalat Fatdhu* in congregation. Additionally, students are taught to accept differing beliefs without interfering with the worship practices of others, as diversity is considered a natural part of life (*sunnatullah*). Students also develop a commitment to the nation, tolerance, anti-violence attitudes, and respect for cultural wisdom.

Indicators at this institution include not discriminating between groups in interactions and communication, fostering good relationships to avoid conflict, accepting differing opinions, receiving constructive criticism, using polite and soothing language in communication, and being tolerant of all differences (W.17. Waka Kesiswaan.08, 2 May 2024).

*Value of Tarwazun:* Maintaining balance in relationships and joint activities is reflected in both classroom learning and extracurricular activities. Each religion is given equal rights, duties, and opportunities to participate in activities.

When interacting with peers, Ury noticed the morning *Shalat* practices performed by some Muslim students, while others did not perform it. This religious practice made Ury curious as to why only some students did it. In a conversation with Mahesa, Ury learned that this practice, called *Shalat Dhuha*, can be performed between 6:00 AM and 11:00 AM, depending on the individual's schedule (W.18. OSIS President, 09/2 May 2024).

Tawazun is also evident from the statement of the OSIS president, who mentioned that studying at Senior High School 1 is comfortable because we knew from the beginning that this institution accommodates different religions. This situation is also felt by the teachers, administrative staff, and all stakeholders of Senior High School 1. Despite their different religions, the sense of togetherness and harmony remains intact.

*Value of Ta'arwun:* *Ta'arwun* refers to helping students who are struggling with their studies or those affected by disasters. This help involves offering physical, mental, and financial support to ensure activities run smoothly. *Ta'arwun* is also implemented in classroom activities, such as group discussions and presentations, where students help each other achieve success.

The practice of *Ta'arwun* can be seen when students support one another in various ways. For instance, when there is a disaster, students help each other, creating a social piety among students, teachers, and the entire school community. They not only worship but also share with one another (W. I. 5 May 2024).

*Value of Ta'addul:* *Ta'addul* is applied in areas ranging from financial policies to treatment of students. For example, there are subsidies, differentiated education fees based on students' financial ability, scholarships for achievements, and assistance for students in need. Equal treatment is also applied in teaching and providing facilities for religious observances.

The attitude of *Ta'addul* involves not forcing one's will upon others, as demonstrated by a religious teacher who mentioned that some students convert to Islam (becoming *muallaf*), while others convert to Christianity (W.16/I.01/14 May 2024). The implementation of teaching that integrates the values of multicultural Islamic education uses an integrated comprehensive model with five pillars, in line with the theory of Lynch [43] which suggests that religious conflicts can be anticipated early to find solutions (conflict resolution) and seek consensus on the issues at hand, alongside strategies for further education. According to Veithzhal and Mulyana [44] methods to resolve inter-group conflicts include negotiation processes.

The moderate actions taken by the PAI (Islamic Religious Education) teacher include providing moral messages at the end of lessons, reinforcing the students' understanding of the true meaning of religion, emphasizing that there is no coercion in religion, and encouraging each believer to uphold their faith according to their beliefs. Since then, the PAI teacher has adopted a moderate and coordinated

approach in teaching (W/1/I.01/31 December 2023). Institutional policies are clearly outlined, with the school having been inclusive of various religions since its establishment. The school has adopted several policies, including: Encouragement to wear attire that aligns with students' respective religions; Promoting interfaith tolerance as a vision in teaching; The application of Pancasila values, which all school members abide by and cultivate; and Ensuring policies that are relevant and effective in promoting social harmony in a diverse and dynamic society.

When the researcher met with the teacher, they were provided with a learning module. Upon further analysis, the lesson plans were based on thematic discussions. For example, teaching about the prohibition of approaching adultery is connected to real-life situations and is tied to history and creed lessons, not treated in isolation (W/I, 2 January 2024). Regarding the curriculum, it follows the National Curriculum (Ministerial Regulation of the Ministry of Education and Culture No. 5 of 2023, No. 7 of 2023, No. 16 of 2023, and No. 21 of 2023), but the teacher must develop the material to integrate multicultural Islamic values. This means that lessons are designed to incorporate multicultural values, especially in religious education materials. Each subject, both implicitly and explicitly, includes understanding multicultural dimensions in accordance with the school's vision.

The Islamic teacher emphasizes the importance of an integrative and tiered learning process. In the first year (Class X), students are introduced to the concepts of Ta'aruf, Tasamuh, and Ta'addul. In Class XI, they are introduced to Tawasuth, Ta'awun, and Tawazun, while in Class XII, the six multicultural values are further developed (O, 2 January 2024). Teacher preparation with an understanding of multicultural Islamic education values is crucial. Educators who convey these values must also act as role models for students. This preparation is facilitated through continuous professional development, PAI staff groups, religious moderation training, and meetings on sensitive issues currently being discussed.

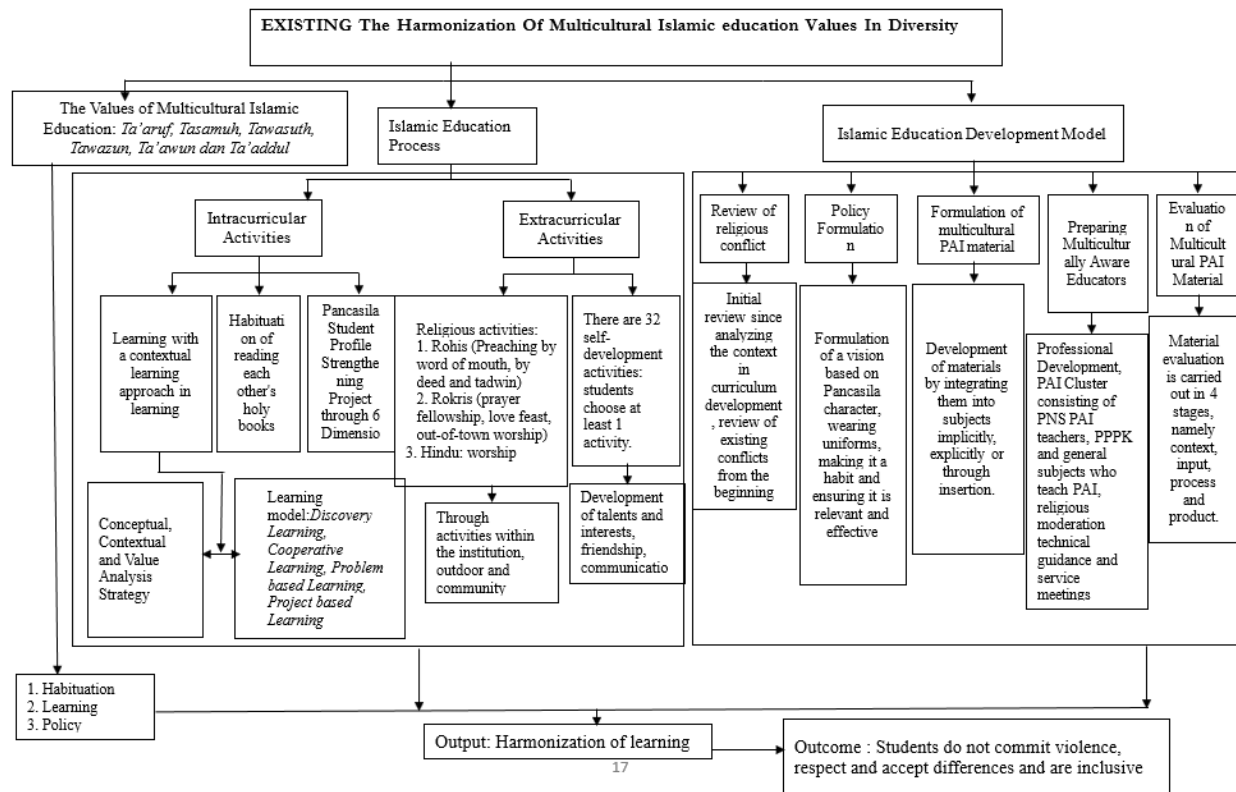
First, there are small forums at Senior High School 1 as places for meetings to discuss strategies, methods, and content of the material to be taught to students. Second, religious moderation workshops are held by the Ministry of Religious Affairs. Third, there is a joint study of the Quranic verses being taught (W, I, I.01/5 January 2024). The evaluation of the implementation of multicultural Islamic education values must include an assessment of the context, input, process, and product, so that the targets and goals can be determined and serve as a follow-up for the subsequent year's implementation.

The evaluation conducted by the institution includes periodic assessments of the multicultural Islamic education material at Senior High School 1 Tuban during the learning process and at the end of each semester or Summative Assessment. The goal of this evaluation is to ensure that multicultural Islamic education values are maintained and implemented at Senior High School 1 Tuban (O, June 2024). Context evaluation examines the multicultural environment of the school and its members. This is analyzed at the start of the year through the preparation of the educational unit curriculum. Input evaluation is carried out during the MPLS (School Environment Introduction Period), as students come from various provinces such as Papua, Batak, Bali, Chinese ethnicity, and Javanese. This evaluation is necessary for students to appreciate and accept diversity. Process evaluation occurs during lessons by observing the integration of multicultural values through direct observation of learning and religious activities. This evaluation is periodically carried out through staff meetings and discussions among leaders to ensure the continuity of social harmony. Lastly, product evaluation concerns whether students at Senior High School 1 respect and accept differences. The evaluation model, known as the CIPP model, developed by Stufflebeam [45] is based on four dimensions: Context, Input, Process, and Product. The practice of multicultural Islamic educational values is explained in the following table.

**Table 2.**

Activities that contain multicultural values to create social harmony in the learning process.

No	Activities	Form of Activity	Strategy used	Expected results	Benefits of implementing the results
1	Understand the differences in religion, culture, language, ethnicity and race	Intracurricular learning activities	Individual learning group	Growing a sense of appreciation for differences in heterogeneous classes and institutions that include various religions, cultures, languages, ethnicities and races	The growth of a sense of respect for differences in heterogeneous classes and institutions that contain various religions, cultures, languages, ethnicities and races
2	Understanding differences in religion, culture, ethnicity and race	religious activities	<i>cooperatif Learning</i>	Growing sense of love and empathy for others	The growth of a sense of love and empathy for others
3	Fostering religious tolerance	Islamic and Christian religious celebrations in schools	Dialogue and mutual cooperation	Dialogue and mutual cooperation Growing attitudes of tolerance among religious communities	The growth of tolerance towards religious communities
4	Building an attitude of mutual assistance ( <i>Ta'awun</i> )	Providing donations and collaboration in learning activities dan keagamaan	Socialization and action activities	Empathy towards others with a culture of helping each other	Creating empathy for others through a culture of helping each other
5	Building social harmony	Learning, religious activities, PHBN activities, competition activities and self-development activities	<i>Contextual, art stage, religious figure dialogue, safari activities, outdoor activities and extracurricular activities</i>	Tradition of harmony, comfort, no violence, respect for others and accepting differences	Creating harmony, comfort, no violence, respect for others and accepting differences



**Figure 2.**  
Integrated Comprehensive Model based on Social Harmony.

## 6. Conclusion

Integrative-comprehensive multicultural Islamic education aimed at social harmony is designed to create social harmony at Senior High School 1 Tuban. Social harmony here refers to the absence of violence, a comfortable environment in the learning process, and peaceful coexistence among religious leaders and teachers within the institution. The implementation of this education goes beyond the paradigm of learning to think, to do, and to be, but also includes "to live together." However, it requires an additional principle that multicultural-based PAI (Islamic Religious Education) contains seven paradigms, namely: learning to live with differences, building mutual trust, maintaining mutual understanding, being open in thinking, appreciation and interdependence, conflict resolution, and non-violence. These paradigms shape every lesson, especially in Islamic education. The teaching process carried out by the teacher is holistic, so the teacher must be transformative and act as an educational agent who guides students into a multicultural civilization. Multicultural education essentially equips students with the attitude of caring for others, thus perfecting social piety.

Therefore, the development of learning should not only focus on delivering knowledge or doctrinal teachings but should also incorporate a social planning approach. These two aspects work in tandem in the implementation of Islamic education with a multicultural mission. Through the process of multicultural Islamic education, values such as *Ta'aruf, Tasamuh, Tawasuth, Tawazun, Ta'arun*, and *Ta'addul* are instilled. This demonstrates the primary role of teachers—not only as transmitters of knowledge but also as transmitters of values. The teacher, therefore, is not merely an educator but also a role model for students. To achieve this, teachers must be transformative and teach holistically so that they can implement integrative-comprehensive learning based on social harmony.

This study emphasizes that Islamic Religious Education based on multicultural Islamic values and using a contextual approach can help students understand the importance of respecting and accepting differences in religion, ethnicity, race, and culture, thus fostering a national outlook. To achieve this, it is crucial for teachers to be transformative and holistic in their approach, enabling them to carry out integrated-comprehensive teaching. Through the model of integrated-comprehensive multicultural Islamic education based on social harmony, it can have an impact on the development of various strategies for multicultural Islamic education in formal institutions.

### Authors' Contributions:

Ulfah Hayati Muzayanah developed the idea of research design and data analysis collection and drafted the article.

Maskuri refined the theoretical basis and framework of thinking and its relevance to current conditions related to the research theme.

Djunaidi Ghony refined the design of instrument development and analysis procedures and the validity of research data.

### Transparency:

The authors confirm that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

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