

Integrating Multicultural Values into Islamic Education

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Paper submitted: 5-April-2026; revised: 18-June-2026; accepted: 26-June-2026

Abstract

The increasing diversity of ethnicity, religion, culture, and social backgrounds in school environments requires Islamic Education (PAI) to move beyond a mere focus on mastering religious knowledge and instead emphasize the strengthening of tolerant and inclusive attitudes that respect differences. While multicultural education has been widely studied, the implementation of integrating multicultural values into Islamic Education instruction in vocational high schools still requires deeper empirical analysis. This study aims to analyze how multicultural values are integrated into Islamic Education instruction at SMKN 1 Sigi and to identify the factors that facilitate or hinder this implementation. A qualitative approach with a case study design was employed. Data were gathered through observations, in-depth interviews with Islamic Education teachers, school administrators, and students, as well as an analysis of instructional documents. The data were analyzed using thematic analysis, involving data reduction, data display, and conclusion drawing. The findings indicate that the integration of multicultural values is achieved through the development of an inclusive curriculum, extracurricular activities, and social interactions that foster respect for diversity. This implementation contributes to cultivating tolerance, mutual respect, and the students' ability to live harmoniously within a pluralistic society. However, the implementation still faces challenges, specifically limited teacher competence regarding multicultural education and a lack of optimal student understanding of diversity values. This study underscores that integrating multicultural values into Islamic Education requires strengthening teacher competence, developing contextual teaching materials, and establishing school policies that foster an inclusive learning culture.

Keywords: islamic education; multiculturalism education; multiculturalism values

1. Introduction

Diversity is an inseparable component of the national and state life in Indonesia as a country, which practices a democratic regime and shares the philosophy of Pancasila as an ideological background. It should be noted that the presence of differences is an unavoidable fact. Thus, there is no reason to dismiss the types of diversity in Indonesia, such as religious, ethnic, racial, cultural, and even organizational or other types of diversity (Muhammad et al., 2023).

Globally, education today is confronted with increasingly complex challenges related to the social, cultural, religious, linguistic, and identity diversity of learners. In the 2020 UNESCO Global Education Monitoring Report,

emphasizes that inclusive education must place diversity at the core of the education system, as many learners continue to experience marginalization due to their social, economic, cultural, linguistic, religious backgrounds, or specific abilities. UNESCO also states that fewer than 10% of countries have legal provisions that truly guarantee full inclusion in education. This condition indicates that multicultural education is no longer merely a local issue but a global necessity for developing learners who are able to live peacefully, demonstrate tolerance, and respect differences (UNESCO, 2020).

In Indonesia, the urgency of multicultural education is increasingly significant because Indonesia is a highly diverse country in terms of religion, ethnicity, culture, language, and social background. This diversity is a national asset, yet it can also become a source of conflict if it is not managed through appropriate education. In school settings, in vocational high schools (SMKN), students generally come from diverse social, cultural, economic, and religious backgrounds. Therefore, Islamic Education learning should not merely focus on mastery of religious content but should also be directed toward instilling multicultural values such as tolerance, justice, equality, mutual respect, and the ability to engage in dialogue within social life (Siddik et al., 2025).

The integration of multicultural values in Islamic Education (PAI) learning has become increasingly important due to the challenges of globalization, the rapid flow of information, and the growing potential for intolerance and radicalism among the younger generation (Mustamir & Tang, 2025). This heterogeneity requires a learning process that can instill multicultural values in the learner so that he or she can co-exist in a pluralistic society. In SMK, it is also necessary to instill multicultural values into the educational process, especially in PAI, to form the character of students to be open-minded and non-discriminating towards the differences (Munandar, 2023).

The fact that students may have different cultural and religious backgrounds that imply the presence of various religions and cultures provides special challenges in educating Islamic education. Not only should teachers be able to impart the Islamic teachings well, but also understand and appreciate the diversity of the students and have a sense of being able to use inclusive teaching approaches that accommodate all beliefs (Tentiasih & Rizal, 2022)

Introduction of multicultural education in the background of Islamic religion Education is very instrumental in producing a generation that is not only tolerant but also able to play an active role in ensuring the establishment and sustenance of harmony in various groups. A number of studies have shown that a positive influence of the inclusion of multicultural values in Islamic education is possible in enhancing the social cohesion (Mustafida, 2020).

Several previous studies have discussed the importance of integrating multicultural values into Islamic education. Firdaus & Suwendi (2025), for instance, emphasize that Islamic Education contributes to fostering students' multicultural tolerance and solidarity. Faruk et al. (2022) also show that Islamic education in Indonesia faces challenges in integrating multicultural values into the learning process, as its implementation is often not yet optimal. Meanwhile, Cathrin & Wikandaru (2023) highlight that practical implementation models that systematically integrate multicultural principles into Islamic Education learning remain underexplored within specific institutional contexts. Thus, these studies provide an important foundation, but they still tend to discuss the integration of multicultural values in general terms and have not sufficiently critiqued how these values are truly internalized in learning practices in vocational schools (Surip et al., 2019).

Although the need for multicultural education is recognized, the implementation of multicultural education continues to experience some substantial challenges. Lack of knowledge on multiculturalism among teachers and students is one of the biggest challenges. Moreover, there are studies that reveal that even after the multicultural values have been included in the curriculum, there is less implementation of the same in the daily classroom activities. This is so much because of the scarcity of resources and lack of proper training for teachers (Muntoha, 2024).

The research gap lies in the limited number of studies that specifically examine the integration of multicultural values into Islamic education learning in vocational high schools. In fact, vocational schools have characteristics that differ from general schools because their students are prepared to enter the workforce, which requires the ability to interact with diverse communities. Therefore, this study is important to examine how multicultural values are integrated into the planning, implementation, and evaluation of Islamic religious education learning, as well as how these values shape students' tolerant and inclusive attitudes.

The significance of this study lies in its contribution to strengthening Islamic religious education learning practices that not only emphasize cognitive religious aspects but also foster students' social character development. Through the integration of multicultural values, Islamic Education learning is expected to serve as an educational space that cultivates moderate attitudes, respect for differences, rejection of discrimination, and awareness of living together in a plural society. The novelty of this study lies in its focus on the context of SMKN as a vocational education institution with a practical orientation and emphasis on work readiness. Thus, the integration of multicultural values in Islamic religious education is understood not merely as a normative concept but also as

a form of social preparation for students in their professional lives and wider society.

This article is concentrated on the aspect of embracing multicultural values in Islamic religious education as it is reflected upon the learning process in vocational high school that is typified by ethnicity and religious diversity. It will seek to research the application of the multicultural values in the school setting and its impact on the tolerance development of students. This study is mainly aimed at determining the issues that arise during the application of multicultural values and coming up with ways of how it can be done to make the learning environment more inclusive and harmonious (Faisal & Setiawan, 2024).

2. Method

2.1 Research Design

This study employed a qualitative approach using a case study design to explore the integration of multicultural values into Islamic Education learning at SMKN 1 Sigi, Central Sulawesi, Indonesia. A qualitative approach was considered appropriate because the study sought to gain an in-depth understanding of participants' experiences, perspectives, and educational practices within their natural setting rather than to measure variables quantitatively (Mohajan, 2018). Qualitative inquiry enables researchers to examine social phenomena holistically by capturing the meanings that participants attach to their experiences and interactions (Isik, 2025). Accordingly, this approach was deemed suitable for investigating how multicultural values are interpreted, implemented, and experienced within Islamic Education in a culturally diverse school environment.

The study adopted a case study design that focused on understanding how multicultural values are practically integrated into Islamic Education learning through curriculum implementation, classroom interaction, school culture, and educational activities. The case study design also facilitated the exploration of multiple sources of evidence, including observations, interviews, and institutional documents, thereby providing a comprehensive understanding of the phenomenon under investigation (Gogoi et al., 2024; Yin, 2018).

SMKN 1 Sigi was purposively selected as the research site due to its distinctive multicultural characteristics. Beside that, the school's commitment to fostering inclusive educational practices and maintaining harmonious relationships among students from different cultural and religious backgrounds. Located in Sigi Regency, Central Sulawesi Province, the school serves students from diverse ethnic backgrounds, including Kaili, Bugis, Javanese, Balinese, and several other local communities. Religious diversity is also evident, with students adhering primarily to Islam, Christianity, and Hinduism. Such diversity creates a dynamic educational environment in which intercultural interaction

occurs on a daily basis, making the school an appropriate setting for examining the implementation of multicultural values within Islamic Education.

2.2 Participant

Participants in this study were selected using purposive sampling, as this technique enables researchers to identify information-rich participants who possess relevant knowledge and experience related to the research phenomenon (Palinkas et al., 2015). In qualitative case study research, purposive sampling is appropriate because the primary objective is to obtain an in-depth and contextualized understanding rather than statistical representation (Creswell, 2018). Therefore, participants were selected based on predetermined criteria that reflected their direct involvement in the implementation of multicultural values within Islamic Education and the broader school environment.

A total of 18 participants were involved in this study, consisting of students, teachers, the school principal, and administrative staff. These participant groups were intentionally selected to provide multiple perspectives on how multicultural values are integrated into Islamic Education learning, school policies, and everyday school practices. The diversity of participants also enabled the researcher to compare viewpoints across different stakeholder groups, thereby enriching the depth and credibility of the findings.

The student participants consisted of ten students representing different grade levels, ethnic backgrounds, and religious affiliations. They were selected based on four inclusion criteria: (1) representing the cultural and religious diversity of the school, (2) actively participating in classroom and school activities, (3) demonstrating the ability to communicate their learning experiences, and (4) expressing willingness to participate voluntarily in the research. Their inclusion was intended to capture diverse experiences and perceptions regarding the implementation of multicultural values within Islamic Education learning and the broader school environment.

The teacher participants consisted of five teachers, including teachers of Islamic Education and other social-related subjects who were directly involved in classroom instruction and student character development. They were selected based on their teaching experience, active involvement in culturally diverse classrooms, and familiarity with the implementation of multicultural values in teaching and learning processes. The school principal provided strategic information concerning school vision, educational policies, and institutional initiatives that support the integration of multicultural values throughout the school environment. Two administrative staff members provided complementary information regarding the institutional implementation of multicultural values beyond classroom learning.

The number of participants was considered adequate to generate comprehensive and in-depth information relevant to the research objectives. Participant selection continued until sufficient variation of perspectives had been obtained from the major stakeholder groups involved in the implementation of multicultural values at SMKN 1 Sigi. The inclusion of participants from different institutional roles also strengthened the comprehensiveness of the data by allowing the researcher to examine the phenomenon from multiple viewpoints.

2.3 Data Collection Instruments

In this study, the researcher acted as the primary research instrument, as is common in qualitative inquiry. The researcher was directly involved in collecting, interpreting, and validating data through continuous interaction with participants and the research setting (Lim, 2025). To enhance the credibility of the findings, data were obtained from multiple sources and collected through different techniques, enabling triangulation during the analysis process. This design allowed the researcher to develop a comprehensive understanding of how multicultural values are embedded in educational practices and how they contribute to fostering inclusive attitudes among students in a multicultural vocational school context.

2.4 Data Collection Procedures

Data collection was conducted over a three-month period at SMKN 1 Sigi following a systematic sequence to ensure the completeness and credibility of the collected information. Prior to the fieldwork, the researcher obtained formal permission from the school principal and coordinated the research schedule with teachers and administrative staff. Participants were informed about the objectives of the study, the voluntary nature of their participation, and the confidentiality of the information they provided.

The first stage involved preliminary observations to gain an overall understanding of the school environment, classroom dynamics, and interactions among students and teachers. These observations enabled the researcher to identify situations relevant to the implementation of multicultural values and to refine the focus of subsequent interviews.

Following the observations, semi-structured interviews were conducted with the selected participants, including the school principal, teachers, students, and administrative staff. The interviews were carried out individually using an interview guide designed to explore participants' experiences, perceptions, and practices regarding the integration of multicultural values into Islamic Religious Education learning. Each interview lasted approximately 30–60 minutes and was audio-recorded with participants' consent. Field notes were also taken to

capture contextual information and non-verbal responses that supported data interpretation.

Document analysis was undertaken concurrently with observations and interviews. The researcher examined various institutional documents, including the school curriculum, lesson plans, teaching modules, school regulations, extracurricular activity reports, and other relevant documents related to multicultural education. These documents were analyzed to corroborate the information obtained through observations and interviews and to provide contextual evidence of the implementation of multicultural values within the school.

Throughout the data collection process, the researcher continuously compared information obtained from different participants and data sources. This iterative process enabled the researcher to identify emerging themes, clarify inconsistencies, and determine areas requiring further exploration during subsequent observations and interviews. Data collection was concluded after sufficient information had been obtained to comprehensively address the research objectives.

3. Findings

3.1 Multicultural Context of SMKN 1 Sigi

SMKN 1 Sigi is a vocational high school based on a high degree of ethnic, religious, and cultural diversity. This can be seen in the background of the students who represent many other ethnicities, like Kaili, Bugis, Toraja, Javanese, and others. To deal with such diversity, the school has tried to incorporate multicultural values in most areas of its education both in classes and in extracurricular activities.

According to interviews made with students, most of them stated that they are not uneasy when communicating with other students who represent other ethnic and religious groups. These differences did not seem to them a barrier to the process of establishing friendships and working in school activities. This observation shows that despite the different initiatives that have been undertaken in order to promote socialization among students, it still has a propensity towards social grouping on the basis of religion or ethnicity though not directly. This situation raises a serious issue to the school to come up with more efficient ways of enhancing cross-group interactions in a more profound and in-depth way.

3.2 Integration of Multicultural Values in Islamic Education Learning

The integration of multicultural values into Islamic Education learning at SMKN 1 Sigi is implemented through instructional practices that emphasize

tolerance, mutual respect, and peaceful coexistence among students from diverse ethnic, religious, and cultural backgrounds. Rather than treating multiculturalism as a separate subject, teachers integrate these values into the learning process by relating Islamic teachings to students' daily experiences in a multicultural school environment. This approach enables students to understand that Islamic Education not only develops religious knowledge but also cultivates social responsibility and respect for diversity.

Interviews with teachers revealed that multicultural values are incorporated into classroom learning by connecting lesson topics with real-life issues concerning cultural and religious diversity. During classroom discussions, teachers encourage students to express their opinions respectfully, appreciate different perspectives, and work collaboratively regardless of their ethnic or religious backgrounds. According to the teachers, learning activities are designed not only to achieve cognitive learning outcomes but also to strengthen students' attitudes of tolerance, empathy, and social harmony.

Classroom observations further confirmed these practices. Students from different ethnic and religious backgrounds participated together in learning activities, group discussions, and classroom assignments without experiencing significant barriers in communication. Teachers consistently encouraged equal participation and emphasized the importance of respecting differences as part of Islamic values. These classroom interactions demonstrate that multicultural values are internalized through everyday learning experiences rather than merely introduced as theoretical concepts.

Table 1. Implementation the Integration of Multicultural Values in Islamic Education at SMKN 1 Sigi

Dimension	Implementation in Learning	Expected Outcomes
Curriculum Integration	Multicultural values embedded in Islamic Religious Education materials and learning objectives	Students understand diversity from an Islamic perspective
Pedagogical Practices	Dialogue, collaborative learning, case discussions, and teacher modelling	Students develop respect, empathy, and cooperation
Value Internalization	Daily classroom interaction and character education	Students demonstrate tolerance and harmonious relationships

Based on the data above, the integration of multicultural values in Islamic Education at SMKN 1 Sigi is carried out through three interconnected dimensions. The first is curriculum integration, in which multicultural perspectives are incorporated into learning materials and instructional planning. The second is pedagogical practice, where teachers facilitate dialogue, collaborative learning, and respectful interaction among students from different backgrounds. The third is value internalization, whereby multicultural values are

reinforced through continuous classroom interaction and daily educational practices that promote tolerance, mutual respect, and peaceful coexistence.

3.3 Multicultural Values Beyond the Classroom

The integration of multicultural values at SMKN 1 Sigi extends beyond classroom instruction and is reinforced through the school's culture and various extracurricular activities. While Islamic Education provides the formal foundation for understanding multicultural values, the school creates additional opportunities for students to experience and practice these values in their daily interactions. This indicates that multicultural education is implemented as a whole-school approach in which classroom learning is complemented by informal learning experiences that encourage cooperation, respect, and social harmony among students from diverse backgrounds.

Observations conducted during the study showed that students from different ethnic, religious, and cultural backgrounds interacted naturally during extracurricular programs and school events. Cultural arts activities, sports competitions, student organizations, and religious programs provided opportunities for students to collaborate in achieving common goals regardless of their differences. These activities encouraged students to develop communication skills, mutual respect, and teamwork while strengthening their understanding of Indonesia's cultural diversity.

This is supported by interview data from the student that activities such as traditional cultural performances introduced students to the richness of Indonesia's diverse cultural heritage, including Kaili, Bugis, Javanese, Torajan, and other local traditions. Through these activities, students were encouraged not only to learn about different cultures but also to appreciate them as part of the nation's collective identity. Teachers further explained that collaborative participation in sports, cultural events, and religious programs helped reduce social barriers and promoted positive relationships among students from different backgrounds. These complementary educational experiences enable students to practice the principles of tolerance, cooperation, inclusiveness, and mutual respect in authentic social contexts. Consequently, multicultural education is not limited to instructional content within Islamic Education classes but becomes an integral part of students' everyday school life.

3.4 Student's Perceptions of Multicultural Learning

The interviews with students revealed that the integration of multicultural values into Islamic Education learning and school activities was generally perceived positively. Most participants stated that the multicultural environment at SMKN 1 Sigi enabled them to interact comfortably with peers from different ethnic, religious, and cultural backgrounds. They viewed diversity as a natural part of school life rather than as a source of conflict. According to the students,

daily interactions within classrooms and school activities encouraged them to develop mutual respect, openness, and cooperation with classmates regardless of their differences.

Students further explained that ethnic and religious diversity did not hinder friendship or collaborative learning. During group discussions, classroom assignments, and extracurricular activities, they were accustomed to working with peers from different backgrounds. Several participants emphasized that these experiences had broadened their understanding of cultural diversity and helped them appreciate the importance of tolerance and harmonious coexistence. They also acknowledged that Islamic Education lessons reinforced these attitudes by emphasizing respect, justice, and peaceful social relations as essential Islamic values.

Despite these positive perceptions, several students admitted that they still tended to socialize more frequently with peers who shared similar ethnic or religious backgrounds, particularly during informal interactions outside classroom activities. However, they emphasized that such preferences did not prevent them from communicating, cooperating, or participating in school programs with students from different cultural communities. This finding suggests that while natural patterns of social grouping continue to exist, they do not significantly interfere with the development of inclusive relationships within the school environment.

It indicates that students perceive the integration of multicultural values at SMKN 1 Sigi as contributing positively to the creation of an inclusive learning environment. Through both classroom learning and everyday school interactions, students developed greater awareness of diversity, strengthened their ability to communicate across cultural boundaries, and fostered attitudes of tolerance, mutual respect, and social harmony. Although informal social grouping remained evident to some extent, students generally regarded diversity as a valuable aspect of their educational experience rather than a source of division.

3.5 Challenges in Implementing Multicultural Values

Although the findings indicate that multicultural values have been successfully integrated into Islamic Education learning and school activities at SMKN 1 Sigi, the implementation process continues to face several challenges, from internal and external factors that influence the effectiveness of multicultural education within the school environment.

First, not all teachers felt confident in incorporating multicultural perspectives consistently into the teaching and learning process. Several teachers acknowledged difficulties in connecting subject content with issues of cultural and religious diversity. They also reported limited access to professional

development opportunities, instructional resources, and teaching materials specifically designed to support the integration of multicultural values into Islamic Education.

Second, some students had not yet developed a comprehensive understanding of the principles of multiculturalism, particularly regarding the importance of appreciating ethnic, religious, and cultural differences. While students generally demonstrated positive attitudes toward diversity, variations in their understanding sometimes influenced the extent to which multicultural values were reflected in their everyday interactions. In addition, several participants acknowledged that stereotypes and negative assumptions toward particular ethnic or religious groups still existed among a small number of students, although these attitudes were not dominant within the school community.

Third, the influence of the social environment beyond the school. Teachers and school administrators explained that students continue to be exposed to social stereotypes, ethnic tensions, and differing cultural perspectives within their families and local communities. These external influences occasionally contrast with the multicultural values promoted by the school and may affect students' perceptions and attitudes toward diversity. Consequently, the implementation of multicultural education cannot rely solely on classroom instruction but also requires support from families and the wider community.

Based on the data above, the successful integration of multicultural values at SMKN 1 Sigi depends not only on curriculum implementation and classroom instructional practices but also on teachers' professional competence, students' understanding of multicultural principles, and support from the broader social environment. Therefore, addressing these various challenges is crucial for strengthening the sustainability and effectiveness of multicultural education, both within the Islamic Education subject and across the entire school community.

4. Discussion

The findings indicate that the multicultural composition of SMKN 1 Sigi constitutes a fundamental context for integrating multicultural values into Islamic Education. The presence of students from diverse ethnic, religious, and cultural backgrounds provides authentic opportunities for intercultural interaction in everyday school life. Rather than functioning merely as demographic diversity, this multicultural environment becomes an educational resource through which students learn to appreciate differences, build mutual respect, and develop inclusive attitudes through direct social experiences.

This interpretation is consistent with the perspective of James A. Banks, who argues that multicultural education should transform schools into inclusive learning communities where diversity serves as a valuable educational asset rather than a barrier to learning. Banks emphasizes that multicultural education extends beyond curriculum reform by creating equitable learning environments that encourage meaningful interaction among students from different cultural backgrounds (Banks, 2014). The multicultural characteristics of SMKN 1 Sigi reflect this perspective, as students encounter diversity naturally through their daily academic and social interactions.

Making multicultural values integrated into the social situations is usually done informally without a classroom setting, and it involves adaptation of other elements of social aspects in the school setting, like the religion and the community as well as the culture. Thus, the formation of multicultural values in the form of religious and social activity will be adjusted to the realities of the school's diversity and the common purpose of spreading peace. The social integration in educational institutions may be viewed as an act of unifying various factors to work together in attaining education objectives (Mardhiah et al., 2021).

Tolerance goes hand in hand with the growing knowledge of other groups and realization of differences. Within education, attitudes of tolerance may be promoted by teaching humanitarian principles, the importance of diversity, and social experiences during which there is actual contact with members of other backgrounds (Purnama, 2021). Nonetheless, other students admitted that they tend to socialize more often in groups that have common religious or cultural backgrounds. However, they can still communicate and interact with other students in some circumstances despite their different backgrounds (Mumtahanah, 2021).

Compared with previous studies, this research contributes additional evidence that the multicultural context of a vocational school functions not merely as the background of Islamic Education but as an active educational environment that supports the implementation of multicultural values. The findings demonstrate that diversity itself becomes an educational asset, enabling students to practice tolerance, cooperation, and respect for differences through continuous social interaction. This perspective strengthens the argument that successful multicultural education depends not only on curriculum design but also on the quality of the school's social environment.

Besides being integrated in the curriculum, SMKN 1 Sigi adopts multicultural values through other extracurricular activities. Cultural arts, sports, and religious programs are some of the activities that are meant to reinforce the interaction among the students of diverse backgrounds. To cite an example, during cultural arts activity, they are exposed to, study, and enjoy

different traditional arts of the various parts of Indonesia, like the Kaili, Bugis, Javanese, Torajan, and many more (Rahmawati et al., 2022).

Among the key problems related to the implementation of multicultural values in schools, one must identify the difference between the concepts of the significance of multicultural education held by teachers. The condition underscores the necessity of more thorough training of teachers so that they may be in a position to incorporate multicultural education in all subjects (Sriyono et al., 2022).

The underperception of the concept of multiculturalism is still evident among most students, especially those that belong to majorities. This ignorance about the importance of tolerance and coexistence in diversity usually turns into an obstacle to the development of harmonious relationships between students. Moreover, not all students have gotten rid of stereotypes and negative prejudices against some groups, be it religion, ethnicity, or culture. This means that a lot more must be done to eradicate such stigmas and reinforce the notion and importance of tolerance (Sarpendi & Warisno, 2022).

In addition to the internal issues of the school, external influences of the social and cultural conditions in the local environment also affect the attitude of students to diversity. Despite the efforts of the school to instill tolerance and multiculturalism values, students, in general, are still exposed to stereotypes and social conflicts of ethnic and religious concerns even when they are outside the school environment. Moreover, the impact of family and community worlds is of great importance to how students perceive diversity. (Harahap et al., 2024).

The Discussion section should be a reasoned and justifiable commentary on the importance of your findings. This section states why the problem is important; what larger issues and what propositions are confirmed or disconfirmed by the extrapolation of these findings to such overarching issues.

5. Conclusion

This paper shows that the application of multicultural values at SMKN 1 Sigi has been implemented through the inclusion curriculum, extracurricular activities, and social interactions among the students, but there still exist a number of challenges. Being a highly ethnic, religious, and culturally diverse school, SMKN 1 Sigi has, however, tried to assimilate varying cultural views into the learning procedure.

It has been demonstrated that the implementation of multicultural values at SMKN 1 Sigi has a positive effect on the growth of tolerance and respect for differences among the students. Nevertheless, to become more effective, more

detailed teacher education and more forceful attempts to increase the knowledge of students about multicultural principles are needed.

Theoretically, this study contributes to Islamic religious education studies by showing that Islamic religious education is not only about religious knowledge but also about building tolerant and inclusive social attitudes. Practically, this study shows that vocational schools such as SMKN 1 Sigi need to include multicultural values in school culture and learning activities, because students are prepared to work in diverse environments.

Thus, the integration of multicultural values in Islamic Religious Education learning at SMKN 1 Sigi is a strategic step in creating a more inclusive and harmonious learning environment that respects differences. This study recommends strengthening teachers' competence in implementing multicultural-based learning, developing more contextual teaching materials, and providing school policy support so that the values of tolerance and diversity can be consistently applied in daily school life.

Declaration of AI and AI-Assisted Technologies

In the process of writing this paper, the author used ChatGPT to help with building sentences, developing ideas, and enhancing readability. The author has checked and revised the contents where needed, and she will be full of the final published work after using this tool.

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