

Multicultural Islamic Education In Fostering Tolerance: Strategies And Challenges In Indonesia

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ABSTRACT: Indonesia as a country with cultural, ethnic, and religious diversity presents challenges in building tolerance between religious communities. Islamic education has an important role in fostering a tolerant attitude through a multicultural approach, which integrates the value of respect for differences in the learning process. This study aims to explore the strategy of multicultural Islamic education in fostering tolerance, identify the challenges faced, and provide strategic recommendations for the development of a more inclusive Islamic education curriculum and policy. The research method uses a qualitative approach with a literature review, which involves the study of literature from books, journals, articles, and academic sources related to multicultural Islamic education and tolerance. Data were analyzed descriptively qualitatively to identify strategies and challenges in their implementation. The results of the study show that effective strategies include the integration of multicultural values in the curriculum, teacher training to improve competence in teaching tolerance, and the use of dialogical methods that involve students and the community. Significant challenges include cultural resistance, limited educational resources, and negative perceptions of pluralism. The implications of this study are the importance of improving teacher training, developing an inclusive curriculum, and increasing public awareness of pluralism. This study provides a basis for policy makers in designing more responsive education programs, supporting the creation of a harmonious and tolerant Indonesian society.

Key Words: *Multicultural Islamic Education, Religious Tolerance, Diversity In Indonesia, Pluralistic Society.*

INTRODUCTION

Indonesia is known as a country with very rich cultural, ethnic, and religious diversity. As the country with the largest Muslim population in the world, Indonesia is also inhabited by various religious and ethnic groups that live side by side in harmony. This diversity is the strength of the nation, but at the same time poses challenges in building tolerance and harmony between religious communities. In an effort to strengthen tolerance, education plays a strategic role in forming character and tolerant attitudes from an early age.

Islamic education has an important role in fostering an attitude of tolerance through a multicultural approach. Multicultural Islamic education aims to integrate values of respect for religious, cultural, and ethnic differences in the learning process. This approach not only focuses on teaching Islamic teachings textually, but also invites students to understand, appreciate, and live side by side peacefully with other religious and cultural groups. In the context of pluralism in Indonesia, multicultural Islamic education is an important instrument in strengthening social cohesion and building a harmonious society. (D. Suryadi, 2011).

Despite its great potential in fostering tolerance, the implementation of multicultural Islamic education in Indonesia faces various challenges. Cultural resistance among communities that are less open to pluralism, limited educational resources such as teaching materials and facilities, and negative perceptions of pluralism are major obstacles in its implementation. In addition, the lack of training for teachers in teaching multicultural values and the limited curriculum that supports multicultural Islamic education are also significant challenges.

In this context, this study aims to explore the strategies of multicultural Islamic education in fostering tolerance in Indonesia, identify the challenges faced in its implementation, and provide strategic recommendations for the development of a more inclusive Islamic education curriculum and policy. The expected strategies include the integration of multicultural values in the Islamic education curriculum, teacher training to improve competence in teaching tolerance and pluralism, and the application of dialogic learning methods that actively involve students and the community.

This study uses a qualitative approach with a literature review method, where data is obtained through literature studies including books, journals, articles, and academic sources related to multicultural Islamic education and tolerance. The data obtained were analyzed descriptively qualitatively to identify effective strategies and challenges faced in implementing multicultural Islamic education in Indonesia.

With the increasing pluralism in Indonesia, it is important for Islamic education to play an active role in building tolerance and harmony between religious communities. This study is expected to provide a significant contribution to the development of more inclusive Islamic education, while providing a basis for policy makers in designing educational programs that are more responsive to cultural and religious diversity. Thus, it is hoped that multicultural Islamic education can contribute to the creation of a harmonious, tolerant, and highly civilized Indonesian society.

METHOD

This study uses a qualitative approach with a literature review method to explore the strategy of multicultural Islamic education in fostering tolerance and identifying the challenges faced in its implementation in Indonesia. The qualitative method was chosen because it allows researchers to gain an in-depth understanding of the concept of multicultural Islamic education, its implementation strategies, and the obstacles faced based on existing literature reviews.

Type of Research.

This research is qualitative with a literature review approach. Literature reviews are used to collect data from written sources such as books, scientific journals, articles, policy documents, and other academic sources that are relevant to multicultural Islamic education and tolerance. (Mustika Zed, 2014).

Data Sources.

Data sources in this study were obtained from primary and secondary sources, including: (1). Books related to Islamic education, multiculturalism, and tolerance; (2). Academic journals discussing the implementation of Islamic education and multicultural values in Indonesia; (3). Scientific articles relevant to the topic of Islamic education and pluralism; (4). Islamic education policy documents issued by the Ministry of Religion and Islamic educational institutions in Indonesia; and (5). Credible online sources, including academic publications and related research reports.

Data Collection Techniques.

Data collection was carried out through literature studies with the following steps: Identification of literature sources relevant to the research topic; Collection of data from books, journals, articles, and policy documents related to multicultural Islamic education and tolerance; and Selection and analysis of literature in accordance with the research objectives.

Data Analysis Techniques.

- The collected data were analyzed using qualitative descriptive methods. The stages of data analysis include:
- Data reduction: Filtering information that is not relevant to the focus of the research.
- Data presentation: Organizing selected information in a descriptive form to facilitate understanding.
- Conclusion drawing: Identifying patterns, effective strategies, and challenges faced in the implementation of multicultural Islamic education.

Data Validity.

To ensure data validity, this study uses literature triangulation techniques, namely comparing information from various sources to obtain a more accurate and comprehensive picture. In addition, the study also refers to academic sources that have been verified for accuracy (Lexy J. Moleong, 2019)..

RESULT AND DISCUSSION

The Concept of Multicultural Islamic Education

Definition of Islamic Education

Azyumardi Azra, defines Islamic education as an effort to educate children and the younger generation in order to develop basic human potentials, both physical, spiritual, intellectual, and moral, in accordance with the guidance of revelation and Islamic teachings. Islamic education has the main goal of developing Islamic values in personal and social life, and creating humans who are pious to Allah.. (Azyumardi Azra, 2003).

Syed Muhammad Naquib al-Attas, stated that Islamic education is a process of developing human potential as a whole with the aim of achieving a balance between the physical, intellectual, and spiritual dimensions of humans. According to al-Attas, Islamic education aims to form noble morals based on the principles of Islamic teachings, with a focus on achieving an understanding of the truth that comes from revelation.. (Syed Muhammad Naquib al-Attas, 1991).

Hasbullah explains Islamic education as a learning process that aims to guide individuals towards maturity in life by studying the teachings of Islam, building self-awareness and internalizing Islamic values in everyday life. Islamic education not only aims to develop spiritual aspects, but also provides skills and knowledge so that individuals can live well in society.. (Hasbullah, 2009).

Abudin Nata, stated that Islamic education is an effort made to provide knowledge, skills, and the formation of morals and personality in accordance with Islamic teachings. Not only does it aim to develop intellectual aspects, but it is also intended to form character and morality based on Islamic principles derived from the Qur'an and Hadith.. (Abuddin Nata, 2007).

M. S. Rasyid, defines Islamic education as a process of guidance and learning that is directed to achieve life goals in accordance with Islamic teachings. Islamic education must guide students to become pious individuals, have noble character, and have good morals in social life.. (Muhammad Sa'id Rasyid, 2009).

Ahmad D. Marimba, explains Islamic education as a deliberate and systematic effort to develop the potential of students in accordance with the guidance of Islam. This education includes mental, physical, social, and spiritual aspects of students, with

the main goal of forming people who are faithful, knowledgeable, and have good character.. (Ahmad D. Marimba, 1974).

Muhammad Ali al-Hashimi, defines Islamic education as a process of maturation based on Islamic teachings, where the main goal is to develop human potential according to its nature and direct it to a better life in the world and the hereafter. In his view, Islamic education has a mission to shape the character of students so that they have noble morals and always act in accordance with Allah's revelation.. (Muhammad Al-Hashimi, 1993).

From the definition of Islamic education put forward by the experts above, the researcher can conclude that Islamic education is a systematic process to develop individual potential as a whole, both physical, intellectual, spiritual, and social aspects, which are based on Islamic values. The purpose of Islamic education is to form good character, morality, and ethics in accordance with the teachings of the Qur'an and Hadith, and to prepare individuals who are useful to society and have a good relationship with Allah.

Definition of Multicultural

Mohammad Fauzan, stated that multiculturalism is a view or approach that emphasizes respect for cultural diversity in society. Multiculturalism teaches about acceptance of diversity, both in terms of religion, ethnicity, race, language, and social values. According to Fauzan, multiculturalism in Indonesia is important to maintain unity in diversity, especially in a country that has many ethnicities and religions. (Fauzan, 2010).

Arief S. Sadiman, defines multiculturalism as an effort to create a society that values and accepts cultural diversity. Multicultural education is a tool to build awareness of the importance of diversity in society, as well as to shape the character of the younger generation who are able to live in harmony with people from different backgrounds. (Arief Sukadi Sadiman, 2004).

M. Quraish Shihab, stated that multiculturalism is a concept that emphasizes the importance of living side by side in diversity without abandoning each other's cultural and religious identities. Shihab explained that multiculturalism in Indonesia must prioritize the values of tolerance and respect for diversity as part of Islamic teachings that encourage people to live in mutual respect. (M. Quraish Shihab, 2014).

Nurcholis Madjid, explains that multiculturalism is a view that emphasizes the importance of diversity in society, with a focus on creating space for intercultural dialogue. In a multicultural society, every individual has the right to maintain and develop their cultural and religious identity. In Indonesia, this principle is very relevant

to maintaining harmony between religious communities and various cultural groups that exist. (Nurcholish Madjid, 1992).

Badrul Zaman, defines multiculturalism as an awareness that appreciates and acknowledges the diversity of tribes, religions, and cultures in society. Multiculturalism in Indonesia serves as a foundation for building a stronger national unity and unity even with different backgrounds. (B. Zaman, 2010).

H.A.R. Tilaar, defines multiculturalism as an understanding that emphasizes the importance of cultural diversity as a national asset. Multicultural education is one way to shape the character of a nation that has an attitude of mutual respect and acceptance of differences as part of Indonesia's social and cultural wealth. (Hikmahanto Arbi Rahardjo Tilaar, 2004).

Dedi Supriadi, defines multiculturalism as a form of social policy that prioritizes recognition of cultural plurality in a country. In the context of Indonesia which has diverse ethnicities and religions, multicultural education is very necessary to create equality and appreciate every cultural difference that exists. (D. Supriadi, 2000).

From the definitions by the experts above, researchers can conclude that multicultural education emphasizes the importance of recognizing and appreciating the diversity of cultures, ethnicities, religions, and other social values that exist in society. Multiculturalism is the foundation for building an inclusive, harmonious, and tolerant society, as well as maintaining unity amidst the diversity that exists in Indonesia. As a country with many cultural groups, multiculturalism is one of the keys to creating social peace in Indonesia.

Definition of Multicultural Islamic Education

Multicultural Islamic education can be understood as education based on Islamic teachings that not only prioritize religious aspects in the internal context of Muslims, but also include principles for living side by side with other groups, who have different religious, ethnic, and cultural backgrounds. This kind of education teaches about respect for diversity, mutual respect, and the values of justice and equality that come from Islamic teachings.

Islam as a universal religion teaches basic principles for maintaining diversity in society. One of the important foundations in multicultural Islamic education is the verse in the Qur'an, Surah Al-Hujurat (49:13) which states that differences are the will of Allah and the purpose of these differences is to get to know each other among humans. (Kementerian Agama Republik Indonesia, 2019). Therefore, Islamic education based on multiculturalism is very important to build an attitude of mutual respect and tolerance in diversity. The following is the definition of multicultural Islamic education according to various experts:

Azyumardi Azra defines multicultural Islamic education as education that integrates Islamic values with the principles of respect for cultural, ethnic, and religious diversity. Multicultural Islamic education aims to build awareness of the importance of tolerance and respect for differences in the life of a pluralistic society. (Azyumardi Azra, 2006).

Nurcholish Madjid explained that multicultural Islamic education is education that focuses on the principles of tolerance, pluralism, and respect for differences. This education aims to create a generation that has an open attitude, can have dialogue, and respects religious and cultural differences. (Nurcholish Madjid, 2000).

Imam Ghazali stated that multicultural Islamic education is an educational approach that combines Islamic values with an attitude of tolerance and respect for diversity. This education emphasizes the importance of harmony between religious communities and cultures in a pluralistic society. (Imam Ghazali, 2012).

Mulyana explained that multicultural Islamic education is an educational system that teaches the importance of equality, justice, and respect for differences. This education aims to create a harmonious society despite differences in religion, culture, and ethnicity. (Deddy Mulyana, 2015).

Kuntowijoyo defines multicultural Islamic education as education that not only teaches Islamic teachings, but also instills an understanding of pluralism and tolerance between religions and cultures. This education aims to create a peaceful and respectful society despite differences. (Kuntowijoyo, 2005).

So researchers can conclude that multicultural Islamic education is an educational approach that integrates the values of Islamic teachings with respect for cultural, religious, ethnic, and social diversity, which aims to build awareness, attitudes, and behavior of tolerance, mutual respect, and appreciation of differences. This education does not only focus on religious learning within a sectarian framework, but also prioritizes the principles of inclusiveness and social harmony in a pluralistic society. Thus, multicultural Islamic education plays an important role in creating a generation that is able to live side by side in harmony, uphold justice, and actively participate in building a peaceful, civilized society that respects differences in the context of everyday life.

Principles of Multicultural Islamic Education

Tolerance (Al-Tasamuh)

Tolerance is a basic value taught in multicultural Islamic education. This concept is rooted in the Islamic principle that respects the right of every individual to live their life according to their beliefs without discrimination. In Islamic education, tolerance can

be manifested in the form of respect for differences in religion, ethnicity, and culture, as well as avoiding actions that can cause conflict between groups.

Justice (Al-'Adalah)

The principle of justice in Islamic education is how every individual is treated equally and fairly, regardless of their religion, ethnicity, or social status. Islam emphasizes the need for a fair attitude in every action, both in daily life, economics, and in education.

Equality (Al-Musawah)

Islam also teaches about equality between humans, where every individual, regardless of their differences, has the same right to education, the right to a decent life, and equal opportunities to participate in social life. This is a basic concept in Islamic education that must be applied in a multicultural context. (Azyumardi Azra, 2002).

The Basis of Islamic Teachings Regarding Diversity

In Islam, diversity is a reality that cannot be denied, and is even part of God's creation that must be appreciated. Some Islamic teachings that underlie multicultural Islamic education are:

1. Differences Are God's Will

The Qur'an emphasizes in Surah Al-Hujurat (49:13) as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

Meaning: O people, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing. (Kementerian Agama Republik Indonesia, 2019).

Multicultural Islamic education teaches the importance of the values of diversity and mutual respect among fellow human beings, which is very relevant to the verse above. There are several points of connection between this verse and multicultural Islamic education, namely:

Respecting Diversity. This verse teaches us to respect differences in ethnicity, nation, language, and culture. In multicultural Islamic education, we are taught to recognize and celebrate this diversity, and to see it as a way to enrich our knowledge and experience, not as a source of division.

Prioritizing Piety in Judging Others. Multicultural Islamic education emphasizes that a person's nobility before Allah is determined by piety, not origin or social status. In the context of education, this means that we must teach children to see

moral and spiritual values in a person, not just based on ethnic or social background.

Building Solidarity and Tolerance. Multicultural Islamic education teaches the importance of solidarity and tolerance among human beings. Allah in this verse teaches us that even though we are different, we are still one big family as human beings. Through education, we can form an attitude of mutual respect and maintain harmony between tribes and nations.

Creating a Peaceful Life Together. By understanding that we are created differently to get to know each other and interact, multicultural Islamic education seeks to build a peaceful and harmonious society. This verse teaches that there is no place for prejudice or hatred between fellow human beings, but rather there must be a sense of mutual respect and cooperation for the common good. (Imam Ismail ibn Umar ibn Katsir, 2009).

So the researcher can conclude that the verse of Al-Hujurat 49:13 teaches us to see diversity as a gift from God that must be appreciated and maintained with mutual respect. In the context of multicultural Islamic education, this verse is the basis for teaching children and society about the importance of tolerance, cooperation, and respect for differences, as well as reminding us that piety is the main measure of a person's glory in the sight of Allah that differences between humans are part of God's creation that must be appreciated and accepted. Islam teaches that differences in religion, ethnicity, and nation are not reasons to hate each other, but rather as a means to get to know each other and work together.

2. Principle of Brotherhood (Ukhuwwah)

The concept of brotherhood in Islam is not only limited to fellow Muslims, but also includes broader brotherhood between humans. Islam teaches to live in harmony with fellow human beings, as stated in the following Surah Al-Hujurat (49:10):

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ١٠

Meaning: Believers are truly brothers. Therefore, reconcile (improve relations) between your two brothers and fear Allah, so that you may receive mercy. (Kementerian Agama Republik Indonesia, 2019).

Multicultural Islamic education focuses on the importance of living side by side with mutual respect, trying to understand differences, and maintaining solidarity and unity. This verse provides a strong foundation for multicultural Islamic education in teaching the value of brotherhood, especially in a pluralistic society full of cultural, ethnic, and religious diversity. Here are some important points that

show the relationship of this verse to multicultural Islamic education and the principle of brotherhood, namely:

Brotherhood in Diversity. This verse teaches that brotherhood in Islam is not limited to a particular group or tribe, but includes all Muslims, regardless of differences in nation, culture, or social background. In the context of multicultural Islamic education, this means that we must teach that even though we live in a diverse society, we are still brothers to each other, because we share the same religious values and are bound by faith in Allah.

The Importance of Reconciling Conflicts. This verse also emphasizes the importance of reconciling disputes between each other, both between individuals and groups. In multicultural Islamic education, we are taught to be fair and wise mediators, prioritizing peaceful solutions in dealing with differences and conflicts. It teaches values such as tolerance, empathy, and a wise attitude in managing differences, both in the context of religion, culture, and outlook on life.

Prioritizing Social Harmony and Unity. Multicultural Islamic education seeks to form individuals who not only understand diversity, but also actively maintain harmony in society. This verse reminds us that the purpose of life as believers is to create peace, not only at the personal level, but also in society. Reconciling disputes is a way to achieve this goal, as well as creating a more harmonious society.

Piety as a Foundation. The importance of piety as a foundation for obtaining Allah's grace in reconciling relationships teaches us that a good attitude and sincere intentions are very important in maintaining brotherhood. In multicultural Islamic education, this teaches that maintaining relationships with others is not enough with just tolerance or respect, but must be based on sincerity and awareness of our responsibilities before Allah.

Avoiding Prejudice and Discrimination. Multicultural Islamic education also teaches us to avoid prejudice or discrimination based on differences in race, ethnicity, or culture. This verse teaches that brotherhood among believers must be built without regard to physical or social differences. Every individual is valued as a brother who has the same right to receive good treatment.

God's Grace as the Ultimate Goal. Multicultural Islamic education that teaches brotherhood focuses on achieving the ultimate goal of life, namely obtaining God's grace. This grace can be achieved through good behavior towards others, including in resolving conflicts and maintaining harmonious relationships in diversity. This also reflects that the goal of education is not only to learn knowledge, but to apply religious values in a peaceful social life. (Imam Ismail ibn Umar ibn Katsir, 2009).

So researchers can conclude that the principle of brotherhood is based on faith and piety. In the context of multicultural Islamic education, this verse teaches that even though we live in diversity, we must still maintain unity and solidarity, try to reconcile conflicts, and behave well towards each other. By building an inclusive brotherhood and respect for differences, we can create a peaceful, harmonious, and blessed society.

3. *Respecting Other Lives (Non-Muslim Rights)*

Islam also teaches respect for the rights to life of people of other religions. As the words of the Prophet Muhammad SAW narrated by Imam Muslim, as follows:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحَمَى

Meaning: The parable of the believers in their mutual love, compassion and mutual sympathy between them is like one body. If one part of the body hurts, the whole body will feel sick, not being able to sleep and feeling feverish." (Imam Muslim bin Al-Hajjaj, 2006).

According to Azyumardi Azra's view, he emphasized through the hadith that it is very important for us to respect the lives and rights of others, regardless of religious and cultural differences. For that, based on the Hadith and expert opinions above, it can be underlined that we need to respect other lives that contain the following great values in life:

Solidarity and Unity in Diversity. Unity and solidarity are important, where every part of the body feels each other's suffering. In the context of multicultural Islamic education, this teaches that Muslims, even though they come from different backgrounds, cultures, and ethnicities, must continue to support each other and maintain good relationships. Multicultural Islamic education emphasizes the importance of building a sense of brotherhood that transcends these differences, by prioritizing the values of compassion, empathy, and mutual assistance.

Empathy for Others. This empathy teaches Muslims to feel the suffering of others and support each other. In a multicultural society, which often consists of diverse groups with different cultural and ethnic identities, this principle is very important. Multicultural Islamic education teaches Muslims to always foster a sense of empathy for others, even though they have different backgrounds. By understanding and supporting each other, cultural or ethnic differences do not become a barrier to building togetherness.

Respecting Differences. This hadith emphasizes that every part of the body has an important role and should not hurt each other. In a multicultural society, every

individual, even though they come from different cultural backgrounds, has the same right to be respected and appreciated. Multicultural Islamic education teaches us to respect every difference and to establish relationships of mutual respect without discrimination.

Fostering a Sense of Togetherness. In this hadith, a sick body illustrates how a problem or difficulty faced by an individual or group must be a concern for the entire community. In the context of multicultural Islamic education, this teaches that in facing existing challenges or problems, all Muslims must unite to find solutions and help each other. This solidarity can be manifested in various forms, such as helping minority groups, fighting for social justice, and creating an inclusive environment for all.

Building Tolerance and Justice. This hadith also contains the teaching that every part of the body works together and feels for each other. In a multicultural society, justice and tolerance are very important. Multicultural Islamic education teaches to accept differences, whether in terms of religion, ethnicity, language, or customs. This education fosters an understanding that differences are natural and should not be a source of conflict, but rather a strength to enrich diversity in society. (Azyumardi Azra, 2003).

The researcher concludes that from the verses of the Qur'an, hadith and opinions of experts above, there is a great relevance to the principles of multicultural Islamic education, which emphasizes the importance of unity in diversity, empathy, and solidarity among fellow Muslims and to all humanity.

Multicultural Islamic education that teaches the values of brotherhood and compassion, in line with the message in this hadith, namely to always empathize, respect differences, and unite in goodness to achieve peace and common prosperity

Implementation of Multicultural Islamic Education in Indonesia

Multicultural Islamic education has been implemented in various Islamic educational institutions in Indonesia, both in Islamic boarding schools, Islamic schools, and universities. Some concrete examples of the implementation of Multicultural Islamic Education in various educational institutions in Indonesia include:

Hidayatul Mubtadiin Islamic Boarding School. Multicultural Islamic Boarding Schools exist in several Islamic boarding schools, such as at the Hidayatul Mubtadiin Islamic Boarding School in Ngunut Tulungagung, East Java, students are given education that not only focuses on learning fiqh and tasawuf, but also applies the importance of respecting religious and cultural differences. This Islamic boarding school holds

interfaith dialogue and invites students to be involved in social activities together with people of different religions. (Drs. Muhammad Fathur Rouf, M.Pd.I., 2025).

Sunan Gunung Jati High School. There is an application of multicultural curriculum in Islamic schools, such as Sunan Gunung Jati High School Ngunut, Tulungagung, East Java under the auspices of the Pondok Ngunut Foundation, developing a curriculum that integrates multicultural values with religious education. This curriculum includes learning about pluralism and respect for cultural and religious diversity. In the classroom, students are taught to live in harmony together even though they come from different backgrounds. (Zamahsari Abdul Azis, S.Pd.I, M.Si., 2025).

State Islamic Senior High School (MAN) 2 Yogyakarta. The implementation of MAN 2 Yogyakarta integrates multicultural values in the Islamic Religious Education (PAI) curriculum by regularly organizing interfaith dialogue activities. Students are taught the importance of tolerance through learning materials that invite students to discuss and understand religious diversity in Indonesia. In addition, MAN 2 routinely invites interfaith figures to share views on harmonious religious life. (F. Rahman, 2019).

State Islamic University (UIN) Syarif Hidayatullah Jakarta. The implementation at UIN Jakarta develops courses such as "Islam and Pluralism" and "Interfaith Dialogue" to improve students' understanding of tolerance. This program is equipped with seminars and workshops that present religious figures from various backgrounds. Students are also invited to be active in interfaith social activities that increase empathy and appreciation for diversity. (Syamsuddin, 2020).

Al-Falah Multicultural Islamic Boarding School, Malang. The implementation at Al-Falah Islamic Boarding School teaches the values of pluralism through a curriculum that involves discussions on human rights, pluralism, and interfaith dialogue. Students are active in social activities involving interfaith communities, such as joint community service and social religious events involving non-Muslim communities. (Hidayat, 2021).

Al-Azhar BSD Integrated Islamic High School, Tangerang. The implementation at Al-Azhar BSD Integrated Islamic High School uses a thematic approach in learning that integrates multicultural values in Islamic Religious Education and Citizenship lessons. The school also holds a "Cultural and Religious Festival," where students learn about various cultures and religions through art, culinary, and interfaith discussions. (Setiawan, 2018).

SD Islam Terpadu Al-Hikmah, Surabaya. Implementation in SD Islam Terpadu Al-Hikmah teaches tolerance through stories of the Prophet and his companions who demonstrate tolerant attitudes. Activities such as "Tolerance Day" are held annually with tolerance story competitions, poster making, and community service involving interfaith communities. (Yuliana, 2019).

Syarif Hidayatullah State Islamic University (UIN SATU) Tulungagung. The implementation at UIN SATU Tulungagung integrates multicultural Islamic education in courses such as "Islamic Ethics and Pluralism," and holds seminars on moderate Islam and tolerance. Students are encouraged to conduct research on tolerance in their local environment as part of the academic program. (Nuraini, 2020).

Madrasah Tsanawiyah (MTs) Negeri 1 Malang. The implementation at MTs Negeri 1 Malang uses an interfaith discussion and debate approach in the PAI curriculum. Students are also invited to visit various places of worship to understand religious practices directly, increase empathy, and appreciation for religious diversity in Indonesia. (Kusuma, 2018).

The Relationship between the Implementation of Multicultural Islamic Education in Indonesia and Multicultural Education Theory.

The implementation of Multicultural Islamic Education in various educational institutions in Indonesia, such as Islamic boarding schools, Islamic schools, and universities, shows alignment with the theory of multicultural education that emphasizes respect for cultural and religious diversity. The theory of multicultural education focuses on developing attitudes of tolerance, inclusivity, and respect for differences through an inclusive curriculum and educational practices based on dialogue and direct experience.

Hidayatul Muhtadiin Islamic Boarding School implements interfaith dialogue and involvement in social activities as a practice of multiculturalism, in accordance with the theory that emphasizes the importance of intercultural and interfaith dialogue as a means to build understanding and respect. This approach is in line with Islamic values that encourage its followers to live in peace and harmony with each other.

Sunan Gunung Jati High School uses a curriculum that integrates pluralism and respect for diversity, reflecting the theory of multicultural education that emphasizes an inclusive curriculum. Islamic values such as justice ('adl) and compassion (rahmah) are reinforced in learning to form a tolerant attitude among students.

MAN 2 Yogyakarta routinely holds interfaith dialogues, which are in accordance with the theory of multicultural education about the importance of dialogue as the main method in multicultural education. This practice supports Islamic teachings that encourage people to get to know and respect each other (QS. Al-Hujurat: 13).

UIN Syarif Hidayatullah Jakarta with courses such as "Islam and Pluralism" and "Interfaith Dialogue" integrates multicultural theory with academic practice. This program is in accordance with the principles of moderate Islam that encourage tolerance and dialogue as the foundation of a harmonious religious life.

Pesantren Al-Falah Malang uses discussions on human rights and pluralism, which are in line with the theory of multicultural education that prioritizes equality of rights and respect for human rights. Islam teaches justice and respect for the rights of every individual, which is reflected in the educational practices at this pesantren.

SMA Islam Terpadu Al-Azhar BSD with a thematic approach and activities such as the "Cultural and Religious Festival" demonstrates multicultural practices that emphasize learning through direct experience, as recommended in the theory of multicultural education. Islamic values of ukhuwah (brotherhood) are strengthened through these activities.

SD Islam Terpadu Al-Hikmah teaches tolerance from an early age through stories of the Prophet and his companions, which is a narrative-based multicultural education approach. Islam teaches the importance of tolerance and peace from an early age, in accordance with the practices in this elementary school.

UIN SATU Tulungagung integrates multicultural education through courses and research on tolerance, which supports the theory of multicultural education that emphasizes the importance of research and development of cross-cultural understanding as part of education.

MTs Negeri 1 Malang uses discussions, debates, and visits to places of worship, which are in accordance with the theory of multicultural education that encourages direct experience as the main learning method. Islam emphasizes the importance of getting to know each other and respecting each other, which is reflected in these practices.

The Relevance of Islamic Values in Building an Attitude of Tolerance.

Islamic values such as justice ('adl), compassion (rahmah), brotherhood (ukhuwah), and peace (salam) are very relevant in building an attitude of tolerance in a pluralistic society like Indonesia. Multicultural Islamic education in various institutions has succeeded in instilling these values through a dialogue approach, social engagement, and experiential learning. Islamic principles that teach tolerance and respect for differences are an important foundation in the practice of multicultural education that aims to create a harmonious and inclusive society. (Azyumardi Azra, 2003).

Thus, the implementation of multicultural Islamic education in various educational institutions in Indonesia is not only in line with the theory of multicultural education but also strengthens Islamic principles in building an attitude of tolerance and harmony between religious communities.

Challenges in the Implementation of Multicultural Islamic Education: Analysis of Internal and External Factors

Multicultural Islamic education aims to build an attitude of tolerance, respect for diversity, and harmony in a pluralistic society. Although it has great benefits, its implementation faces various challenges that can be analyzed from internal and external factors. (D. Supriadi, 2000).

Internal Factors

Internal factors relate to elements within educational institutions that directly affect the learning process, such as teacher readiness, curriculum, and educational resources, which are clearly described as follows:

1. Teacher Readiness

o Skills and Knowledge:

Teachers as the spearhead of multicultural education must have sufficient knowledge about pluralism, interfaith dialogue, and cultural diversity. Many teachers have not received special training related to multicultural education, so limited knowledge can hinder the delivery of material effectively.

o Teacher Attitudes and Perceptions:

Some teachers may have attitudes that are less open to diversity or have narrow views about religion and culture, which can reduce the effectiveness of multicultural education.

o Teaching Skills:

The use of non-inclusive or monotonous teaching methods can hinder more interactive and dialogical multicultural learning. (Fauzi, 2016).

2. Educational Curriculum

o Integration of Multicultural Values:

The existing curriculum often does not fully integrate multicultural values comprehensively. A curriculum that is limited to theory without real practices such as dialogue or interfaith visits is less effective in building tolerance.

o Curriculum Content:

Religious education materials sometimes focus too much on dogmatic aspects without considering aspects of pluralism or tolerance, so they need to be revised to be more inclusive and in accordance with multicultural needs.

o Time and Resource Limitations:

A dense curriculum can cause multicultural materials to be neglected or not get enough attention. (Siregar, 2014).

External Factors

External factors involve elements outside the educational institution that continue to influence educational practices, such as government policies and social dynamics. In detail as follows:

1. Government Policy

- Lack of Policy Support: The government has an important role in supporting multicultural education through national education policies. The limited policies that explicitly support multicultural education can hamper curriculum development and teacher training.
- Education Standards: Policies that emphasize cognitive aspects rather than socio-cultural aspects can make multicultural education not a priority in national curriculum development.
- Funds and Budget: Limited education budgets can hamper the implementation of interfaith dialogue programs, multicultural workshops, and the provision of appropriate learning resources. (Maslikhah 2007)

2. Social and Cultural Dynamics

- Social Intolerance: Increasing intolerance and inter-religious conflict in several regions is a major challenge in implementing multicultural education. This social tension can affect the attitudes of teachers, students, and the community towards multicultural education.
- Cultural Resistance: Some people may feel that multicultural education threatens their cultural or religious values, thus creating resistance to this practice in the educational environment.
- Community Perception: Negative perceptions of pluralism and multiculturalism can make parents or the community reluctant to support multicultural education efforts. (Ridwan, 2020).

3. Influence of Media and Information

Media that tend to reinforce religious or cultural stereotypes can influence the views of students and society, which in turn has an impact on the acceptance of multicultural values in educational environments. (Fauzan, 2010).

4. Identity Crisis and Globalization

Globalization brings foreign cultural influences that sometimes conflict with local values or religion. Students may face an identity crisis that makes it difficult for them to fully accept the values of pluralism. (Arief Sukadi Sadiman, 2004).

Efforts to Overcome Challenges

To overcome these challenges, several efforts that can be made include:

Strengthening Teacher Training: Conducting training and workshops that focus on multicultural education, interfaith dialogue skills, and inclusive teaching methods.

Curriculum Revision: Integrating the values of pluralism and tolerance comprehensively at all levels of education with practical materials such as interfaith dialogue and visits.

Government Policy Support: The government must develop stronger policies in supporting multicultural education, including adequate budgets.

Community Involvement: Involving parents and the community in multicultural activities to strengthen the values of tolerance outside the school environment.

Positive Use of Media: Utilizing media as a means of multicultural education that strengthens messages of tolerance and respect for diversity. (Haryono, 2015).

By addressing internal and external factors holistically, the implementation of multicultural Islamic education in Indonesia can be more effective in building a tolerant and harmonious society.

CONCLUSSION

This study shows that multicultural Islamic education is an important tool in fostering tolerance in Indonesia. Strategies such as interfaith dialogue, inclusive curriculum, and hands-on learning experiences have proven effective in strengthening tolerant attitudes among students. However, internal and external challenges must be addressed through cross-sectoral collaboration between the government, educational institutions, educators, and the community. With integrated strategic steps, multicultural Islamic education can play a significant role in building a more inclusive, harmonious, and tolerant Indonesian society.

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