



Strategies for Teaching Islamic Education in the Context of Multicultural Education

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Abstract: The diversity of students' religions, cultures and social backgrounds in state schools requires teaching strategies capable of instilling the values of tolerance and respect for differences. This study aims to analyse the teaching strategies used in Islamic Religious Education (PAI) in the implementation of multicultural education, as well as the stages of its evaluation at SMP Negeri 1 Gudo. The study employs a qualitative approach using a case study design. Data were collected through interviews, observations and documentation, and subsequently analysed using the interactive model developed by Miles, Huberman and Saldaña. The results indicate that the implementation of multicultural education is carried out through inclusive learning by providing non-Muslim pupils with the opportunity to participate in PAI lessons, the use of methods such as lectures, discussions and question-and-answer sessions, and the utilisation of muamalah materials that incorporate values of interpersonal relationships, consultation and mutual cooperation. Learning evaluation is conducted through the assessment of cognitive, affective and psychomotor aspects. These findings indicate that PAI lessons can serve as a means of internalising multicultural values without undermining pupils' religious identities. In practical terms, the results of this study can serve as a reference for schools with a diverse pupil body in developing inclusive religious education. As this study was limited to a single research site, further research in different contexts is required.

Keywords: Learning Strategies, Multicultural Education

Abstrak: Keberagaman agama, budaya, dan latar belakang sosial peserta didik di sekolah umum memerlukan strategi pembelajaran yang mampu menanamkan nilai toleransi dan penghargaan terhadap perbedaan. Penelitian ini bertujuan menganalisis strategi pembelajaran Pendidikan Agama Islam (PAI) dalam penerapan pendidikan multicultural serta bagaimana tahapan evaluasinya di SMP Negeri 1 Gudo. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña. Hasil penelitian menunjukkan bahwa penerapan pendidikan multikultural dilakukan melalui pembelajaran inklusif dengan memberikan kesempatan kepada peserta didik nonmuslim mengikuti pembelajaran PAI, penggunaan metode ceramah, diskusi, dan tanya jawab, serta pemanfaatan materi muamalah yang memuat nilai-nilai hubungan antarmanusia, musyawarah, dan gotong royong. Evaluasi pembelajaran dilaksanakan melalui penilaian aspek kognitif, afektif, dan psikomotor. Temuan ini menunjukkan bahwa pembelajaran PAI dapat menjadi sarana internalisasi nilai-nilai multikultural tanpa menghilangkan identitas keagamaan peserta didik. Secara praktis, hasil penelitian ini dapat menjadi rujukan bagi sekolah yang memiliki peserta didik beragam dalam mengembangkan pembelajaran agama yang inklusif. Penelitian ini terbatas pada satu lokasi penelitian sehingga diperlukan kajian lebih lanjut pada konteks yang berbeda.

Kata kunci: Strategi Pembelajaran, Pendidikan Multikultural

INTRODUCTION

Indonesia is a country characterised by a very high degree of diversity, whether in terms of religion, ethnicity, culture, language or social background (Nasution & Albina, 2024). This diversity

is both a source of national richness and a challenge in maintaining harmony within society. In the context of education, schools have a responsibility to instil the values of tolerance, mutual respect and appreciation for diversity in pupils from an early age (Hidana et al., 2026). Multicultural education serves as an approach aimed at raising pupils' awareness so that they are able to accept and appreciate differences as part of social reality. On the other hand, various phenomena of intolerance, discrimination, stereotyping and bullying are still observed within educational settings, indicating that multicultural values have not yet been fully internalised by pupils (Fahrudin et al., 2021). Therefore, educational strategies are required that can effectively instil the values of diversity through a planned and sustainable learning process.

Islamic Religious Education (PAI) plays a strategic role in supporting the implementation of multicultural education. Conceptually, Islamic teachings promote the values of brotherhood (*ukhuwah*), tolerance (*tasamuh*), justice (*'adl*), and respect for fellow human beings regardless of their identity or background (Hasan et al., 2022, 2024). This perspective is in line with the objectives of multicultural education, which emphasises the importance of equality, respect for differences, and harmonious coexistence within a pluralistic society. Consequently, Islamic Education (PAI) serves not only as a means of transferring religious knowledge, but also as a medium for shaping the character of pupils to be inclusive, moderate, and respectful of diversity. The success of this process is greatly influenced by the teaching strategies employed by teachers in integrating multicultural values into learning activities.

Various previous studies have examined the relationship between Islamic religious education and multicultural education. Research (Sudarmin & Amaluddin, 2025) explains that Islamic Education (PAI) can serve as a means of fostering tolerance if it is delivered through a contextual and dialogical approach. Whereas (Mubarak & Rahman, 2025) found that multicultural education contributes to the development of democratic character and an attitude of mutual respect within the school environment. Another study by (Putra & Fauzi, 2024) This indicates that the integration of multicultural values into religious education can strengthen religious moderation and prevent the development of exclusionary attitudes amongst pupils. However, the majority of these studies have focused more on conceptual aspects, the values of multicultural education, or the general outcomes of its implementation; consequently, they have not yet shed much light on the teaching strategies employed by Islamic Education teachers when implementing multicultural education in the classroom.

This situation highlights a gap that requires further attention. To date, research specifically examining Islamic Education (PAI) teaching strategies in the implementation of multicultural education at lower secondary school level remains relatively limited. Furthermore, previous research has not extensively explained how teachers design, implement and evaluate learning strategies capable of instilling multicultural values in pupils. Yet, learning strategies are a crucial factor in determining the effectiveness of the process of instilling values and character building. Therefore, this research is important in order to gain a deeper understanding of Islamic Education (PAI) teaching practices in supporting multicultural education in schools.

Gudo State Junior High School No. 1 was chosen as the research site because its pupils come from diverse backgrounds, in terms of religion, region of origin and socio-economic status. As a state school, State Junior High School 1 Gudo accommodates pupils of various religions, such as Islam, Christianity and Catholicism, as well as those from various regions both within and outside Jombang Regency. Furthermore, the socio-economic backgrounds of the pupils' families vary, ranging from lower to upper classes, with parents holding a diverse range of professions. These conditions create a multicultural school environment, thus requiring educational efforts capable of fostering attitudes of tolerance, mutual respect and harmonious coexistence. Consequently, State Junior High School 1 Gudo provides a relevant context for examining Islamic Religious Education teaching strategies within the framework of multicultural education.



Theoretically, this study is expected to enrich the body of knowledge in the fields of Islamic Religious Education and multicultural education, particularly regarding effective teaching strategies for fostering tolerant, inclusive attitudes and an appreciation of diversity. Methodologically, this study contributes through an in-depth analysis of teaching practices based on empirical field data, thereby broadening research approaches in the field of Islamic education. In practical terms, the results of this study are expected to serve as a reference for Islamic Religious Education (IRE) teachers, headteachers and education policymakers in developing learning strategies that support the creation of a harmonious and multicultural educational environment. Based on the above, this study aims to analyse Islamic Religious Education learning strategies in the implementation of multicultural education, as well as the learning evaluation measures undertaken.

METHOD

This study employs a qualitative approach using a case study design to gain an in-depth understanding of the teaching strategies used in Islamic Religious Education (PAI) within the context of multicultural education at SMP Negeri 1 Gudo. The qualitative approach was chosen as it enables the researcher to understand social and educational phenomena from the participants' perspective within a natural setting (Creswell & Poth, 2016). The case study design is used to explore a phenomenon in depth within the boundaries of a specific system and a real-life, ongoing context (Yin, 2017). Gudo State Junior High School No. 1 was chosen as the research site because it has a diverse student body in terms of religion, region of origin, culture and socio-economic background, making it a relevant environment for examining the implementation of multicultural education in Islamic Education (PAI) lessons. Research informants were selected using purposive sampling, taking into account their involvement in and understanding of the implementation of PAI lessons and multicultural education (Creswell, 2013). The research informants comprised headteachers, deputy headteachers responsible for the curriculum, Islamic Education teachers, and pupils.

Data collection was carried out through observation, in-depth interviews and documentation. Observation was used to directly observe the Islamic Education (PAI) learning process and the social interactions of pupils within the school environment. In-depth interviews were conducted to obtain information regarding the learning strategies employed by teachers in instilling multicultural values, whilst documentation was used to supplement the data through the analysis of teaching materials, school programmes and other documents relevant to the research focus. The use of these various data collection techniques aims to obtain comprehensive and in-depth data on the phenomenon under investigation.

Data analysis using interactive models (Miles et al., 2014) which includes data condensation, data presentation, and drawing conclusions or verification. The analysis process was carried out continuously from the collection of data until the research was completed, thereby enabling the researcher to identify patterns, themes and meanings relating to PAI learning strategies in the implementation of multicultural education. The validity of the data was tested through source triangulation and methodological triangulation to compare data obtained from observations, interviews and documentation (Lincoln & Guba, 1985). In addition, the researchers carried out member checking with the informants to ensure consistency between the researchers' interpretations and the information provided by the participants. This study also adhered to the principles of research ethics by informing the informants of the study's objectives, obtaining their consent to participate, and maintaining the confidentiality of all informants' identities.

RESULT AND DISCUSSION

Result

Islamic Religious Education (PAI) Teaching Strategies in the Implementation of Multicultural Education



The research findings indicate that teaching strategies for Islamic Religious Education (PAI) in the implementation of multicultural education at SMP Negeri 1 Gudo have been developed through an inclusive teaching approach that respects the diversity of pupils. Based on an interview with the headteacher, these teaching strategies have been formulated in teachers' teaching materials through the Subject Teachers' Working Group (MGMP) and implemented in the classroom learning process. One form of this implementation is giving non-Muslim pupils the freedom to choose whether or not to attend PAI lessons. The headteacher explained, "teachers give non-Muslim pupils the choice of attending lessons in the classroom or staying outside the classroom. For those who choose to attend, teachers employ lectures, discussions and question-and-answer sessions." This policy demonstrates recognition of the rights of pupils of different faiths whilst also creating space for inclusive interaction within the learning process.

Interviews with PAI teachers revealed that the most frequently used teaching methods are lectures, discussions and question-and-answer sessions. Lectures are used to explain basic concepts systematically, whilst discussions and question-and-answer sessions are utilised to encourage interaction amongst pupils from different backgrounds. One PAI teacher explained that non-Muslim pupils are involved in class discussions so that they can participate actively in the learning process. "The methods I usually use, in addition to lectures, include class discussions. So we also ask non-Muslim pupils to take part in these discussions." This finding is supported by observation results showing that non-Muslim pupils taking part in PAI lessons engage in group discussions and respond to the material being discussed. This creates a learning environment that is open, respects differences, and fosters mutual respect amongst pupils.

The research also found that the implementation of multicultural education in PAI lessons is supported by the selection of material that is universal in nature and relevant to the social lives of the pupils. Based on interviews with the headteacher and PAI teachers, the material most frequently used to engage non-Muslim pupils is the 'muamalah' module, which covers social interaction, interpersonal relationships, consultation and mutual cooperation. "Within the PAI curriculum, there is a relevant topic that covers social interaction within the community, interpersonal relationships, deliberation and mutual cooperation, namely the 'muamalah' module." This statement was reinforced by one PAI teacher who remarked, "Usually, the module they most frequently engage with is 'muamalah', which covers social interaction within the community, interpersonal relationships, deliberation and mutual cooperation."

A PAI teacher explained that this topic was chosen because it does not give rise to theological differences in understanding, thus allowing all pupils to study it together. This statement was corroborated by non-Muslim pupils who admitted to actively participating in lessons on muamalah and taking part in group discussions with their Muslim classmates. These findings indicate that the multicultural education-based PAI teaching strategy at SMP Negeri 1 Gudo is realised not only through the use of inclusive teaching methods, but also through the selection of material that emphasises social values, cooperation, tolerance, consultation and respect for diversity.

Evaluation of Islamic Education (PAI) Learning in the Implementation of Multicultural Education

The evaluation of Islamic Education (PAI) learning in the implementation of multicultural education at Gudo State Junior High School No. 1 was carried out in three stages: evaluation planning, evaluation implementation, and follow-up on the evaluation results. The evaluation was designed to measure the achievement of learning objectives in the cognitive, affective and psychomotor aspects of the pupils. Based on the results of an interview with PAI Teacher I, the evaluation planning had been drawn up in accordance with the characteristics of the subject matter and the competencies to be achieved. The teacher explained:

"Evaluation planning for the cognitive, affective and psychomotor aspects has been well prepared and tailored to the subject matter. As for the steps in assessing Islamic Education learning



for daily tests, mid-term exams and end-of-term exams, these are predominantly carried out using written test techniques in the form of multiple-choice and essay questions.”

These findings indicate that the teacher has systematically developed assessment tools whilst taking into account various aspects of the pupils’ development. Nevertheless, assessment of the cognitive aspect still receives greater attention than the affective and psychomotor aspects. An analysis of the teaching and learning materials shows that the assessment components for these three aspects have been included in the lesson plans drawn up by the teacher.

During the implementation phase, assessment is carried out through various forms of evaluation in line with the competencies being measured. Assessment of the cognitive aspect is conducted through assignments, daily tests, mid-term examinations and end-of-term examinations. Meanwhile, the affective aspect is assessed through observation of pupils’ attitudes, discipline, diligence and participation throughout the learning process. The PAI II teacher explained:

“Greater attention is paid to the assessment of the cognitive aspect compared to the affective and psychomotor aspects. The affective aspect is assessed by observing pupils’ seriousness, diligence and perseverance during learning. The psychomotor aspect, meanwhile, is assessed through the practice of reading the Qur’an and group prayer activities.”

The results of the observations showed that the teacher not only paid attention to the pupils’ mastery of the subject matter but also observed their engagement in the learning process, including during discussions and when interacting with peers from different backgrounds. This indicates that learning assessment is not solely focused on academic achievement but also takes into account the development of pupils’ attitudes and behaviour within a multicultural school environment.

The next stage involves following up on the evaluation results. Teachers analyse pupils’ learning outcomes to determine their level of mastery. Pupils who have met the mastery standards are permitted to proceed to the next topic, whilst those who have not yet achieved mastery are provided with remedial programmes, enrichment activities or additional guidance. As stated by PAI Teacher III: “For pupils whose final marks do not yet meet the established assessment standards, enrichment, remedial work or additional lessons are provided until the pupil is deemed to have mastered the material.”

This statement is reinforced by one pupil who explained that when they experienced difficulty understanding the material, the teacher provided extra attention and guidance to improve their understanding of the subject matter. This finding indicates that the evaluation of Islamic Education (PAI) learning at SMP Negeri 1 Gudo does not stop at the process of measuring learning outcomes, but is also followed by improvement efforts through remedial and enrichment activities. Therefore, learning evaluation is carried out on an ongoing basis to ensure that all pupils have equal opportunities to achieve learning objectives, including within the context of learning taking place in a multicultural school environment.

Discussion

Islamic Religious Education (PAI) Teaching Strategies in the Implementation of Multicultural Education

The Islamic Religious Education (PAI) teaching strategy in the implementation of multicultural education at SMP Negeri 1 Gudo is carried out through an inclusive teaching approach, providing non-Muslim pupils with the opportunity to participate in PAI lessons in the classroom. Furthermore, teachers utilise methods such as lectures, discussions and question-and-answer sessions, whilst selecting material of a universal nature, particularly muamalah material that encompasses the values of social interaction, consultation, mutual cooperation and interpersonal relationships. These findings indicate that PAI teaching is not merely oriented towards the transfer of religious knowledge, but also serves as a means of fostering mutual respect within a pluralistic school environment.



These findings are consistent with the theory of multicultural education put forward by James A. Banks, which asserts that multicultural education is an effort to create equal learning opportunities for all learners, regardless of differences in religion, culture, ethnicity or social background (Banks, 2019). From this perspective, providing non-Muslim pupils with the opportunity to continue attending Islamic Education lessons reflects an inclusive educational practice that respects diversity. Education is not viewed as a means of standardising identity, but rather as a space for dialogue that enables pupils to learn to live alongside one another whilst respecting their differences. This approach is also in line with the view that (Ramdhan et al., 2025; Sipuan et al., 2022) which states that multicultural education must provide fair access and participation for all learners and promote the creation of a learning environment that values diversity as a social strength.

In the context of SMP Negeri 1 Gudo, the teaching strategies implemented have distinctive characteristics. The diversity of the pupils' religions, regions of origin and socio-economic backgrounds encourages teachers to develop more adaptive teaching approaches. Granting non-Muslim pupils the freedom to choose whether or not to attend Islamic Education (PAI) lessons demonstrates recognition of individual rights whilst also showing respect for different beliefs. This practice reflects the value of tolerance, which is one of the key principles of multicultural education. According to H.A.R. Tilaar, multicultural education is fundamentally aimed at building a democratic society through an appreciation of the plurality and diversity of the community (Tilaar, 2012). Therefore, the strategies implemented by the Islamic Education teachers at Gudo State Junior High School No. 1 serve not only as teaching strategies, but also as a means of fostering an inclusive school culture.

The use of lectures, discussions and question-and-answer sessions in Islamic Education (PAI) teaching is also closely linked to the theory of social constructivism developed by Lev Vygotsky. Vygotsky emphasised that the learning process takes place through social interaction, which enables learners to construct knowledge collaboratively (Vygotsky & Cole, 1978). In this study, the involvement of non-Muslim pupils in class discussions demonstrated that learning takes place not only through one-way communication from the teacher to the pupils, but also through the exchange of ideas amongst pupils from different backgrounds. Discussions serve as a social space that enables pupils to learn to understand others' perspectives, develop empathy, and foster mutual respect. Thus, Islamic Education (PAI) not only yields academic achievements but also strengthens the social competencies that are so vital in a multicultural society. The findings of this study also show that the subject of muamalah serves as a key instrument in the implementation of multicultural education. This subject was selected because it embodies universal values that can be embraced by all pupils, regardless of their religious affiliation. Discussions on interpersonal relationships, cooperation, consultation and mutual assistance provide a broader scope for pupils to understand the importance of coexisting amidst diversity. From an Islamic educational perspective, the concept of muamalah indeed governs not only the relationship between humans and Allah, but also social relationships amongst fellow human beings, grounded in the principles of justice, tolerance and the common good (Atoillah & Ferianto, 2023). Therefore, the selection of muamalah topics in Islamic Education lessons demonstrates the teachers' efforts to integrate Islamic values with the principles of multicultural education.

The findings of this study reinforce a number of previous studies which indicate that religious education can be an effective means of instilling multicultural values when delivered through an inclusive approach. Research conducted by (Azhari & Albina, 2024) shows that learning environments which provide opportunities for pupils from diverse backgrounds to interact on an equal footing can foster tolerance and reduce social prejudice. These findings are also consistent with research carried out by (Sholehah, 2025) which emphasises that schools play a strategic role in fostering multicultural awareness through learning processes that value diversity. However, this



study is distinctive in that it demonstrates that multicultural values can be internalised through Islamic Education (PAI) lessons in state schools with pupils from diverse religious backgrounds.

Conceptually, this study contributes to the development of research on multicultural Islamic education by demonstrating that inclusive teaching strategies need not erode pupils' religious identities. On the contrary, religious identity can serve as a foundation for fostering dialogue, respect and cooperation amongst pupils of different faiths. These findings expand our understanding that multicultural education in Islamic Education (PAI) is realised not only through the theoretical introduction of the concept of tolerance, but also through teaching practices that provide space for all pupils to participate. Thus, PAI teaching strategies can serve as a means of fostering multicultural character development in line with the Islamic values of 'rahmatan lil 'alamin' (a blessing for all creation).

From a practical perspective, the results of this study imply that PAI teachers need to develop more participatory and dialogic learning strategies to strengthen interactions amongst diverse pupils. The use of discussion and question-and-answer methods needs to be continuously enhanced, as they have proven capable of fostering constructive communication amongst pupils. Furthermore, the selection of material that is both universal and contextual must also be prioritised so that PAI teaching is not solely focused on cognitive aspects of religion, but is also capable of fostering social awareness and appreciation for diversity.

Overall, a synthesis of the research findings indicates that the PAI teaching strategies in the implementation of multicultural education at SMP Negeri 1 Gudo are built upon three mutually integrated elements: inclusive learning, the use of participatory teaching methods, and the selection of materials containing universal social values. The integration of these three elements ensures that PAI teaching serves not only as a means of strengthening religious knowledge but also as a medium for fostering tolerance, respect for differences, and the ability to coexist within a multicultural society.

An Evaluation of Islamic Education (PAI) in the Implementation of Multicultural Education

The evaluation of Islamic Education (PAI) learning is carried out through the stages of planning, implementation and follow-up on the evaluation results. Teachers have designed evaluations that cover cognitive, affective and psychomotor aspects in accordance with the competences to be achieved in the learning process. This planning demonstrates that evaluation is not only aimed at measuring pupils' mastery of knowledge, but also the development of their attitudes and skills. This finding is consistent with the view of Ralph W. Tyler, who states that assessment is a systematic process for determining the extent to which pre-determined learning objectives have been achieved (Tyler, 2013). From this perspective, the existence of an evaluation plan covering various aspects indicates that teachers have endeavoured to align the assessment process with the learning objectives of Islamic Education, which emphasise not only knowledge but also the development of pupils' attitudes and behaviour.

Nevertheless, the research findings indicate that assessment practices are still dominated by the evaluation of cognitive aspects through daily tests, assignments, mid-term examinations and end-of-term examinations. This situation is reflected in the use of written tests as the primary instrument for determining pupils' learning outcomes. This finding is understandable, as cognitive aspects are relatively easier to measure, document and convert into academic marks than affective or psychomotor aspects. This phenomenon is consistent with the view that (Susilawati, 2023) which explains that the cognitive domain is often the primary focus in learning assessment because its outcomes are easier to observe and measure objectively than those of the affective and psychomotor domains. In the context of formal schooling, the emphasis on academic achievement also often leads teachers to place greater emphasis on the results of written tests than on other forms of assessment.



This study found that Islamic Education teachers continue to assess affective and psychomotor aspects as part of the learning evaluation process. The affective aspect is assessed through observation of pupils' seriousness, discipline, perseverance and participation during lessons. Meanwhile, psychomotor aspects are assessed through the practice of reciting the Qur'an and the performance of religious activities. These findings indicate that teachers recognise the importance of a comprehensive evaluation to measure the success of PAI learning. According to (Muhadi et al., 2025), Effective assessment not only measures what learners know, but also how they demonstrate the attitudes and skills acquired during the learning process. Therefore, although affective and psychomotor assessment has not yet been given as much weight as cognitive assessment, it remains an important part of evaluating the success of religious education.

In the context of multicultural education, affective assessment is of great significance. The environment at SMP Negeri 1 Gudo, which comprises pupils from diverse religious, cultural and socio-economic backgrounds, requires teachers not only to assess academic ability but also to monitor the development of pupils' social attitudes. Observations of discipline, responsibility, participation and interaction during lessons serve as key indicators for assessing pupils' character development. This perspective is in line with the concept of multicultural education put forward by (Banks, 2019) that the success of education is measured not only by the acquisition of knowledge, but also by learners' ability to respect differences and interact positively with their social environment. Consequently, affective assessment in Islamic Education (PAI) plays a strategic role in supporting the objectives of multicultural education, even though it has not been specifically designed to measure multicultural attitudes.

The findings of this study reinforce various studies (Candira et al., n.d.) which states that the assessment of Islamic Education (PAI) learning is still largely dominated by cognitive assessment, whilst the affective and psychomotor aspects often face obstacles in their implementation. However, this study shows that teachers continue to endeavour to integrate these three domains of assessment in accordance with the characteristics of PAI learning. This finding also emphasises that the success of religious education cannot be measured solely by pupils' ability to answer questions or understand religious concepts, but must also be assessed through the development of attitudes and skills reflected in their daily lives.

Conceptually, this study demonstrates that the evaluation of Islamic Education (PAI) at SMP Negeri 1 Gudo employs a continuous assessment approach that combines the measurement of learning outcomes with efforts to improve teaching and learning. Assessment serves not only as a means of determining grades, but also as a tool for monitoring pupils' progress and designing follow-up measures tailored to their needs. From a practical perspective, these findings indicate the need to strengthen affective assessment instruments so that aspects such as tolerance, cooperation, responsibility and respect for diversity can be measured more systematically in Islamic Education lessons. Learning assessment not only supports the attainment of academic competences but also contributes to the character development of pupils within a multicultural school environment.

CONCLUSION

This study successfully identified learning strategies for Islamic Religious Education (PAI) in the implementation of multicultural education at SMP Negeri 1 Gudo. The research findings indicate that the implementation of multicultural education is carried out through inclusive teaching, providing non-Muslim pupils with the opportunity to participate in PAI lessons; the use of methods such as lectures, discussions and question-and-answer sessions to encourage interaction amongst pupils; and the selection of muamalah material that embodies the values of interpersonal relationships, consultation and mutual cooperation. Furthermore, learning evaluation was carried out through planning, implementation and follow-up covering cognitive, affective and psychomotor aspects to ensure the comprehensive achievement of learning objectives. The success of this implementation of multicultural education was supported by the diversity of the student



body, lesson planning through the Subject Teachers' Working Group (MGMP), and the teachers' commitment to developing learning that respects differences.

Theoretically, this study contributes to the development of research on multicultural Islamic education by demonstrating that Islamic Education (PAI) can serve as a medium for the internalisation of the values of tolerance, cooperation and respect for diversity without undermining the religious identity of the pupils. In practical terms, the findings of this study can serve as a reference for schools with a heterogeneous student body in developing inclusive and participatory Islamic Education (PAI) lessons. The limitation of this study lies in the fact that it was conducted in only one school; therefore, further research is required in different school contexts and with different characteristics to broaden the validity of the findings and to develop a multicultural education-based PAI learning model.

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