



Multicultural Learning Strategies in Islamic Religious Education at Salafiyah Wustho Pondok Pesantren Islamic Centre Bin Baz, Yogyakarta

Hilalludin Hilalludin, Universitas Alma Ata Yogyakarta, Indonesia
Lathifatul Izzah, Universitas Alma Ata Yogyakarta, Indonesia

Corresponding Author: Hilalludin Hilalludin

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Abstract

This study aims to examine the implementation of multicultural-based learning strategies in Islamic religious education at Salafiyah Wustho Pondok Pesantren Islamic Centre Bin Baz, Yogyakarta and to analyze their impact on students' learning engagement, responses, and character development. This research employs a descriptive qualitative approach with a field study design. Data were collected through classroom observations, in-depth interviews with Islamic Religious Education teachers and students, and documentation of learning activities and institutional programs. The findings reveal that the implementation of multicultural-based learning strategies has been systematically integrated into the learning process through exemplary modeling (uswah hasanah), contextual learning approaches, dialogic interactions, and the habituation of Islamic values. The results show that students demonstrate high levels of engagement, active participation, and positive learning responses. In addition, students exhibit increased tolerance, empathy, cooperation, and respect for diversity, while maintaining a strong commitment to Islamic values. This study also finds that integrating multicultural values into a salafiyah-based educational environment contributes significantly to the formation of students' character, particularly by developing moderate, inclusive, and socially responsible individuals. The novelty of this research lies in its focus on integrating multicultural education into a Salafiyah Islamic educational setting, which is often perceived as homogeneous. This study contributes to the development of Islamic Religious Education by offering a contextual model of multicultural learning that harmonizes religious commitment with social inclusivity in a pluralistic society.

Keywords

Multicultural; Learning strategies; Islamic religious education; Pesantren



Introduction

Multicultural education has increasingly become a central paradigm in contemporary educational discourse, particularly in societies characterized by cultural, ethnic, linguistic, and religious plurality (Hidayatullah et al., 2026). Education is no longer solely oriented toward the transmission of knowledge but is also expected to function as a transformative process that shapes students' social awareness, ethical sensitivity, and capacity for peaceful coexistence. In this regard, multicultural education plays a crucial role in fostering tolerance, mutual respect, empathy, and inclusivity among learners. The urgency of this approach is further intensified by the rapid development of digital technology, which not only accelerates the flow of information but also amplifies identity contestation, polarization, and potential social conflict among younger generations (Musyarrofi & Rofiq, 2025).

Despite its conceptual significance, the practical implementation of multicultural education in many educational settings remains problematic. In reality, learning processes are often still dominated by cognitive-oriented approaches that prioritize academic achievement over the internalization of values. As a consequence, students may achieve high intellectual competence while lacking social sensitivity and intercultural understanding. Furthermore, teaching practices frequently remain teacher-centered, leaving little room for dialogue, critical reflection, and contextual engagement with real-life diversity. This gap between normative expectations and empirical realities suggests that multicultural education has not yet been fully operationalized in classroom practice (Rosanti et al., 2024).

A number of previous studies have attempted to address this issue by proposing various multicultural learning strategies. For instance, emphasize the effectiveness of dialogical learning and contextual approaches in promoting inclusive attitudes among students (Rosanti et al., 2024). Other studies highlight the role of teacher exemplification (*uswah hasanah*) and the value of habituation in strengthening students' moral character across diverse environments. Similarly, underline the importance of integrating real-life social contexts into learning processes to enhance students' engagement and awareness of diversity (Sutrisno et al., 2025). However, these studies predominantly focus on general or secular educational institutions, where multiculturalism is often approached from sociological or pedagogical perspectives, with limited theological consideration (Umareni et al., 2024).



In contrast, research on multicultural education within Islamic educational institutions, especially those based on Salafiyah traditions, remains relatively limited. This condition constitutes a significant research gap. Salafiyah institutions are often perceived as emphasizing textualism, doctrinal purity, and uniformity of understanding, which may lead to the assumption that they are less adaptive to multicultural values. Such assumptions, however, have not been sufficiently examined through empirical investigation. There remains a lack of in-depth studies exploring how multicultural principles can be integrated into Islamic Religious Education (IRE) within Salafiyah contexts while maintaining adherence to Islamic teachings (Sutrisno et al., 2025).

From a normative perspective, Islam itself provides a strong foundation for multicultural values. Core Islamic principles such as *tasamuh* (tolerance), *'adl* (justice), *ukhuwah* (brotherhood), and *wasathiyah* (moderation) reflect an inherent recognition of diversity as part of human existence. Therefore, the integration of multicultural education into Islamic pedagogy is not a contradiction but rather a contextualization of Islamic teachings in response to contemporary social realities. The challenge lies in translating these values into concrete learning strategies that are pedagogically effective and theologically grounded.

Salafiyah Wustho Pondok Pesantren Islamic Centre Bin Baz, Yogyakarta represents a distinctive and strategic context for examining this issue. As an institution rooted in Salafiyah educational traditions, it upholds strong commitments to religious authenticity and doctrinal consistency. At the same time, it accommodates students from diverse geographical, cultural, and social backgrounds across Indonesia. This diversity creates a dynamic educational environment in which the interaction between religious values and multicultural realities becomes inevitable. Consequently, the institution faces a dual challenge: preserving its Salafiyah identity while simultaneously fostering students' ability to engage constructively within a pluralistic society.

In this context, this study seeks to bridge the gap between the theoretical discourse of multicultural education and its practical implementation in Salafiyah-based Islamic education. Specifically, this research aims to examine how multicultural-based learning strategies are implemented in Islamic Religious Education at Salafiyah Wustho Pondok Pesantren Islamic Centre Bin Baz, Yogyakarta, and to analyze their impact on students' learning engagement, responses, and character development. The focus of this study is formulated into the following research questions: First, How are multicultural-based learning strategies implemented in Islamic Religious Education within a Salafiyah educational context? Second, How are multicultural values integrated into the teaching and learning



processes while maintaining Salafiyah principles? Third, What are the impacts of these strategies on students' engagement, learning responses, and character formation?

The novelty of this research lies in its empirical exploration of multicultural education in a Salafiyah Islamic educational setting, a domain underexplored in prior studies. Unlike prior research that often positions Salafiyah institutions as homogeneous and less adaptive to diversity, this study offers an alternative perspective by demonstrating that multicultural values can be harmoniously integrated into Salafiyah-based learning without compromising religious authenticity. Furthermore, this study contributes to the development of Islamic Religious Education by proposing a contextual model of multicultural learning that balances theological commitment with social inclusivity. In doing so, it provides both theoretical enrichment and practical implications for educators and policymakers seeking to address the challenges of multicultural societies through Islamic education.

Method

This study employed a descriptive qualitative research design with a field research approach to obtain an in-depth understanding of the implementation of multicultural-based learning strategies in Islamic Religious Education at Salafiyah Wustho Pondok Pesantren Islamic Centre Bin Baz, Yogyakarta. A qualitative approach was chosen to explore educational phenomena in their natural context and to capture the dynamics of interaction between teachers and students, particularly regarding how multicultural values are integrated with Salafiyah principles in everyday learning practices. The research was conducted over approximately three weeks, allowing the researcher to observe learning activities comprehensively and identify patterns of behavior, interaction, and value internalization within the school environment (Nguyen, 2025).

The subjects of this study consisted of Islamic Religious Education teachers, students, and supporting educational stakeholders within the institution. Informants were selected using a purposive sampling technique based on their relevance to the research objectives. The key informants included two Islamic Religious Education teachers who actively implement classroom learning strategies, six students representing diverse academic abilities and regional backgrounds, and one school administrator who provided insights into institutional policies and educational programs. This selection enabled the researcher to obtain varied



perspectives and a more holistic understanding of the learning process (Manurung, 2022).

Data were collected through participatory observation, in-depth interviews, and a documentation study. Participatory observation was conducted during approximately 10-12 classroom meetings to examine teaching strategies, classroom interactions, and the integration of multicultural values into the learning process. In-depth interviews were conducted using semi-structured guidelines to explore informants' experiences, perceptions, and responses regarding the implementation of multicultural-based learning. In addition, documentation analysis was conducted on various institutional and instructional materials, including lesson plans (RPP), curriculum documents, teaching materials, school regulations, and records of school programs related to character building and religious moderation.

To ensure data credibility, this study employed triangulation techniques, including source, technique, and time triangulation. Data analysis was conducted using an interactive inductive model consisting of data reduction, data display, and conclusion drawing. Through this process, data were systematically organized, coded, and interpreted to identify patterns, themes, and relationships related to the implementation of multicultural-based learning strategies. This methodological approach not only provides a comprehensive description of learning practices but also yields meaningful insights into how multicultural values are effectively integrated into a Salafiyah-based Islamic educational setting in a pluralistic social context (Leko et al., 2021).

Results

The results of the research at Salafiyah Wustho Pondok Pesantren Islamic Centre Bin Baz, Yogyakarta are as follows:

1. Students' Interest and Responses toward Multicultural Islamic Religious Education

The findings indicate that students demonstrate high interest and positive engagement in multicultural-based Islamic Religious Education. Based on interview data, students reported that learning becomes more meaningful when Islamic teachings are connected to real-life social contexts. One student stated:

I understand the lesson better when it is related to daily life, such as respecting friends from different backgrounds." Another student expressed: "Class discussions make me more confident to share my opinions and understand differences.

Classroom observations support these findings. Students were actively involved in discussions, asked questions, and participated in group activities.



Although some students initially exhibited passive behavior and focused on memorization, they gradually improved as they became more confident and open in expressing their ideas. Documentation analysis of lesson plans (RPP) also confirms the use of contextual and reflective learning approaches.

Table 1. Students' interest and responses

Indicator	Interview Findings	Observation Findings	Documentation
Learning Interest	Students find learning more meaningful when linked to real-life contexts	Students attentive and enthusiastic	Contextual learning included in lesson plans
Participation	Students actively express opinions	Active discussion and questioning	Reflective activities included
Initial Condition	Some students passive and memorization-oriented	Limited participation observed	Traditional approach identified
Development	Increased confidence and openness	Active engagement in group work	Use of discussion-based learning

2. Implementation of Multicultural-Based Learning Strategies

The results show that multicultural-based learning strategies are implemented through four main approaches: exemplary modeling (*Uswah Hasanah*), contextual learning, dialogue, and habituation. Teacher interviews reveal that values are not only taught conceptually but also demonstrated in daily interactions. One teacher explained:

We do not only deliver the material, but also demonstrate attitudes such as respect, fairness, and tolerance.

Observations confirm that teachers consistently model polite communication, fairness, and respectful behavior. In addition, teachers connect Islamic teachings with real-life situations and facilitate open discussions. Students also acknowledged that discussion-based learning helps them understand different perspectives more clearly. Documentation data further show structured lesson plans and school programs that support value-based learning.

Table 2. Learning strategies implementation

Strategy	Interview Evidence	Observation Evidence	Documentation
Exemplary Modeling	Teachers demonstrate moral values	Polite, fair, and respectful interaction	Character values integrated in lesson plans



Contextual Learning	Lessons linked to daily experiences	Real-life examples used in teaching	Contextual materials included
Dialogue	Students encouraged to express opinions	Active classroom discussions observed	Discussion-based activities designed
Habituation	Values practiced through routines	Daily activities reinforce behavior	School programs support character building

3. Impact on Students' Character

The findings show that multicultural-based Islamic Religious Education has a positive impact on students' character development. Teacher interviews indicate noticeable behavioral changes. One teacher stated:

Students are now more respectful of others' opinions and more cooperative in group work." Similarly, a student mentioned: "I have learned to respect differences and not judge others easily.

Observational data confirm that students demonstrate respectful communication, cooperation in group activities, and responsibility in completing tasks. Students can express opinions without conflict and show empathy toward their peers. Documentation of school programs also indicates consistent implementation of character-building activities, including collaborative learning and student responsibility programs.

Table 3. Impact on students' character

Aspect	Interview Findings	Observation Findings	Documentation
Respect	Students respect others' opinions	Polite interaction observed	School rules emphasize respect
Cooperation	Students work better collaboratively	Active group participation	Group-based learning programs
Responsibility	Students show increased responsibility	Tasks completed effectively	Structured student roles
Tolerance	Students understand and accept differences	No conflict in discussions	Character education programs

Overall, the findings demonstrate that multicultural-based Islamic Religious Education at Salafiyah Wustho Pondok Pesantren Islamic Centre Bin Baz, Yogyakarta effectively enhances students' learning engagement, participation, and character development. This is consistently supported by interview, observation, and documentation data, which indicate increased openness, cooperation, and respect for diversity among students.



Discussion

1. Students' Interest and Responses toward Multicultural Islamic Religious Education

The results of this study reveal that students at Salafiyah Wustho Pondok Pesantren Islamic Centre Bin Baz, Yogyakarta demonstrate a high level of interest and positive engagement in Islamic Religious Education (IRE) learning that integrates multicultural values. This interest is reflected not only in students' cognitive involvement but also in their emotional and behavioral participation throughout the learning process. Students actively participate in various religious and instructional activities, such as collective Qur'anic recitation, prayer habituation, classroom discussions, and reflective learning sessions that connect Islamic teachings to everyday social experiences (Rahman, 2024).

Students' heightened enthusiasm becomes particularly evident when learning materials are contextualized within real-life situations. When teachers relate Islamic values to issues such as respecting peers from diverse cultural backgrounds, understanding different family traditions, and responding to social differences within the school environment, students show greater attentiveness and curiosity. This finding supports the principles of contextual learning theory, which emphasize that learning becomes more meaningful when new knowledge is linked to learners' lived experiences. In this context, multicultural-based IRE enables students to perceive religious teachings not merely as doctrinal content but as ethical guidance applicable to daily social interactions (Rachman Assegaf, 2017).

From the perspective of learning motivation theory, students' active participation indicates intrinsic motivation. Students not only comply with instructional requirements but are also genuinely interested in exploring how Islamic teachings relate to social harmony, cooperation, and tolerance. During classroom discussions, students freely express opinions, ask critical questions, and share personal experiences related to differences and social relationships. Such interactive learning environments foster collaboration and enhance students' sense of belonging within the classroom community, a key element of student-centered and multicultural education (Nashihin et al., 2024).

However, the findings also reveal that students initially exhibited a limited and literal understanding of religious teachings. In the early stages of learning, many students tended to interpret Islamic concepts textually, focusing primarily on memorization rather than reflection and application. This condition is consistent with traditional instructional patterns in religious education, where emphasis is



often placed on rote learning. From a constructivist learning perspective, this suggests that students were still transitioning from surface-level understanding to deeper meaning-making (Pitasari et al., 2025).

Through the implementation of dialogical and reflective learning strategies, students gradually demonstrated a more contextual and inclusive understanding of Islamic values. Classroom discussions, reflective questioning, and real-life case analysis encouraged students to reinterpret religious teachings in relation to social realities. This process aligns with the transformative learning theory, which suggests that learners develop new perspectives when they critically reflect on previously held assumptions. As a result, students showed increased openness, greater awareness of diversity, and a stronger ability to relate Islamic principles to multicultural social contexts (Nashihin et al., 2024)..

Furthermore, students' positive responses toward multicultural-based IRE indicate that the learning process contributes to affective and social development alongside cognitive achievement. Students increasingly display respectful attitudes, empathy, and cooperative behavior toward peers with different backgrounds. These findings reinforce the role of Islamic Religious Education as not only a medium for transmitting religious knowledge but also as a strategic space for cultivating social ethics and multicultural competence (Nabilla, 2025).

In summary, the results and discussion demonstrate that students' interest and responses toward multicultural Islamic Religious Education at Salafiyah Wustho Pondok Pesantren Islamic Centre Bin Baz, Yogyakarta are predominantly positive. The integration of multicultural values enhances motivation to learn, encourages active participation, and supports the development of contextual religious understanding. Despite initial tendencies toward literal interpretation, the use of reflective and discussion-based learning strategies enables students to internalize Islamic values more deeply and apply them in diverse social situations. This finding highlights the potential of multicultural-based IRE to foster students who are religiously grounded, socially aware, and capable of engaging respectfully within a pluralistic society (Wafa et al., 2024).

2. Multicultural-Based Learning Strategies in Islamic Religious Education

The implementation of multicultural-based learning strategies in Islamic Religious Education (IRE) at Salafiyah Wustho Pondok Pesantren Islamic Centre Bin Baz, Yogyakarta is carried out through structured, contextual, and practice-oriented approaches. The findings indicate that multicultural values are not treated as supplementary content but are systematically embedded within the learning process through pedagogical strategies that emphasize example, experience,



dialogue, and habituation. Four main strategies emerge as dominant and effective in shaping students' religious understanding and social attitudes (Muhajir et al., 2025).

First, exemplary modeling (*uswah hasanah*) functions as the foundational strategy in multicultural IRE learning. Teachers consistently demonstrate Islamic moral values such as politeness, fairness, patience, empathy, and tolerance in their daily interactions with students. This approach reflects social learning theory, which emphasizes that learners acquire values and behaviors through observation and imitation of role models. In the context of Islamic education, teachers act not merely as transmitters of knowledge but as moral exemplars whose attitudes and conduct become living representations of Islamic teachings. As students continually observe these behaviors, moral values are naturally internalized, making ethical learning more authentic and meaningful than purely verbal instruction (Marzuki et al., 2020).

Second, a contextual learning approach is employed to bridge Islamic teachings with students' real-life experiences. Teachers intentionally relate religious concepts to everyday situations encountered within the school environment, such as cooperation during group assignments, resolving differences of opinion respectfully, and maintaining discipline and mutual respect in shared spaces. This strategy aligns with contextual teaching and learning (CTL) theory, which asserts that knowledge becomes meaningful when learners can connect academic content to real-world contexts. Through this approach, Islamic values are understood not as abstract doctrines but as practical principles that guide social interaction and community life. Consequently, students develop a functional understanding of religion that is relevant to their daily experiences in a diverse social setting (Luthfi et al., 2025).

Third, open dialogue and discussion play a central role in fostering multicultural awareness and critical engagement. Teachers provide structured opportunities for students to express opinions, ask questions, and engage in discussions involving diverse perspectives. These dialogues are conducted within a respectful and guided framework, ensuring that differences of opinion are addressed constructively without undermining core Islamic principles. This strategy reflects the perspectives of dialogical and critical pedagogies, which view dialogue as a means of developing critical thinking, empathy, and democratic values. Through discussion-based learning, students learn to listen actively, appreciate differing viewpoints, and articulate arguments respectfully, all of which are essential competencies in multicultural societies (Kurniawati & Aulia, 2025).

Moreover, open dialogue helps students move beyond literal and textual interpretations of religious teachings toward more reflective and contextual understandings. By engaging with diverse perspectives, students are encouraged to



examine the social and ethical dimensions of Islamic values, fostering intellectual openness and moral reasoning. This process supports the development of inclusive attitudes while maintaining a strong religious identity (Khasanah et al., 2023).

Fourth, the habituation of moral and multicultural values through daily activities reinforces long-term internalization. Routine practices such as class deliberations, rotating leadership roles, collaborative projects, and social service activities are intentionally designed to cultivate responsibility, cooperation, discipline, and social justice. From the perspective of character education theory, repeated practice is essential for transforming values into stable habits. Through continuous engagement in value-based activities, students do not merely understand moral principles cognitively but embody them in consistent behavior. This habituation process ensures that Islamic and multicultural values are reflected in students' everyday conduct both inside and outside the classroom (Izwana, 2025).

Overall, the findings demonstrate that multicultural-based learning strategies in Islamic Religious Education at Salafiyah Wustho Pondok Pesantren Islamic Centre Bin Baz, Yogyakarta, successfully integrate Salafiyah educational principles with multicultural values. Rather than viewing multiculturalism as at odds with religious commitment, the learning model positions it as an extension of Islamic ethics rooted in respect, justice, and compassion. These strategies contribute not only to students' religious comprehension but also to the development of social competence, moral character, and inclusive attitudes (Ishak & Das, 2025).

In conclusion, the combination of exemplary modeling, contextual learning, dialogical interaction, and value habituation creates a comprehensive multicultural IRE learning model. This approach prepares students to become religiously grounded individuals who are socially aware, tolerant, and capable of contributing positively to a pluralistic society. The findings highlight that Islamic Religious Education, when designed with multicultural sensitivity, can serve as a powerful instrument for fostering moderation, inclusivity, and ethical citizenship in diverse social contexts (Idris et al., 2024).

3. The Impact of Multicultural Islamic Religious Education on Students' Character at Salafiyah Wustho

The findings of this study indicate that the implementation of multicultural-based Islamic Religious Education (IRE) at Salafiyah Wustho Pondok Pesantren Islamic Centre Bin Baz, Yogyakarta has a significant and positive impact on students' character formation. The integration of Salafiyah principles with multicultural educational values not only enhances students' normative understanding of Islamic teachings but also shapes their attitudes, behaviors, and social dispositions in a



more inclusive, moderate, and respectful direction. Multicultural IRE learning serves as a holistic educational process that integrates the cognitive, affective, and behavioral dimensions of character development (Islam & Aziz, 2025).

One of the most evident impacts is the transformation of students' interpersonal attitudes. Classroom observations reveal that students increasingly demonstrate openness in dialogue, respect for differing opinions, and empathy in everyday interactions. During classroom discussions and deliberative activities, students can listen attentively to peers from diverse cultural backgrounds, express their views politely, and engage in constructive problem-solving. These behaviors reflect the effectiveness of character education approaches that emphasize moral knowing, moral feeling, and moral action as interconnected processes. Students are not only taught which values are important but also consistently guided to practice those values in authentic social contexts (Hakim & Muhid, 2025).

Furthermore, implementing multicultural IRE contributes to students' social awareness and sense of responsibility. Through collaborative projects, student leadership activities, and participation in religious and social programs, students learn to prioritize collective interests over personal preferences. They develop an understanding of justice (*'adl*), cooperation, and mutual responsibility as essential Islamic values that regulate social life (Abidin & Murtadlo, 2020). These experiences foster a sense of ethical accountability and social sensitivity, enabling students to recognize others' rights and dignity within a diverse community (Rosanti et al., 2025). Another important impact is the internalization of universal Islamic moral values as lived practices rather than abstract concepts. Multicultural learning activities encourage students to translate religious teachings into daily behavior, such as showing respect, maintaining harmony, and resolving conflicts peacefully. This process aligns with the classical Islamic educational view that the ultimate goal of religious education is the formation of noble character (*akhlaq al-karimah*), where moral values become an integral part of one's personality. As students repeatedly engage in value-based activities, religious ethics gradually transform into stable habits that guide their actions both inside and outside the school environment (Chanifah et al., 2021).

More broadly, the findings demonstrate that multicultural Islamic education at Salafiyah Wustho successfully challenges the assumption that strong religious commitment is incompatible with pluralism and diversity. On the contrary, students come to understand that Islamic teachings emphasize compassion, justice, and respect for humanity, which are fully compatible with multicultural values. Differences in cultural background, social experience, and personal perspective are no longer perceived as threats, but rather as opportunities for learning and mutual



enrichment. This perspective reflects a contextual approach to Islamic education that balances doctrinal consistency with social adaptability (Burga & Damopolii, 2022). The impact of this learning model is particularly significant in preparing students to live within Indonesia's pluralistic society. Students develop the capacity to maintain a strong Islamic identity while engaging constructively with diversity. They demonstrate moderation in religious attitudes, inclusivity in social interaction, and ethical sensitivity in decision-making (Nurmalita, 2025). These qualities position students not only as obedient learners but also as potential agents of positive social change, capable of contributing to peaceful coexistence and social cohesion (Muhaimin & Thoms, 2025).

In conclusion, the implementation of multicultural-based Islamic Religious Education at Salafiyah Wustho Pondok Pesantren Islamic Centre Bin Baz, Yogyakarta, produces a comprehensive impact on students' character development. The learning process nurtures religious commitment, moral integrity, social responsibility, tolerance, and moderation in an integrated manner. This study highlights that the synergy between Salafiyah principles and multicultural educational approaches is both feasible and effective in shaping students who are morally grounded, socially inclusive, and spiritually resilient. Such an educational model offers a meaningful contribution to the development of Islamic education that is responsive to the challenges of multicultural societies while remaining firmly rooted in Islamic ethical values (Arifuddin et al., 2025).

Conclusion

This study concludes that the implementation of multicultural-based Islamic Religious Education at Salafiyah Wustho Pondok Pesantren Islamic Centre Bin Baz, Yogyakarta, is carried out effectively through structured and contextual learning practices. The findings specifically show that: (1) students demonstrate increased learning interest and active participation when Islamic teachings are linked to real-life social contexts; (2) multicultural values are systematically integrated through four main strategies, namely exemplary modeling (*uswah hasanah*), contextual learning, dialogical interaction, and value habituation; and (3) these strategies contribute significantly to students' character development, particularly in fostering respect, cooperation, responsibility, tolerance, and social awareness. These findings indicate that Islamic Religious Education serves not only as a medium for transmitting knowledge but also as a practical space for internalizing social and ethical values in a multicultural context. The contribution of this study lies in providing an empirically grounded model of multicultural Islamic education within



a Salafiyah-based institution, a context that has been relatively underexplored in previous research. This study demonstrates that multicultural values can be harmoniously integrated with Salafiyah principles without weakening religious commitment. Thus, this research enriches the discourse of Islamic Religious Education by offering a contextual learning model that balances theological integrity with social inclusivity and provides practical implications for educators seeking to design value-based learning in pluralistic societies. However, this study has several limitations. First, the research was conducted within a limited time frame and focused on a single educational institution, which may affect the generalizability of the findings. Second, the number of informants was relatively small; the data may not fully represent broader student experiences. Third, this study primarily relied on qualitative data and did not incorporate quantitative measures of learning outcomes. Therefore, future research is recommended to involve a larger sample, employ mixed-methods approaches, and conduct comparative studies across different Islamic educational settings to obtain more comprehensive insights into the implementation of multicultural Islamic education.

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