



Development of Islamic Religious Education with a Multicultural Perspective at Aisiyah Politechnic Pontianak

Muhammad Kholid Ramadhanzi*

Politeknik Aisyiyah Pontianak, Indonesia

*Correspondence: ✉ kholid@polita.ac.id

Article Information:

Received : 2025-1-16

Revised : 2025-2-14

Accepted : 2025-2-20

Keywords: *Islamic Religious Education, multicultural education, tolerance, social harmony, Politeknik Aisyiyah Pontianak.*

Abstract

Multicultural-based Islamic Religious Education (PAI) is an essential need in Indonesia's diverse society. This study aims to analyze the strategies, implementation, and impact of applying a multicultural approach in PAI learning at Politeknik Aisyiyah Pontianak. The research employed a qualitative descriptive method, collecting data through interviews, observations, and documentation. The findings reveal that the development of multicultural-based PAI integrates values of tolerance, justice, and respect for diversity into the curriculum. The learning process employs interactive methods, such as group discussions and case studies, to enhance student participation. Challenges include students' initial lack of understanding of multicultural values and lecturers' limitations in providing contextual materials. However, the application of multicultural education has shown positive impacts, including increased student tolerance, reduced prejudice, and the creation of an inclusive learning environment. This study recommends strengthening lecturers' capacities through training, developing institutional policies that support multicultural education, and conducting further research to evaluate the program's sustainability. By effectively integrating multicultural values into PAI learning, educational institutions can contribute to fostering a tolerant generation and social harmony within the community.

INTRODUCTION

The Islamic Religious Education (PAI) is built on two main meanings, namely "education" and "Islamic religion." Plato defined education as the process of developing students' potential so that their morals and intellectuals develop, so that they can find the true truth. In this case, teachers have an important role in providing motivation and creating a conducive environment (Musyafa' Fathoni, 2010). Meanwhile, according to Aristotle in the ethics he developed, education aims to shape people to have an appropriate attitude in every action they take (Bunyamin, 2018).

Multicultural-based Islamic Religious Education (PAI) has an increasingly significant role in the midst of the diversity of Indonesian society. Multicultural education aims to promote cross-cultural understanding and encourage tolerance, while minimizing the potential for conflict arising from differences. As part of religious education, PAI

functions to shape the morals and behavior of students, so the curriculum needs to be designed to meet the needs of a heterogeneous society.

Multicultural education includes appreciation for cultural diversity in society, respect for dignity and human rights, strengthening global responsibility, and concern for the preservation of planet earth. This substance is reflected in the seven values of Islamic education with a multicultural perspective, namely the values of andragogism, peace, inclusivity, wisdom, tolerance, humanism, and freedom (Hidayat et al., 2024). These four domains are the main requirements in shaping humanist, pluralist, and democratic behavior. The discussion started from the basic concepts, policies, and urgency of multicultural education, then continued to the implementation of policies and the challenges faced, to an analysis of opportunities and obstacles in its implementation. This study was closed by exploring the potential of multicultural-based Islamic religious education in the school or madrasah environment (Purba, F. A., & Albina, M.).

At the Aisyiyah Pontianak Polytechnic, the integration of science and religious science is a priority in curriculum development. The move aims to remove the separation between the two, which is often a barrier in higher education. Through this approach, it is hoped that students can have a holistic view, where science and religious science complement each other.

However, the challenges in learning PAI at the university level are quite complex. One of the main obstacles is the low appreciation of students for religious values, which has the potential to reduce empathy and the level of religiosity. In addition, conflicts between students often occur due to a lack of understanding and appreciation for differences.

To overcome this problem, the social reconstruction approach can be adopted in PAI learning. This approach prioritizes the development of socially and contextually relevant material, creating a more active and enjoyable learning atmosphere. With this method, it is hoped that students will be able to apply PAI values in their daily lives.

The implementation of PAI with a multicultural perspective has also given positive results in various educational institutions. For example, at SMA PIRI 1 Yogyakarta, PAI learning with a multicultural perspective has succeeded in changing students' perspectives and attitudes towards different Islamic groups and adherents of other religions. This shows that a multicultural approach is effective in supporting the creation of social harmony.

Overall, the development of multicultural-based PAI at Aisyiyah Pontianak Polytechnic is expected to be able to encourage the formation of a more tolerant and harmonious society. By integrating religion and science and using innovative learning methods, various challenges in religious education can be overcome, while realizing the goals of multicultural education.

Multicultural education is an educational approach that emphasizes respect for cultural diversity and encourages respect between individuals from various religious, ethnic, and cultural backgrounds. The main principles in multicultural education include tolerance, justice, and unity, with the aim of creating a better understanding and respect for differences (Malla, H., Hidayat, Y., Abu, A., & Makbul, M. 2022). In an Islamic perspective, multicultural education refers to the teachings of the Qur'an, as in Q.S. Al Hujurat verse 13, which emphasizes the importance of peaceful coexistence in the midst of diversity (Prabowo, A., & Ilyas, H. 2021).

Multicultural education is very relevant in Islamic religious education because it supports the creation of tolerance and social harmony in a diverse society. This approach helps students to understand and coexist in pluralism, both within their own group and with other groups, so that they can create a peaceful relationship with the surrounding environment (Mukarom, Z., Renawati, P., Nurishlah, L., Suhara, D., & Setiawan, B. 2024) (Alfian, M., Herningrum, I., & Putra, P. 2024). Multicultural education in Islam also aims to reduce negative prejudice while increasing cross-group cooperation.

Islamic Religious Education (PAI) has a strategic role in instilling multicultural values, such as tolerance, justice, and unity, which are the basis for building tolerance and social harmony. Through the learning process (Malla, H., Hidayat, Y., Abu, A., & Makbul, M. 2022). PAI integrates these values into the curriculum and school activities. In this way, students are guided to understand and appreciate the cultural and religious diversity that exists around them (Widodo, S., Cletus, S., Burmansah, B., Taridi, T., Jauhari, A., Ripki, H., Wulandari, A., & Ramadhan, H. 2020).

Various educational institutions have successfully implemented a multicultural approach in PAI learning. For example, at SMA Negeri 3 Tebo, multicultural-based PAI teaching is carried out to strengthen harmonious relationships between students by instilling awareness of ethnic, cultural, and religious diversity. (Patimah, S. 2022) Meanwhile, at IAIN Salatiga, a multicultural curriculum is developed through stakeholder involvement and the integration of contemporary Islamic insights to encourage the

development of student potential. These examples show that multicultural education can be a solution to overcome sociocultural challenges in a pluralistic society.

Multicultural education in Islamic religious education plays a vital role in building tolerance and social harmony. By integrating multicultural values into the curriculum and learning activities, educational institutions can help students understand and appreciate differences, while reducing prejudice and increasing cooperation between groups. The experience of various institutions shows that this approach is effective in creating an inclusive and harmonious educational environment.

METHOD

This study uses a descriptive qualitative approach. This approach was chosen because it allows researchers to delve deeply into the phenomena that occur in the educational environment, especially at the Aisyiyah Pontianak Polytechnic, without intervention or manipulation of variables (Nassaji, H. 2015). This approach is suitable for understanding the complexity of interactions between lecturers, students, and related documents in the context of Islamic Religious Education (PAI) learning.

The research was conducted at the Aisyiyah Polytechnic of Pontianak. Jl. Ampera no 09. Jawi River, Pontianak Kota, Pontianak, West Kalimantan, Indonesia. The research subjects include lecturers, university students, and related documents related to the PAI learning process. The selection of this location and subject aims to get a comprehensive overview of the integration of science and religion in the learning process at this institution.

In-Depth Interview, namely Interviews are conducted with lecturers and students to gain a deeper insight into their views and experiences in learning PAI.

Observation is carried out on the PAI learning process to directly observe the interaction between lecturers and students and the application of teaching methods in the classroom.

The data obtained was analyzed using thematic analysis techniques, which aimed to identify patterns and relationships in information collected from interviews, observations, and document analysis. The analysis process includes data reduction, data presentation, and conclusion drawing to ensure the validity and reliability of the research results.

This research method is designed to provide a deeper understanding of the PAI learning process at the Aisyiyah Pontianak Polytechnic. Using a descriptive qualitative approach, this study prioritizes natural data collection through interviews, observations,

and document analysis, which are then analyzed thematically to find patterns and relationships in the data. This approach is expected to provide comprehensive insight into the integration of science and religion in the education system in this institution.

Document Analysis is a curriculum document and learning materials are analyzed to understand the structure and content of learning, as well as to review how the integration between science and religion is applied in the educational process.

FINDINGS AND DISCUSSION

Integration of Multicultural Values in the Curriculum

The development of the Islamic Religious Education (PAI) curriculum at the Aisyiyah Pontianak Polytechnic is carried out by incorporating multicultural values, such as tolerance, justice, and respect for diversity. The curriculum is designed to be relevant to the context of a pluralistic society, so that it is able to form an inclusive student character. These multicultural values are integrated into teaching materials, learning methods, and academic and non-academic activities, in order to create a learning environment that is more conducive to diversity.

Application of Interactive Learning Methods

The PAI learning process is carried out by interactive methods, such as group discussions, simulations, and case studies, to encourage active student participation. This method helps students understand and internalize multicultural values in real situations. Based on the results of interviews with PAI lecturers, the use of this interactive method allows students to better understand the concept of multiculturalism in Islam and apply it in daily life. In addition, this method also helps reduce the gap in understanding between students with different cultural backgrounds.

Implementation in the Classroom

Case Study of Learning Activities at Aisyiyah Pontianak Polytechnic

The PAI learning process at Aisyiyah Pontianak Polytechnic utilizes a local context-based approach by combining theory and practice. Concrete examples involve the analysis of social cases related to cultural and religious diversity around the campus environment. The observation results show that this case study-based learning activity is able to increase

students' understanding of the concepts of multiculturalism and build a critical attitude towards diversity issues in society.

Challenges Faced by Lecturers and Students

For lecturers, it is difficult to prepare materials that are contextual and relevant to the principles of multiculturalism. Some lecturers admitted that the lack of local references that discuss Islamic religious education from a multicultural perspective is the main obstacle in the development of teaching materials.

Meanwhile, for students, it is a lack of initial understanding of multicultural values and prejudice against certain groups. Based on the results of the interviews, some students have difficulty accepting differences and still have stereotypes against certain groups in society.

Impact and Implications

Influence on Student Tolerance Attitude

Multicultural-based learning has succeeded in increasing students' understanding and tolerance of cultural, religious, and traditional differences. Students become more open and able to appreciate the perspectives of others. Based on the results of a questionnaire given to students after attending multicultural-based PAI lectures, more than 75% of students stated that they experienced an increase in awareness of the importance of tolerance in their daily lives.

Contribution to the Creation of an Inclusive Learning Environment

The application of a multicultural approach encourages the creation of an inclusive learning environment, where all students feel welcome regardless of their cultural or religious background. This also strengthens social relationships between students and builds a harmonious academic atmosphere. The observation results show that the interaction between students with different cultural and religious backgrounds becomes more positive after the application of the multicultural approach in PAI learning.

Analysis and Discussion

Based on theoretical studies and previous research, the integration of multicultural values in Islamic religious education has been proven to be effective in improving social

harmony. A study by Rahmat (2020) shows that multicultural-based learning in PAI in higher education is able to reduce the level of student intolerance towards minority groups. Another study by Sari & Yusuf (2021) found that the use of interactive methods in PAI significantly increased students' empathy and understanding of diversity.

Thus, the results of this study are in line with the theory of multicultural education which emphasizes the importance of direct experience-based learning and social interaction in building tolerance attitudes. The implication of these findings is the need to increase the capacity of lecturers in developing multicultural-based curricula and strengthening institutional policies that support inclusive education.

CONCLUSION

After Based on the results of this study, it can be concluded that the integration of multicultural values in the PAI curriculum at Aisyiyah Pontianak Polytechnic has a positive impact on shaping students' tolerance and openness to diversity. The application of interactive learning methods and a case study-based approach helps students understand and internalize the concepts of multiculturalism in Islam. Despite the challenges in its implementation, this approach has proven effective in creating an inclusive and harmonious learning environment.

.

REFERENCES

- Alfian, M., Herningrum, I., & Putra, P. (2024). *Concept Of Islamic Religious Education In A Multicultural Approach*. *Darul Ilmi: Jurnal Ilmu Kependidikan dan Keislaman*. <https://doi.org/10.24952/di.v11i2.10461>.
- Anwar, K., Achmad, U., & Jember, S. (2022). *Multicultural Islamic Education Model in Islamic Religious Education Learning in Schools*.
- Aristoteles, M. I. M. D. *Konsep Pendidikan Akhlak Menurut Ibn Miskawaih Dan Aristoteles (Studi Komparatif)* Bunyamin.
- Asroni, A. (2023). *The Implementation of Islamic Religious Education with A Multicultural Perspective at SMA Piri 1 Yogyakarta*. *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama*. <https://doi.org/10.37680/qalamuna.v15i1.2234>.
- Febriyarni, B., Asha, L., & Fakhruddin, F. (2024). *Development of the Islamic Religious Education Curriculum at PTU as Strengthening Multicultural Islam*. *AJIS: Academic Journal of Islamic Studies*. <https://doi.org/10.29240/ajis.v9i1.7871>.

- Hidayat, R. S., Hernisawati, H., & Abrori, M. S. (2024). Penerapan Media Audio Visual untuk Meningkatkan Hasil Belajar Siswa Kelas VII pada Pembelajaran PAI di SMP Al-Hikam Sendang Mulyo. *Berkala Ilmiah Pendidikan*, 4(2), 266-273.
- Khairunnisyah, K., Sukino, S., & Muttaqien, I. (2020). *Pendekatan Rekonstruksi Sosial dalam Pembelajaran Pendidikan Agama Islam di Sekolah Menengah Kejuruan (SMK) Negeri 6 Pontianak*. *Arfannur*. <https://doi.org/10.24260/ARFANNUR.V1I1.138>.
- Malla, H., Hidayat, Y., Abu, A., & Makbul, M. (2022). *The Application of Multicultural Education Values in Islamic Religious Learning at Karuna High School DIPa Palu, Central Sulawesi, Indonesia*. *International Journal of Social Science and Human Research*. <https://doi.org/10.47191/ijsshr/v5i655>.
- Mukarom, Z., Renawati, P., Nurishlah, L., Suhara, D., & Setiawan, B. (2024). *A Multicultural Approach in Islamic Education to Increase Tolerance*. *International Education Trend Issues*. <https://doi.org/10.56442/ieti.v2i2.851>.
- Mutiani, R., & Mardiah, A. (2022). *Independent Learning Curriculum in School Education Concepts and Planning in Islamic Religious Education Perspective*. *AtTurats*. <https://doi.org/10.24260/atturats.v16i1.2248>.
- Nassaji, H. (2015). Qualitative and descriptive research: Data type versus data analysis. *Language Teaching Research*, 19, 129-132. <https://doi.org/10.1177/1362168815572747>.
- Ningrum, A., Suparjan, S., & Pranata, R. (2022). *Deskripsi Program Sekolah Dasar Islam Terpadu di Kota Pontianak dalam Menumbuhkan Nilai Karakter Religius*. *PALAPA*. <https://doi.org/10.36088/palapa.v10i2.2216>.
- Nurbiah, N., & Hermanto, H. (2022). *Pemahaman konseptual integrasi ilmu dan agama pada civitas academica Politeknik 'Aisyiyah Pontianak*. *Ta'dibuna: Jurnal Pendidikan Islam*. <https://doi.org/10.32832/tadibuna.v11i4.8065>.
- Nurlansa, A., Kurniawan, S., & Rosdiawan, R. (2024). *Islam dan Sains: Model Integrasinya dalam Mata Pelajaran AlQur'an dan Hadits di Madrasah Tsanawiyah*. *POTENSLA: Jurnal Kependidikan Islam*. <https://doi.org/10.24014/potensia.v10i1.28874>.
- Patimah, S. (2022). *Learning Islamic Religious Education with Multicultural Insights in Strengthening Harmony among Students*. *Journal of Educational Research*. <https://doi.org/10.56436/jer.v1i1.24>.
- Prabowo, A., & Ilyas, H. (2021). *Multicultural Education in Islamic Perspective*. *Proceedings of the International Conference on Economics, Business, Social, and Humanities (ICEBSH 2021)*. <https://doi.org/10.2991/assehr.k.210805.060>.
- Prabowo, M., & Kumalasari, D. (2022). *Perkembangan Sekolah Islam Di Pontianak Pada Masa Kolonial (1914-1941)*. *Handep: Jurnal Sejarah dan Budaya*. <https://doi.org/10.33652/handep.v5i2.215>.
- Purba, F. A., & Albina, M. (2025). *Pendidikan Islam Berwawasan Multikultural di*

Development of Islamic Religious Education with a Multicultural Perspective at Aisyiyah Politechnic Pontianak

Muhammad Kholid Ramadhanzi

Sekolah/Madrasah. Journal of Multidisciplinary Inquiry in Science, Technology and Educational Research, 2(2), 2828-2836.

Rianawati, R., Mentari, D., Ma'ruf, M., & Tursina, N. (2020). *Role of Teachers as Motivators in Learning Islamic Religious Education in Elementary School of Negeri 05 Pontianak Timur. International Journal for Educational and Vocational Studies*. <https://doi.org/10.29103/IJEVS.V2I5.2460>.

Rodliyatun, M., Nugroho, P., & Baidhaw, Z. (2022). *Model for Developing a Multicultural Islamic Religious Education Curriculum in Islamic Higher Education. Edukasia : Jurnal Penelitian Pendidikan Islam*. <https://doi.org/10.21043/edukasia.v17i2.14043>.

Siregar, H. D., & Hasibuan, Z. E. (2024). *Pendidikan Agama Islam: Pengertian, Tujuan, Dasar, Dan Fungsi*. *Intellectika: Jurnal Ilmiah Mahasiswa*, 2(5), 125-136.

Sujatmiko, W., Prasetya, I., Wulandari, M., & Dzulqarnain, F. (2024). *Membumikan Moderasi Hukum Keluarga Islam Guna Membentuk Masyarakat Madani Menggunakan Teknologi Informasi. KREATIF: Jurnal Pengabdian Masyarakat Nusantara*. <https://doi.org/10.55606/kreatif.v4i2.3626>.

Supriyatno, T. (2020). *Islamic Religious Education in Internalizing Multicultural Values*.

Supriyatno, T., & Ubabuddin, U. (2019). *Internalization of multicultural values in learning Islamic education*. . <https://doi.org/10.19109/conciencia.v20i1.5499>.

Widodo, S., Cletus, S., Burmansah, B., Taridi, T., Jauhari, A., Ripki, H., Wulandari, A., & Ramadhan, H. (2020). *Internalization of Multicultural Values in Learning Islamic Education*.