



# Management of Islamic Religious Education Learning Models and Their Relevance to Multicultural Societies: A Case Study at MAN Insan Cendekia Pekalongan Indonesia

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**Abstract.** The management of Islamic Religious Education (IRE) faces significant challenges in fostering inclusivity and harmony in multicultural societies. This study examines the relevance of IRE learning models to multicultural values at MAN Insan Cendekia Pekalongan, focusing on the management of methods, challenges, and strategies for integrating multicultural principles into Islamic education. Employing a qualitative case study design, data were collected through semi-structured interviews with teachers, administrators, and students, classroom observations, and document analysis of institutional policies and curricula. Thematic analysis identified patterns and themes related to curriculum design, diversity, and instructional management. Findings reveal substantial efforts to promote multicultural values through intercultural communication and inclusive teaching methods. However, challenges persist, including the diverse backgrounds of students, limited teacher specialization, and the influence of regional cultural elements that may marginalize minority groups. These findings underscore the need for enhanced teacher training programs, comprehensive curriculum development, and institutional policies that prioritize cultural equity. This study provides a framework for aligning religious education management with diversity principles and offers novel insights into the interplay between multiculturalism and Islamic education. It serves as a valuable resource for educators and policymakers in Islamic schools seeking to foster inclusivity, tolerance, and cross-cultural communication in diverse societal contexts.

**Keywords:** Curriculum Development, Inclusive Education, Islamic Religious Education (IRE), Management, Multiculturalism.

## 1. INTRODUCTION

Indonesia, the world's biggest archipelagic nation, is home to more than 17,000 islands, hundreds of ethnic groups, and a wide range of languages and religions. Because of its diversity, Indonesia is one of the most cosmopolitan countries and preserving national unity depends on harmony and intercultural tolerance. In this regard, education is essential for promoting awareness and respect for this kind of diversity. Implementing multicultural education in the national education system is vitally relevant since it fosters an appreciation, respect, and recognition of differences<sup>1234</sup>.

The goal of multicultural education is to equip students to coexist peacefully in a variety of societies. It is a kind of education that values diversity and uses it as a learning opportunity to enhance learning opportunities. A multicultural approach becomes crucial in religious education, especially Islamic religious education (IRE), which is the most common in Indonesia. This seeks to guarantee that religious education fosters tolerance and understanding for religious and cultural diversity in addition to teaching religious ideals<sup>5678</sup>.

However, several obstacles must be overcome to successfully integrate multicultural-based Islamic religious education. These include teaching strategies that do not prioritize intercultural communication, curricula that continue to be focused on a single, monolithic perspective of religion, and a lack of resources to help students comprehend and value religious and cultural diversity<sup>9101112</sup>. These circumstances make it difficult to foster an inclusive classroom culture and inspire children to grow in empathy and tolerance for diversity.

<sup>1</sup> Saepudin Mashuri, Sauqi Futaqi, and Ahmad Sulhan, "Spiritual Base Of Pesantren For Building Multicultural Awareness In Indonesia Context," *Jurnal Ilmiah Islam Futura* 24, no. 1 (February 2024): 1, <https://doi.org/10.22373/jiif.v24i1.17141>.

<sup>2</sup> Farhad Muhammad, Amir Maliki Abitolkha, and Limas Dodi, "Dimensions of Sufism Within The Islamic Religious Education Curriculum in Higher Education: Multicase Study In East Java, Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 1 (2024): 40–58, <https://doi.org/10.31538/nzh.v7i1.4525>.

<sup>3</sup> O G Madung and W S Mere, "Constructing Modern Indonesia Based on Pancasila in Dialogue with the Political Concepts Underlying the Idea of Human Rights," *Journal of Southeast Asian Human Rights* 5, no. 1 (2021): 1–24, <https://doi.org/10.19184/jseahr.v5i1.20258>.

<sup>4</sup> Muthoifin et al., "An Interfaith Perspective on Multicultural Education for Sustainable Development Goals (Sdgs)," *Journal of Lifestyle and SDG'S Review* 4, no. 3 (2024): 1–17, <https://doi.org/10.47172/2965-730X.SDGsReview.v4.n03.pe01720>.

<sup>5</sup> B Dzhumamukhambetova et al., "Linguistic Identity as the Ultimate Goal and Means of Learning," *Scientific Herald of Uzhhorod University. Series Physics*, no. 55 (2024): 2435–44, <https://doi.org/10.54919/physics/55.2024.243x05>.

<sup>6</sup> B V Mandarić, G Barudžija, and D Barić, "Intercultural Competencies and Lifelong Learning of Teachers in the Republic of Croatia," *Bogoslovni Vestnik* 83, no. 2 (2023): 479–98, <https://doi.org/10.34291/BV2023/02/Mandarić>.

<sup>7</sup> I A Shcherbakova, M V Kamasheva, and M S Ilina, "Multilingual and Multicultural Education for Students in English Language Education Systems," *Journal of Research in Applied Linguistics* 14, no. 3 (2023): 310–14, <https://doi.org/10.22055/rajs.2023.19557>.

<sup>8</sup> Sukisno et al., "Parenting Problems in the Digital Age and Their Solution Development in the Frame of Value Education," *Multidisciplinary Reviews* 7, no. 8 (April 2024): 2024163, <https://doi.org/10.31893/multirev.2024163>.

<sup>9</sup> Dina Sijamhodžić-Nadarević, "Contribution of Islamic Religious Education to Intercultural Values in Pluralistic European Cultures: Insights from Bosnia and Herzegovina," *Religions* 14, no. 4 (2023), <https://doi.org/10.3390/rel14040453>.

<sup>10</sup> D Afriyanto and A A Anandari, "Transformation of Islamic Religious Education in the Context of Multiculturalism at SMA Negeri 9 Yogyakarta Through an Inclusive Approach," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 1–21, <https://doi.org/10.14421/jpai.v21i1.7142>.

<sup>11</sup> C D Gloeckner and J Beyers, "An Investigation of the Compatibility of Baha'i Views with Religious Diversity," *Expository Times* 135, no. 10 (2024): 407–18, <https://doi.org/10.1177/00145246241257171>.

<sup>12</sup> Zainora Ardiansyah., Waston., Mahmudulhassan., Daud and Muthoifin Salleh., Norsaleha Mohd., AN, Andri Nirwana., "Tracing Trends in Quran Memorization and Cognitive Learning: A Bibliometric Analysis from the Scopus Database," *Pakistan Journal of Life and Social Sciences (PJLSS)* 22, no. 2 (2024): 1493–1509, <https://doi.org/10.57239/PJLSS-2024-22.2.00105>.

A learning model that tackles these issues is required, considering the significance of Islamic religious education that is pertinent to the setting of a multicultural society. This methodology needs to combine religious values with multiculturalism's tenets, stressing not just the theological tenets of religion but also helping pupils comprehend and value a variety<sup>13141516</sup>.

One of Indonesia's top Islamic educational institutions, MAN Insan Cendekia Pekalongan, provides a distinctive viewpoint on putting into practice a learning strategy that might satisfy these demands. MAN Insan Cendekia Pekalongan is renowned for its creative and inclusive teaching methodology, which blends character development with academic brilliance in a multicultural setting. To investigate how Islamic religious education models might be created and applied to enhance learning in multicultural communities, this institution makes an interesting case study<sup>17181920</sup>.

The goal of this study is to thoroughly investigate the learning models used by MAN Insan Cendekia Pekalongan, including the curriculum, instructional strategies, and cross-cultural interactions in the classroom. This study aims to thoroughly explain how Islamic religious education can align with multicultural ideals by concentrating on MAN Insan Cendekia Pekalongan. The study will determine the essential components of educational models that facilitate the blending of diversity and religious beliefs and assess how well they work to foster tolerance and cross-cultural understanding in students. It will also look at the difficulties encountered during implementation and how they are resolved<sup>21</sup>.

The learning methods used in Islamic Religious Education (IRE) are examined in this review, with an emphasis on how they are applied in multicultural contexts. It explores how to integrate science, technology, and religious values within a multicultural framework using MAN Insan Cendekia Pekalongan as a case study, highlighting tactics, difficulties, and results<sup>22</sup>.

**Table 1:** Literature review.

Key Focus Areas	Findings	Sources
Integrated Education Models	The Integrated Tree Curriculum (ITC) is used by MAN Insan Cendekia to integrate science, technology, and Islamic subjects. Religious and scientific education are aligned with academic and character excellence through the Separated Integration System (SIS) concept.	<sup>23</sup>
Curriculum Implementation	With some issues with consistency and timely evaluations, the 2013 curriculum takes a scientific approach to design, execution, and assessments.	<sup>24</sup>
Cultural and Religious Integration	Programs like boarding school initiatives, which encourage ethical and scientific literacy, reconcile Islamic ideals with technology.	<sup>25</sup>
Addressing Diversity	Multicultural education fosters harmony by integrating Islamic values into diverse cultural contexts, using a values-based approach to education.	<sup>26</sup>
Student-Centered Learning	Techniques like interdisciplinary dialogue, reflective learning, and integrating scientific and religious topics cater to multicultural needs.	<sup>27</sup>
Character Building	Programs such as Qur'anic memorization (tahfidz) utilize motivational frameworks and Islamic literacy to unite students from various backgrounds.	<sup>28</sup>
Challenges in Assessments	Non-standardized assessment methods hinder consistent evaluations, indicating the need for uniform benchmarks.	<sup>29</sup>

<sup>13</sup> Muhammad Abror Rosyidin and Imron Arifin, "Integration of Islamic and Indonesian Education in the Perspective of KH. Salahuddin Wahid," *Jurnal Pendidikan Agama Islam* 18, no. 2 (2021): 227–56, <https://doi.org/10.14421/jpai.2021.182-02>.

<sup>14</sup> Maemonah et al., "The Shift in the Authority of Islamic Religious Education: A Qualitative Content Analysis on Online Religious Teaching," *Qualitative Report* 27, no. 9 (2022): 1830–46, <https://doi.org/10.46743/2160-3715/2022.5325>.

<sup>15</sup> Lian Gafar Otaya et al., "The Assessment of Fit Data Model Feasibility of the Teachers' Pedagogic Competency Variables," *International Journal of Instruction* 16, no. 2 (2023): 909–26, <https://doi.org/10.29333/iji.2023.16248a>.

<sup>16</sup> A. N. Andri Nirwana et al., "Human Rights and Social Justice in Quranic Contexts: A Global Trend," *Legality: Jurnal Ilmiah Hukum* 32, no. 2 (2024): 453–71, <https://doi.org/10.22219/ljih.v32i2.35088>.

<sup>17</sup> M F Sidik et al., "Conceptualization of the Integrated Islamic Religious Education Curriculum: A Literature Study at Imam Hatip Schools Turkey and MAN Insan Cendekia Indonesia," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 111–30, <https://doi.org/10.14421/jpai.v21i1.7617>.

<sup>18</sup> R Hidayati, A Rahman, and Z Nuryana, "Character Education and the Rise of Mental Health in Muhammadiyah Boarding School," *International Journal of Public Health Science* 11, no. 1 (2022): 170–78, <https://doi.org/10.11591/ijphs.v11i1.20889>.

<sup>19</sup> I J Lee, "Moral and Character Education in Korea," in *Handbook of Moral and Character Education* (Seoul National University of Education, Seoul, South Korea: Taylor and Francis, 2014), 326–43, <https://doi.org/10.4324/9780203114896>.

<sup>20</sup> W Waston et al., "A Moral-Based Curriculum to Improve Civilization and Human Resource Development in Bangladesh," *Multidisciplinary Reviews* 7, no. 8 (2024), <https://doi.org/10.31893/multirev.2024137>.

<sup>21</sup> Muthoifin, Ishmah Afyah, and Nuha, "Behavioral Responses of Cows and Goats during Slaughtering for Eid Al-Adha: A Field Study in Surakarta," *Journal of Animal Behaviour and Biometeorology* 12, no. 4 (2024), <https://doi.org/10.31893/jabb.2024034>.

<sup>22</sup> A. N. Andri Nirwana et al., "The Intersection of Quranic Studies and Modern Technology: A Bibliometric Analysis of Academic Publications from 2000 to 2024," *Qubahan Academic Journal* 4, no. 4 (2024): 178–90, <https://doi.org/10.48161/qaj.v4n4a981>.

<sup>23</sup> Mohammad Syaifuddin, "Implementation of Authentic Assessment on Mathematics Teaching: Study on Junior High School Teachers," *European Journal of Educational Research* volume-9-2, no. volume-9-issue-4-october-2020 (October 2020): 1491–1502, <https://doi.org/10.12973/eu-jer.9.4.1491>.

<sup>24</sup> Ralph Adolph, "The Implementation of the 2013-Curriculum at Madrasah (Islamic School): A Case on Islamic Religious Education Subject," *Tadibia Islamika* 2, no. 1 (2016): 1–23.

<sup>25</sup> Adolph.

<sup>26</sup> Muhammad Amri, Saidna Zulfiqar A. Bin Tahir, and Salman Ahmad, "The Implementation of Islamic Teaching in Multiculturalism Society: A Case Study at Pesantren Schools in Indonesia," *Asian Social Science* 13, no. 6 (May 2017): 125, <https://doi.org/10.5539/ass.v13n6p125>.

<sup>27</sup> Chima Abimbola Eden, Onyebuchi Nneamaka Chisom, and Idowu Sulaimon Adeniyi, "Cultural Competence In Education : Strategies For Fostering Inclusivity And Diversity" 6, no. 3 (2024): 383–92, <https://doi.org/10.51594/ijarss.v6i3.895>.

<sup>28</sup> Sri Bulan, M. Yunus Abu Bakar, and Ah. Zakki Fuad, "Excellent Madrasah Education: How Do Learning Motivation and Al-Qur'an Literacy Synergize Tahfidzul Qur'an Acceleration?," *Southeast Asian Journal of Islamic Education* 5, no. 2 (March 2023): 167–78, <https://doi.org/10.21093/sajie.v5i2.6148>.

<sup>29</sup> Karen Fung and Man-Wai Chu, "Fairness of Standardized Assessments: Discrepancy between Provincial and Territorial Results," *Journal of Contemporary Issues in Education* 10, no. 1 (February 2016), <https://doi.org/10.20355/C5KGG6P>.

## 2. RESEARCH METHOD

This study's research technique was thoughtfully created to investigate how Islamic Religious Education (IRE) incorporates intercultural ideas. The table below provides a concise and organized summary of the methodology's main components<sup>30</sup>. The research design, data collection strategies, analysis approaches, and ethical issues that shaped the study are highlighted in this table. Here is the research methodology presented as a concise table:

**Table 2:** Qualitative Field Research Methods.

Aspect	Details
Research Design	A qualitative approach to explore Islamic Religious Education (IRE) in multicultural societies. Case study of MAN Insan Cendekia Pekalongan.
Case Study Focus	Examination of educational methods, curriculum, and classroom dynamics to adapt IRE to multicultural contexts.
Data Collection	- Interviews: Semi-structured with teachers, administrators, and students. - Observations: Participant and non-participant; focused on teaching strategies, student interactions, and engagement. - Document Analysis: Curriculum, lesson plans, teaching materials, and policies.
Data Analysis	Thematic analysis: coding data into themes (e.g., teaching strategies, challenges). Triangulation for validity through cross-source verification.
Sampling	Purposive sampling of teachers, students, and administrators with direct experience in IRE and multicultural education.
Ethical Considerations	Informed consent, confidentiality, anonymity, and adherence to ethical guidelines for participant rights and dignity.

## 3. RESULTS AND DISCUSSION

### 3.1. Islamic Religious Education (PAI) Learning Model at MAN Insan Cendekia Pekalongan

Aqidah Akhlaq (Islamic Ethics), Fiqih (Islamic Jurisprudence), Bahasa Arab (Arabic Language), Hadis Al-Qur'an (Hadith and Quran Studies), and Sejarah Kebudayaan Islam (Islamic Cultural History) are the five main subjects covered in the PAI curriculum structure at MAN Insan Cendekia Pekalongan. Activities including religious conversations, memorizing the Quran, collective prayers, and studying classic books like Ta'lim Muta'allim are added to this program. This method creates a more relevant and comprehensive educational process by combining cognitive learning with real-world experiences. Using tales of historical personalities like Walisongo, teachers can use storytelling techniques to teach Islamic ideals that speak to students' local cultural context. This approach fosters an appreciation for their cultural history while assisting pupils in internalizing religious concepts<sup>31 323334</sup>.

According to the students' perspective, learning PAI enhances their comprehension of Islam. Some students emphasized how reading classical literature opened their eyes to a depth of information that they had not experienced in their prior education. Nonetheless, other pupils pointed out variations in the caliber of instruction, which they ascribed to some professors' lack of specialization. This demonstrates how expectations and actual educational delivery might differ in certain situations<sup>35</sup>.

When it comes to incorporating multicultural values, educators reinforce the idea of Islam Wasatiyyah (the middle way) by promoting moderation and tolerance through historical examples like Walisongo. Students' comprehension of Islamic principles is reinforced by this integration, which also helps them to value cultural diversity and harmony<sup>36</sup>.

<sup>30</sup> Qaid Qushayyi Yusran and Ishmah Afiyah, "Optimizing the Potential of Zakat to Alleviate Poverty Problems and Improve Community Economy in Surakarta City," *Journal of Ecohumanism* 6798 (2024): 121–32, <https://doi.org/https://doi.org/10.62754/joe.v3i3.3394>; Qaid Qushayyi Yusran and Andri Nirwana, "The Practice of Changing the Status of Change of Waqf Property in the Islamic Social Economic View," *Journal of Ecohumanism* 6798 (2024): 229–38, <https://doi.org/https://doi.org/10.62754/joe.v3i6.3996>.

<sup>31</sup> Ardiansyah., Waston., Mahmudhassan., Daud and Salleh., Norsaleha Mohd., AN, Andri Nirwana., "Tracing Trends in Quran Memorization and Cognitive Learning: A Bibliometric Analysis from the Scopus Database."

<sup>32</sup> M Robot, "The Power Of Small Talk Discourse As Mitigating Conflict In Different Religious Communities In Ntaram," *Revista de Gestao Social e Ambiental* 18, no. 4 (2024), <https://doi.org/10.24857/rgsa.v18n4-105>.

<sup>33</sup> A Ismail, M Junaedi, and Z B Hassan, "Comparison of Undergraduate Religious Education Curriculum in Indonesia and Malaysia," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 2 (2024): 338–60, <https://doi.org/10.31538/nzh.v7i2.4903>.

<sup>34</sup> K Bisri and M N Taufik, "Strengthening Islamic Religious Education for Muslim Minorities at SMP Negeri 1 Larantuka East Flores," *Jurnal Pendidikan Agama Islam* 20, no. 2 (2023): 293–304, <https://doi.org/10.14421/jpai.v20i2.8013>.

<sup>35</sup> Muthoifin, "The Performance of Sharia Financing Amid the COVID-19 Pandemic in Indonesia," *Universal Journal of Accounting and Finance* 9, no. 4 (2021): 757–63, <https://doi.org/10.13189/ujaf.2021.090421>; Muthoifin Muthoifin, Imron Rosyadi, and Hery Prasetyo, "The Phenomenon of the Rise of Online Transactions: A Case Study Tokopedia.Com and Bukalapak.Com Sharia Perspective," *Multidisciplinary Reviews* 7, no. 8 (May 2024): 2024133, <https://doi.org/10.31893/multirev.2024133>; Waston, Erham Budi Wiranto, Mudzakir Ali, Noor Achmad, Deddy Ramdhani, Muthoifin, and Andri Nirwana AN, "Islamophobia and Communism: Perpetual Prejudice in Contemporary Indonesia," *Revista de Gestao Social e Ambiental* 18, no. 2 (February 2024): e04875, <https://doi.org/10.24857/rgsa.v18n2-075>; Sholihul Anwar et al., "Development of the Concept of Islamic Education to Build and Improve the Personality of School-Age Children," *Multidisciplinary Reviews* 7, no. 8 (May 2024): 2024139, <https://doi.org/10.31893/multirev.2024139>.

<sup>36</sup> Muthoifin Muthoifin and Adnanda Yudha Rhezaldi, "Community Economic Empowerment through Mosque Management to Improve People's Welfare," *Multidisciplinary Reviews* 7, no. 8 (2024), <https://doi.org/10.31893/multirev.2024134>; Eko Bayu Gumilar Suwoko, Waston, Bambang Setiaji, Muthoifin, Huda Kurnia Maulana, "Family Education To Improve The Quality Of Human Resources And Sustainable Development In Samarinda," *Revista De Gestao Social E Ambiental* 18, No. 6 (2024): 1–19; Andri Nirwana Suwarsono, Bambang Setiadi, Musa Asy'arie, Waston, Muthoifin, "The Future Of The Civilization Of The Ummah Is Reviewed From The Sociology Of Education For The Sustainable Development Goals ( Sdg ' S )," *Journal of Lifestyle and SDGs Review* 4 (2024): 1–19.

### 3.2. Relevance of the PAI Learning Model to Multicultural Life

Tolerance is emphasized as a fundamental trait to sustain life in a multicultural society in the PAI learning paradigm at MAN Insan Cendekia Pekalongan. Pedagogical techniques like student debates and involvement in cross-cultural activities help to operationalize this. These techniques establish an educational setting that fosters respect for one another and an awareness of diversity<sup>373839</sup>.

Students understand that this method aids in navigating cultural differences, especially by promoting tolerance for regional customs and behaviors. For example, students can interact with and learn from peers from many backgrounds through experiential learning activities like group projects and cultural festivals. Additionally, school officials observe that cultural exchanges and traditional art performances help kids feel more united<sup>4041</sup>.

But problems still exist. Certain cultural aspects, such as the emphasis on Javanese culture in dorm life, are difficult for some students to adjust to. Although the curriculum encourages multiculturalism, there are still practical barriers to fully embracing all cultural viewpoints<sup>42</sup>.

To further enhance the school's multicultural environment, it is essential to adopt a comprehensive strategy that is crucial to creating a learning environment at MAN Insan Cendekia Pekalongan that is genuinely inclusive and multicultural. This involves recognizing the achievements of many ethnic and religious groups and broadening the curriculum to represent a wider spectrum of cultural viewpoints. Regularly planning interfaith discussions and cultural exchange programs can help students develop empathy and understanding for one another. Giving staff members and teachers cultural sensitivity training guarantees that they can design inclusive and adaptable learning environments. Supporting student-led projects, including cultural groups, offers a venue for promoting community involvement and recognizing diversity<sup>434445</sup>.

Additionally, regularly evaluating the effectiveness of these multicultural initiatives and making necessary adaptations will ensure continuous improvement. By implementing these strategies, the institution can solidify its commitment to embracing diversity and nurturing an inclusive educational experience<sup>46</sup>.

<sup>37</sup> E Latipah, "Effective Teaching in Psychological Perspective: PAI Teacher Knowledge and Skills," *Jurnal Pendidikan Agama Islam* 18, no. 2 (2021): 215–26, <https://doi.org/10.14421/jpai.2021.182-01>.

<sup>38</sup> St Wardah Hanafie Das et al., "Application of Character Education in Improving Islamic Education Learning Disciplines at SMP Negeri 2 Sengkang, Wajo Regency," *Res Militaris* 12, no. 2 (2022): 3464–75.

<sup>39</sup> Oyata et al., "The Assessment of Fit Data Model Feasibility of the Teachers' Pedagogic Competency Variables."

<sup>40</sup> Siti Rahmawati et al., "Democracy and Multicultural Education in Indonesia: A Bibliometric Study to Build Awareness and Collaborative Action," *Multicultural Islamic Education Review* 2, no. 1 (March 2024): 19–32, <https://doi.org/10.23917/mier.v2i1.4521>.

<sup>41</sup> Muhammad Abuzar, Mahmudulhassan, And Lusi Nuryanti, "The Role Of Online Social Network Sites And Social Integration In Mitigating Homesickness Among International Students," *Pakistan Journal Of Education Research* 7, No. 3 (2024): 95–112, <https://doi.org/10.52337/Pjer.V7i3.1151>.

<sup>42</sup> Raja Muhammad Kadri And Arwansyah Kirin, "Strategi Guru Dalam Meningkatkan Kemampuan Siswa Dalam Membaca Dan Menghafal Al-Quran Di Sd Sabbihisma Padang Sumatera Barat," *Qist: Journal Of Quran And Tafseer Studies* 1, No. 2 (August 2022): 238–47, <https://doi.org/10.23917/Qist.V1i2.1051>; Wendi Parwanto And Engku Ahmad Zaki Engku Alwi, "The Pattern Of Sufism On Interpretation Of Q.S. Al-Fatihah In The Tafsir Manuscript By M. Basiuni Imran Sambas, West Kalimantan," *Qist: Journal Of Quran And Tafseer Studies* 2, No. 2 (2023): 163–79, <https://doi.org/10.23917/Qist.V2i2.1472>; Andri Arungga Sweta Et Al., "The Urgency Of Siyaq (Interpretation Of The Word Al-Ins And Basyar Perspective Of Ar-Raghib Al-Ashfahani) In Kitab Al-Mufrod At Fi Gharib Al-Qur'an," *Qist: Journal Of Quran And Tafseer Studies* 1, No. 3 (December 2022): 329–42, <https://doi.org/10.23917/Qist.V1i3.2221>.

<sup>43</sup> S Dixon, "Intersectionality of Cultural Identities in Health Psychology: Key Recommendations for Working With African-Caribbean Immigrant Women," *Frontiers in Sociology* 4 (2019), <https://doi.org/10.3389/fsoc.2019.00051>.

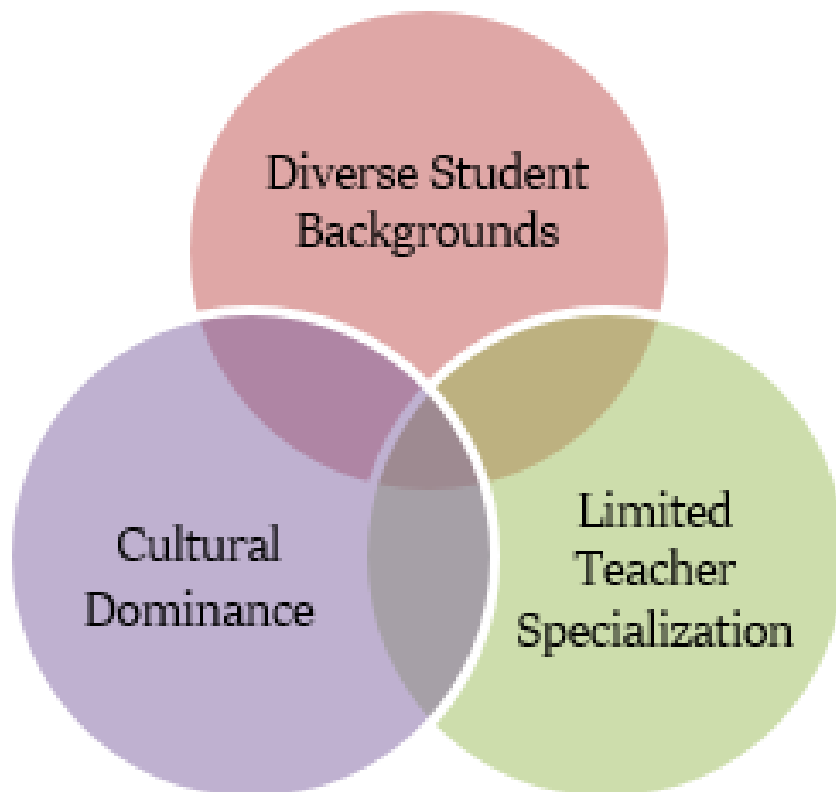
<sup>44</sup> K G Townsend, "Culturally Diverse Societies and Genital Cutting Controversies," *Res Publica* 29, no. 4 (2023): 665–82, <https://doi.org/10.1007/s11158-023-09615-1>.

<sup>45</sup> D Joseph, A Cabedo-Mas, and R Nethsinghe, "Promoting Cultural Understandings through Collaborative Teaching: Virtual Drumming Opportunities in Teacher Education," *Intercultural Education* 35, no. 5 (2024): 483–97, <https://doi.org/10.1080/14675986.2024.2412925>.

<sup>46</sup> Dede Rizal Munir et al., "Singing Methods to Improve College Students' Arabic Vocabulary," *Multicultural Islamic Education Review* 1, no. 1 (September 2023): 52–62, <https://doi.org/10.23917/mier.v1i1.2677>; Pipin Armita, Z Zaitun, and Ifikhar Ahmad, "Al-Qur'anic Signals Regarding Community-Based Islamic Education Approaches: Analysis of the Concepts of Yad'una and Ya'mur'una," *Multicultural Islamic Education Review* 2, no. 1 (March 2024): 33–46, <https://doi.org/10.23917/mier.v2i1.4496>; Nesa Novrizal and Sofwan Manaf, "The Policy of Inclusive Education in Indonesia," *Multicultural Islamic Education Review* 2, no. 1 (March 2024): 37–44, <https://doi.org/10.23917/mier.v2i1.4297>.



### 3.3. Challenges and Opportunities in Implementing the Learning Model



**Figure 1:** Challenges of Implementation of the Learning Model.

#### 3.4. Diverse Student Backgrounds

Students from different regions with varying religious and cultural beliefs attend MAN Insan Cendekia Pekalongan. Creating an inclusive teaching strategy that appeals to every student presents difficulties for educators and administrators. The challenge of catering to a student body with diverse religious, cultural, and regional backgrounds. Educators and administrators face the difficulty of creating a teaching strategy that is inclusive and engaging for all students, regardless of their differences <sup>47</sup>.

#### 3.5. Limited Teacher Specialization

Some students voiced concerns about how some teachers' lack of specialized knowledge affects the caliber of Islamic studies instruction. Maintaining teacher proficiency in all subject areas is still crucial. The concern is that some teachers may not have the specialized knowledge required to effectively teach certain subjects, particularly Islamic studies. It emphasizes the importance of maintaining high standards of teacher proficiency across all subject areas <sup>48, 49</sup>.

#### 3.6. Cultural Dominance

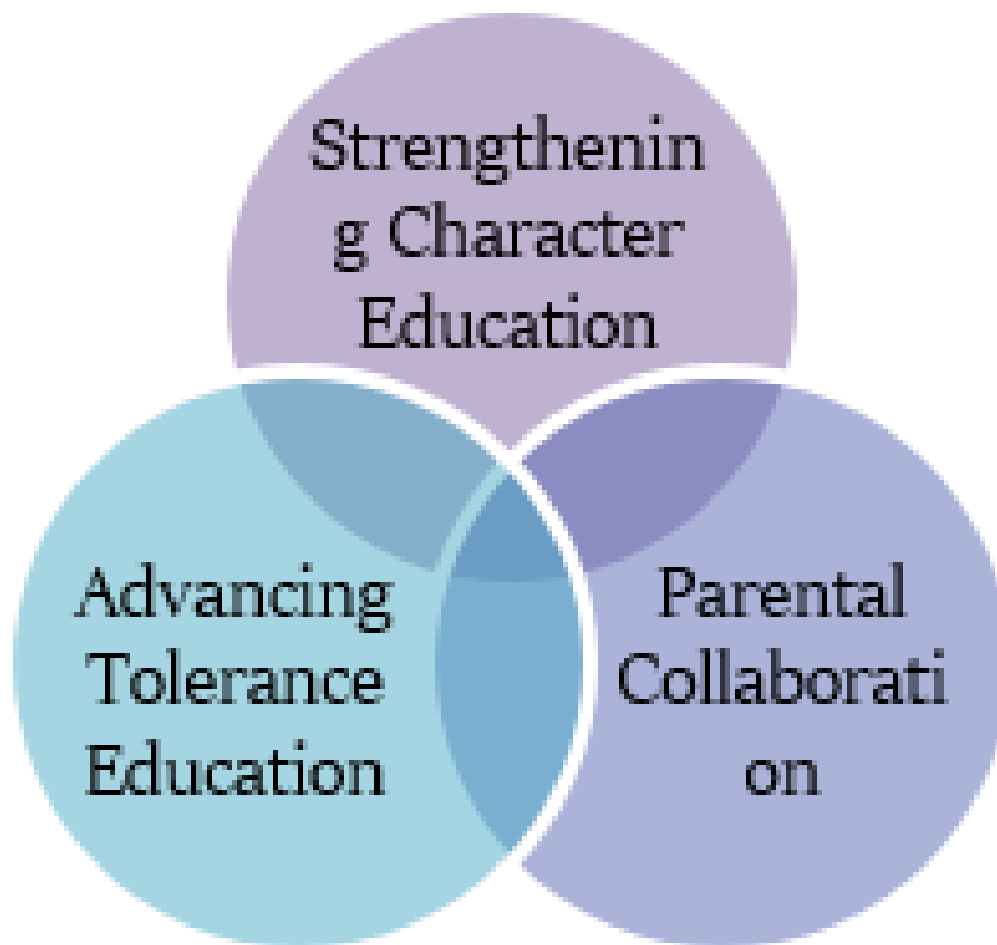
Students from other cultural origins may become alienated by the prevalence of local cultural features, especially Javanese culture. This difficulty emphasizes the necessity of a more equitable strategy for multicultural representation. The potential issue of cultural dominance, where the prevalence of local cultural features, like Javanese culture, may alienate students from other cultural backgrounds. This highlights the need for a more equitable approach that recognizes and values diverse cultural perspectives <sup>50</sup>.

<sup>47</sup> Muthoifin et al., "Profit-Sharing Practices To Increase Profits and Development of Indonesian Sharia Banking," *Revista de Gestao Social e Ambiental* 18, no. 6 (2024): 1–17, <https://doi.org/10.24857/rgsa.v18n6-005>; Najib Yaman Muthoifin, Imron Rosyadi Isman, and Masithoh Ishmah Afiah, "Fostering The Ummah ' S Economy Through The Stockinvestment System : The Views Of The Mui For Sustainabledevelopment Goals ( Sdgs )," *Journal of Lifestyle and SDGs Review* 4 (2024): 1–19; Muthoifin Muthoifin, "Islamic Accounting: Ethics and Contextualization of Recording in Muamalah Transactions," *Multidisciplinary Reviews*, 2024.

<sup>48</sup> andri Nirwana Waston, Muthoifin, Soleh Amini, Roni Ismail, Sekar Ayu Aryani, "Religiosity To Minimize Violence : A Study Of Solo Indonesian," *Revista de Gestao Social e Ambiental* 18, no. 6 (2024): 1–22.

<sup>49</sup> M. Waston, Mahmudhassan, Andri Nirwana, & Muthoifin, "Parenting Problems In The Digital Age And Their Solution Development In The Frame Of Value Education," *Multidisciplinary Reviews* 7, No. 8 (2024): 21–91, <https://doi.org/10.31893/Multirev.2024163> Parenting; Muthoifin Sri Mega Indah Umi Zulfiani And Imron Rosyadi, "Corporate Social Responsibility ( Csr ) Practices Of Shariacustomer Cooperatives For Sustainable Development Goals ( Sdgs ) Ethical Perspective," *Journal Of Lifestyle And Sdgs Review* 4 (2024): 1–20; Waston Waston, Soleh Amini, And Muhtar Arifin, "A Moral-Based Curriculum To Improve Civilization And Human Resource Development In Bangladesh," *Multidisciplinary Reviews*, 2024.

<sup>50</sup> Moch. Rusli And Ikhda Khullatil Mardiyah, "The Urgency And Revitalization Of The Development Of The Economic System In Indonesia Through The Management Of The Scientific Approach Of Fiqh Pesantren," *Profetika: Jurnal Studi Islam* 24, No. 02 (2023): 244–58, <https://doi.org/10.23917/Profetika.V24i02.2160>; Sahman Z Et Al., "Productive Zakat Distribution Of Building Village Model To Increase Mustahiq Income," *Profetika: Jurnal Studi Islam* 24, No. 02 (2023): 292–303, <https://doi.org/10.23917/Profetika.V24i02.3171>; Bello Ali, "An Exposition Of Islamic Solutions To," *Profetika Jurnal Studi Islam* 24, No. 2 (2024): 320–31; Deden Istiawan Et Al., "Religious Harmony Index In Special Region Of Yogyakarta," *Profetika: Jurnal Studi Islam* 24, No. 02 (2023): 171–86, <https://doi.org/10.23917/Profetika.V24i02.1900>.



**Figure 2:** Challenges of Implementation of the Learning Model.

### 3.7. Strengthening Character Education

In addition to encouraging academic success, the learning paradigm fosters the growth of a solid moral code based on Islamic principles. Students gain both intellectual and ethical foundations from this dual approach<sup>51</sup>.

Character education's incorporation into the educational paradigm is essential to students' overall development, especially in Islamic educational settings. This two-pronged strategy stresses developing a strong moral foundation based on Islamic values in addition to aiming for scholastic success. According to the Josephson Institute of Ethics, character education entails educating children about the fundamental moral principles that support moral behavior, including citizenship, respect, accountability, justice, and compassion<sup>52,53,54</sup>.

These principles are closely linked to the Quran's teachings and the Sunnah (the Prophet Muhammad's customs) in Islamic education. For example, the Quran highlights the value of justice (An-Nisa 4:135), honesty (Al-Baqarah 2:42), and compassion (Al-Anfal 8:61), all of which are fundamental elements of a strong moral code. Students can participate in reflective activities that support their internalization of these values through the learning paradigm that integrates character education. Discussions, role-playing, and community service initiatives that are in line with Islamic principles are some of the pedagogical techniques used to accomplish this

<sup>51</sup> Anat Maisu and Abdulrohim E-sor, "Self-Understanding Intelligence to Improve Student Achievement in Islamic Boarding Schools in Thailand," *Solo Universal Journal of Islamic Education and Multiculturalism* 2, no. 3 (2024): 233–48; Muhammad Abuzar, Saif Uddin, and Ahmed Khondoker, "Exploring the Dynamics of Student Motivation and Behavior: A Qualitative Analysis of Influencing Factors and Effective Interventions," *Solo Universal Journal of Islamic Education and Multiculturalism* 2, no. 3 (2024): 195–206; Muthoifin Ari Kurniawati, "Effective Qur'an Learning Strategies to Strengthen Children's Memorization with Zahrawain Method," *Solo Universal Journal of Islamic Education and Multiculturalism* 2, no. 1 (2024): 37–48; Muhammad Abuzar et al., "Strategy and Implementation of Islamic Personality Development through the Internalization of Religious Values at Madrasah Aliyah Dakka, Bangladesh," *Solo Universal Journal of Islamic Education and Multiculturalism* 2, no. 2 (2024): 167–80; Abdul Fatah Bintoro, Imron Rosyadi, and Abdualhmeed Alqahoom, "Muri-Q Method for Learning to Read, Memorize and Tahsin Al-Qur'an: A New Perspective," *Solo Universal Journal of Islamic Education and Multiculturalism* 1, no. 3 (2023): 172–81.

<sup>52</sup> Ishmah; Nuha Waston; Mahmudhassan; Nirwana, Andri; Muthoifin; Afyah, "Student-Centered Learning to Prevent Radicalization at Islamic Junior Schools in Surakarta Indonesia," *Solo Universal Journal of Islamic Education and Multiculturalism* 2, no. 3 (2024): 249–62.

<sup>53</sup> Sa'Dullah Assa'idi, "Religious Education Curriculum in Indonesian Islamic University in the Digital Age: Incepting Thematic Alquran of Fadlur Rahman," *Journal of Social Studies Education Research* 12, no. 3 (2021): 294–311.

<sup>54</sup> S Saeed et al., "Understanding the Moderators of Parental Involvement in the Early Schooling of Children in Neoliberal and Multicultural Societies," *International Journal of Educational Research Open* 7 (2024), <https://doi.org/10.1016/j.ijedro.2024.100333>.

For instance, students can take part in social justice-promoting activities like aiding the underprivileged, which not only strengthens their academic knowledge but also fosters empathy and accountability. Furthermore, studies show that character education can result in better academic achievement, supporting the twin strategy of developing ethical and intellectual underpinnings. Students who participated in character education programs showed better academic progress and fewer behavioral issues, according to a study published in the *Journal of Educational Psychology*<sup>58,59</sup>.

This implies that students are better able to handle the difficulties of academic life and beyond when they possess a strong moral compass. In conclusion, enhancing character education within the context of Islamic education fosters moral people who are ready to make constructive contributions to society in addition to encouraging academic achievement. This all-encompassing method guarantees that students graduate as well-rounded people who exhibit both moral integrity and academic proficiency<sup>60</sup>.

### 3.8. Cooperation Between Parents

By encouraging actions like memorizing the Quran and praying, parents can help to strengthen religious values in the home. The entire educational process is enhanced by this collaboration between the home and the school. Strengthening religious values in the home requires collaboration between parents and educational institutions, especially when it comes to Islamic education. Parents have a significant impact on their children's moral and spiritual development by supporting behaviors like memorizing the Quran and praying every day. Since parental involvement has been demonstrated to have a good impact on children's general development, this involvement not only strengthens religious teachings but also improves academic accomplishment<sup>61,62</sup>. By offering materials, hosting workshops, and keeping lines of communication open with parents regarding their children's development, schools can facilitate this partnership. In the end, this collaboration creates a unified atmosphere that supports moral behavior as well as intellectual development, producing well-rounded people who uphold Islamic values<sup>63,64</sup>.

### 3.9. Promoting Education for Tolerance

In a heterogeneous culture, the PAI learning paradigm equips students to be moderate and tolerant leaders. The concept helps to create peace and social cohesion by encouraging empathy and understanding. At MAN Insan Cendekia Pekalongan, the PAI learning paradigm combines academic rigor with multicultural values and hands-on religious instruction. Although its teaching strategies and curriculum successfully foster tolerance and understanding, issues including cultural domination, teacher specialization, and a varied student body point to areas that still require work<sup>65</sup>.

However, the model's capacity to serve as a model for comparable institutions aiming to strike a balance between Islamic education and intercultural inclusivity is highlighted by its strengths in character development and tolerance<sup>66,67,68</sup>. Several crucial tactics must be used to further reinforce the model. By improving teacher

<sup>55</sup> A Nailasariy et al., "Implementation of the Design for Change (DFC) Method through Project-Based Learning in Developing Intrapersonal and Interpersonal Skills of Islamic Religious Education Students," *Jurnal Pendidikan Agama Islam* 20, no. 1 (2023): 132–49, <https://doi.org/10.14421/jpai.v20i1.6668>.

<sup>56</sup> Muhammad Abuzar, "Developing Religious Identity : Assessing the Effects of Aliya Madrasahs on Muslim Students in Bangladesh," *Solo Universal Journal of Islamic Education and Multiculturalism* 2, no. 1 (2024): 49–60.

<sup>57</sup> I Ma'rifah, "Institutionalization of Multicultural Values in Religious Education in Inclusive Schools, Indonesia," *Jurnal Pendidikan Agama Islam* 20, no. 2 (2023): 247–60, <https://doi.org/10.14421/jpai.v20i2.8336>.

<sup>58</sup> Darcia Narvaez et al., "Moral Chronicity and Social Information Processing: Tests of a Social Cognitive Approach to the Moral Personality," *Journal of Research in Personality* 40, no. 6 (2006): 966–85, <https://doi.org/10.1016/j.jrp.2005.10.003>.

<sup>59</sup> Diego Vasconcellos et al., "Self-Determination Theory Applied to Physical Education: A Systematic Review and Meta-Analysis," *Journal of Educational Psychology* 112, no. 7 (2020): 1444–69, <https://doi.org/10.1037/edu0000420>.

<sup>60</sup> Rozanatush Shodiqoh, "Digital Ethics : Social Media Ethics in a Contemporary Islamic Perspective," *Solo International Collaboration and Publication of Social Sciences and Humanities* 2, no. 3 (2024): 215–26; Muhammad Abuzar and Andri Nirwana, "Night Work Culture in Professional and Sharia Perspectives," *Solo International Collaboration and Publication of Social Sciences and Humanities* 2, no. 3 (2024): 268–81; Ishmah Afiyah and Valijon Ghafurjonovich Macsudov, "Impact Analysis of Marital Dispensation : Economic Implications and Family Welfare in Social and Legal Context," *Solo International Collaboration and Publication of Social Sciences and Humanities* 2, no. 1 (2024): 25–36; Ricky Aditya Syam et al., "The Relationship of Islamic Law and Ethics in Pharmacist Practice: A Literature Review," *Solo International Collaboration and Publication of Social Sciences and Humanities* 1, no. 3 (2023): 173–80; Dinda Putri Faridti et al., "Islamic Business Ethics : Practice of Buying and Selling Antibiotics Without a Doctor's Prescription," *Solo International Collaboration and Publication of Social Sciences and Humanities* 1, no. 3 (2024): 189–96.

<sup>61</sup> Muhammad Taufik, "Strategic Role of Islamic Religious Education in Strengthening Character Education in the Era of Industrial Revolution 4.0," *Jurnal Ilmiah Islam Futura* 20, no. 1 (2020): 86–104, <https://doi.org/10.22373/jiif.v20i1.5797>.

<sup>62</sup> H Basri et al., "Applying Higher Order Thinking Skill (Hots) To Strengthen Students' Religious Moderation At Madrasah Aliyah," *Jurnal Pendidikan Islam* 8, no. 2 (2022): 207–20, <https://doi.org/10.15575/jpi.v8i2.21133>.

<sup>63</sup> F Mansir et al., "Implementing Character Education In Madrasah," *Jurnal Pendidikan Islam* 7, no. 1 (2021): 77–94, <https://doi.org/10.15575/jpi.v7i1.8449>.

<sup>64</sup> L Worth, "Dancing Swords and Somersaults: Precariousness in Amateur Traditional Dancing," *Performance Research* 25, no. 1 (2020): 104–11, <https://doi.org/10.1080/13528165.2020.1739383>.

<sup>65</sup> Noor Hamid et al., "Creative Leadership: An Implementing Study of Transformative Leadership Models in High School for Sustainable Development Goals," *Journal of Lifestyle and SDG'S Review* 5, no. 1 (2024): 1–18, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n01.pe01686>; Andri Nirwana et al., "The Role of Traditional Salt Production in Achieving Halal Standards of the Ulamaconsultative Council: Implications for Sustainable Development Goals," *Journal of Lifestyle and SDG'S Review* 4, no. 2 (2024): 1–47, <https://doi.org/10.47172/2965-730X.SDGsReview.v4.n02.pe01721>.

<sup>66</sup> Waston, Erham Budi Wiranto, Mudzakir Ali, Noor Achmad, Deddy Ramdhani, Muthoifin, and Andri A.N. Nirwana, "Islamophobia and Communism: Perpetual Prejudice in Contemporary Indonesia," *Revista de Gestao Social e Ambiental* 18, no. 2 (2024): 1–20,

preparation through continuous professional development initiatives, educators will be better prepared to address the wide range of student needs. Students' worldviews can be expanded by diversifying the curriculum to cover a greater range of cultural viewpoints and global challenges. A culture of inclusivity is fostered by encouraging student leadership by giving them the tools to promote tolerance and global understanding. Furthermore, encouraging interfaith discussion offers students priceless chances to have deep discussions with people of other religious backgrounds. Regular review and adaption of the PAI learning paradigm will ensure its efficacy and relevance in addressing the growing requirements of the educational community<sup>69</sup>.

#### 4. CONCLUSION

This study used MAN Insan Cendekia Pekalongan as a case study to investigate how Islamic Religious Education (IRE) is implemented in a multicultural setting. The results demonstrated how important inclusive teaching methods, culturally sensitive curricula, and institutional support are in helping students develop intercultural values. The varied cultural backgrounds of pupils, the lack of teacher specialization, and the predominance of local cultural influences are some of the issues that persist despite the advancements in fostering tolerance, intercultural communication, and understanding. The study highlights how crucial it is to give teachers the abilities and information they need to successfully negotiate a variety of classroom dynamics to solve these issues. Additionally, it promotes curriculum development that ensures inclusivity and equality in education by reflecting a balanced representation of many cultural views. Furthermore, by offering tools, instruction, and frameworks that encourage harmony in diversity, institutional policies must support multicultural activities. Schools like MAN Insan Cendekia Pekalongan can play a crucial role in raising future generations of Muslims who are not just rooted in their faith but also prepared to prosper in and contribute to pluralistic cultures by incorporating multicultural ideas into Islamic education. These initiatives provide a template for other educational establishments seeking to match religious instruction with intercultural ideals in a world growing more interconnected by the day. The effectiveness of teacher training programs aimed at improving teachers' capacity to provide multicultural Islamic Religious Education (IRE) could be the main subject of future studies. This would entail evaluating the effects of training on teachers' intercultural competency, instructional techniques, and capacity to meet the various cultural and religious demands of their pupils. These kinds of studies might offer practical advice on how to raise the standard of intercultural teaching in Islamic schools generally and teacher preparedness in particular.

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<sup>67</sup> Nur Adela and Asnil Aidah Ritonga, "The Effectiveness of The Ta'lim Program in Strengthening Islamic Religious Education for Students," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 3 (2023): 336–55, <https://doi.org/10.31538/nzh.v6i3.3696>.

<sup>68</sup> Siti Rahmawati, Nanik Prihartanti, and Eny Purwandari, "The Philosophical Values of the Bapukung Tradition of the People of South Kalimantan," 2022, [https://doi.org/10.2991/978-2-494069-07-7\\_34](https://doi.org/10.2991/978-2-494069-07-7_34).

<sup>69</sup> Muhammad Iqbal et al., "Concept , Implementation , and Development of Productive Zakat Management for Social , Educational , and Humanitarian," *Demak Universal Journal of Islam and Sharia* 2, no. 1 (2024): 67–78; S Ridha et al., "Management of Zakat Funds for Education Sharia Economic Law Perspective," *Demak Universal Journal of Islam and Sharia* 2, no. 1 (2024): 27–36, <https://journal.walideminstitute.com/index.php/deujis/article/view/85%0Ahttps://journal.walideminstitute.com/index.php/deujis/article/download/85/175>; Kurniasih Fitri Maulinda et al., "Review of Islamic Family Law : Social Implications and Juridical Implementation in the Family Context in Indonesia," *Demak Universal Journal of Islam and Sharia* 2, no. 3 (2024): 271–90.



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