

Multicultural Islamic Education Values at Vocational Secondary School

*Hamam Burhanuddin¹, Sahri², Ahmad Nafi³

^{1,2,3}Universitas Nahdlatul Ulama Sunan Giri, Jl. Ahmad Yani No.10, Bojonegoro,
East Java, Indonesia

*hamam@unugiri.ac.id

ABSTRACT: *This study aims to examine the instillation of Islamic Multicultural Education values at SMK Negeri Jatirogo Tuban which contains multicultural values. This type of research is a field study with a qualitative approach. Sources of information regarding this study are Islamic and Christian Religious Education Teachers, Principals or Assistant Teachers, and Students. Data collection techniques are carried out through interviews, participant observation, and documentation. Data analysis techniques are carried out using data collection techniques, data reduction, data presentation and data inference. The findings in this study indicate that the multicultural values contained in Islamic education include tolerance values, equality values, unity values, family values, and justice values. The implementation of multicultural values in Islamic Religious Education learning at SMK Negeri Jatirogo Tuban uses two methods, namely the exemplary method and the habitat method. The impact of instilling multicultural values on students is the growth of attitudes of mutual tolerance, respect, accepting other people's opinions, mutual cooperation, not being hostile and the absence of conflict due to differences in culture, ethnicity, language, customs, and religion. The limitation of this study is the scope of the study which is still limited to the normative aspects of multicultural values. This study has not analyzed in depth the psychological dynamics of students or the institutional structure that influences the internalization of these values. The originality of this study lies in its approach that integrates Islamic educational values with the concept of multiculturalism in inclusive formal education practices. This study also highlights the interaction between students and teachers from various religious backgrounds directly in the context of religious learning, which is rarely explored in previous studies.*

Penelitian ini bertujuan untuk mengkaji penanaman nilai-nilai Pendidikan Islam Multikultural di SMK Negeri Jatirogo Tuban yang memuat nilai-nilai multikultural. Jenis penelitian ini adalah studi lapangan dengan pendekatan kualitatif. Sumber informasi mengenai penelitian ini adalah Guru Pendidikan Agama Islam dan Kristen, Kepala Sekolah atau Guru Pendamping, dan Siswa. Teknik pengumpulan data dilakukan melalui wawancara, observasi partisipan, dan dokumentasi. Teknik analisis data dilakukan dengan menggunakan teknik pengumpulan data, reduksi data, penyajian data dan

¹  orcid id: <http://orcid.org/0000-0002-6000-3786>

²  orcid id: <http://orcid.org/0000-0002-4691-0056>

inferensi data. Temuan dalam penelitian ini menunjukkan bahwa nilai-nilai multikultural yang terkandung dalam pendidikan Islam meliputi nilai toleransi, nilai persamaan, nilai persatuan, nilai kekeluargaan, dan nilai keadilan. Implementasi nilai-nilai multikultural dalam pembelajaran Pendidikan Agama Islam di SMK Negeri Jatirogo Tuban menggunakan dua metode yaitu metode keteladanan dan metode habitat. Dampak penanaman nilai-nilai multikultural terhadap peserta didik adalah tumbuhnya sikap saling toleransi, menghargai, menerima pendapat orang lain, gotong royong, tidak bermusuhan dan tidak adanya konflik akibat perbedaan budaya, suku, bahasa, adat istiadat, dan agama. Limitasi dari penelitian ini adalah cakupan kajian yang masih terbatas pada aspek normatif nilai-nilai multikultural. Penelitian ini belum menganalisis secara mendalam dinamika psikologis peserta didik maupun struktur institusi yang memengaruhi internalisasi nilai tersebut. Originalitas kajian ini terletak pada pendekatannya yang mengintegrasikan nilai-nilai pendidikan Islam dengan konsep multikulturalisme dalam praktik pendidikan formal yang bersifat inklusif. Kajian ini juga menyoroti interaksi antara peserta didik dan guru dari berbagai latar belakang agama secara langsung dalam konteks pembelajaran agama, yang jarang dieksplorasi dalam penelitian sebelumnya.

Keywords: *Educational Values, Islamic Education, Multicultural Education, Vocational Schools.*

Received: November 3, 2024; Revised: February 7, 2025; Accepted: April 24, 2025

I. INTRODUCTION

Multicultural Indonesia can be known as a friendly state with different cultures and geographies. This diversity becomes a tool that connects human beings to harmony (Ibnu et al., 2022). But in reality, religious, tribal, cultural and racial differences are the beginning of conflict and tension (Mustofa et al., 2024).

The Indonesian people adhere to the Pancasila Bhineka Tunggal Ika which contains the meaning and value of the cluster and the integrity of society (Syam & Fahmi, 2023). This principle is based on thinking about the diversity of languages, traditions, cultures, and religions that colour a nation (Curkpatrick et al., 2024). By understanding this principle, we can know that the attitude of tolerance and the consciousness of pluralism has existed since ancient times (Mouboua et al., 2024). Diversity must be linked to equality in order to create healthy competition, peace, tolerance, creativity and mutual respect (Bernaschina, 2025). Otherwise, there will be discrimination between ethnic groups, religious groups, and others (Nieto, 2017). Religious education is a very important learning in the formation of human character (Nurizah & Amrullah, 2024). Religious education is expected to give students an understanding of the attitudes of tolerance, appreciation, and not feeling right. In Indonesia there are different religions: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Konghucu, all of which have many differences about worship (Hardy, 2019), but on the other side they also share the doctrine of living side by side in equality, harmony, and justice. Religious education is the core of knowledge in shaping a person's personality (A. Huda & Jazariyah, 2024; Pomalingo, 2023).

Therefore, from an early age, parents need to instil religious sciences in their children so that their lives are more directed and have a grip (Joo & Hwang, 2022). Schools also play an important role in the cultivation of character and inclusive attitudes within the pupils (Suleman et al., 2024). In the process of learning, Islamic teachers must be able to inculcate values of tolerance for all differences, value the opinions of others, and not claim that their religion is the most right and the other wrong. Furthermore, an Islamic teacher should have access, input and information sufficiently accurate about the complexity and complexity of religious life in this era of discovery so that the teacher is able to provide alternative problem-solving and repackage the spiritual messages and values they embrace in the era of pluralism (Cook, 2024). In this way, students from an early age can be directed to understand differences not to affirm and reject them but to appreciate and respect the beliefs and religions adopted by others. It is hoped that one day, students will be able to take a stand in the face of the reality of religious, cultural, tribal, racial and group pluralism in a more sophisticated, mature way (Anugrah et al., 2024).

Religious education applied in schools always instils in students the understanding that their religion is the most right and the other wrong, so growing students' intolerant attitudes, bad prejudice towards followers of different faiths, and the existence of less harmonious relations between religious people (Shofwan, 2023). This is because of the mistake of spiritual teachers in teaching about values, aspirations, ethics of a particular culture (Durmuş & Korkmaz, 2023), that religious education teachers embody multicultural values that only provide knowledge but are not exemplified to pupils and only the theory that pupils acquire but the practice is only a few pupils who understand the multiculturalism values and implement them according to what is understood, thus having an impact on the primordialism of ethnicity, religion, and groups (Chaika, 2023). This factor causes the emergence of interethnic and tribal hostilities. Although the roots of prolonged social conflicts are not necessarily religious, in reality religion has always been an integral part of such conflicts (Supsiliani et al., 2024).

Therefore, it is necessary to cultivate multicultural values in the learning of Islamic education (Choi & Ha, 2025). Through the cultivation of cultural values, students from different backgrounds are guided to know each other about religion, culture, way of life, and customs. They are invited to understand, acknowledge, and respect that each group has the right to express itself in its way and to understand *Bhinneka Singha Ika* and implement it in everyday life (Ulfa et al., 2022). By instilling multicultural values from an early age, children are expected to be able to accept and understand the cultural differences that lead to different usage, folkways, mores, and customs (Rahmawati et al., 2024).

Jatirogo Vocational High School is one of the top choices in the Jatirogo sub-region of Tuban district. The school attracts students from all over the area, not only from the Jatirogo district but almost every new school year. There are many students in this school from different backgrounds, societies, and ethnicities. However, these differences are not obstacles to getting together and living as one. The various ways students communicate with each other, with their teachers, and with the entire school community demonstrate this harmony. Because of the large number of Muslims in the State of Jatirogo, Islamic religious activities such as *Isra' Mi'raj* are carried out in schools, while non-Muslims worship outside schools or by going to churches. In this school many students have different economic, social, tribal, and religious backgrounds (Inderanata, 2023).

But in reality, the differences are not an obstacle for them to interact with each other and to have a good life together. The crowds can be seen from the various ways they communicate with each other, with teachers and all the school citizens. All the students also carry out religious activities, regardless of their religious differences where. Muslim activities like Isra' Mi'raj are in schools because of the large number of Muslims in the State of Jatirogo Tuban. In contrast, non-Muslim personalities like going to the pagoda they do or doing it outside of school (Alkhassawneh & Sharif, 2025).

The researchers wanted to know how teachers infused multicultural values especially in the learning of Islamic Religion Education. The reason the researchers only researched Islamic Education is because the majority or most of the students in this school are Islamic religion. Then, researchers focus on the majority in the school to find out how they (Muslims) can live in harmony with other religious people who are minorities. In this study, the researchers will look at the material of Islamic Religion Education, whether it contains multicultural values or not, the methods used by teachers to instil multiculturalism values, and its impact on students.

II. METHOD

The type of research carried out by the author is field research, which systematically analyzes the condition of the subject and presents facts to gather data. This suggests that the researcher immediately visits the research site namely Jatirogo State Vocational High School. The use of subjective research techniques directs this research, that is, specialized research that is designed to capture particularities and social events. A research method that matches the concept of qualitative research, producing descriptive data of written words of people, impressions, and behaviour observed to facilitate education research (Hashemnezhad, 2015). The reason why the researchers use qualitative research is because this research emphasizes the social processes that occur in Jatirogo Tuban State Vocational High School.

Because what is important is the research process, then the data that has been collected is analyzed inductively. The results are presented in a descriptive form, i.e. in the form of a series of words that describe the real situation in the field. The author in this case conducted research against the head of Vocational High School State Jatirogo Tuban, an Islamic Religion Education Teacher, Christian Religion Educational Teacher and Graduate Class X and XI who are at Vocational High School State Jatirogo, Tuban believes that many of the knowledge can be obtained and learned from the said Source. to understand how teachers embody multicultural Islamic education values both in the ongoing learning process and outside the classroom (Moleong, 2018).

In this case the pupil as a reinforcer of the statement of the teachers of Islamic and Christian education, as they are involved in the learning process. Analysis in order to solve problems in this research is done by organizing data in sequence and categorizing it into one basic pattern done before and after research in the field. Data analysis before the field is carried out by determining the focus of research, conducting previous research studies and analyzing the thinking and problems to be studied. After completing the field data collection, the researcher evaluates to what extent the data obtained is considered sufficiently relevant and credible to answer the problem. If the data that has been analyzed is insufficient or not sufficient to solve the problem, then the researchers continue to carry out data collection to a certain stage.

According to Miles et al. (2014), data reduction is defined as a selection process that focuses on the simplification, abstraction, and transformation of raw data that emerges from the records written on the platform. Once the research data is collected, it is necessary to reduce the data in order not to stack and make it easier to group and conclude. Data reduction takes place continuously throughout this research, from the beginning of the study to the end in the form of a compiled report.

III. RESULT AND DISCUSSION

Multicultural Islamic Education Values at Jatirogo State Vocational High School

Jatirogo State Vocational High School is a real representation of an educational institution that accommodates religious, ethnic, and cultural diversity in the midst of a pluralistic Indonesian society. In this school, there are a number of educators and students who come from non-Muslim backgrounds, including Christians and Catholics. This diversity is not only a social fact but has become an inherent identity and is maintained together as part of the spirit of nationalism and the values of diversity. As explained by Basuki (2024), multicultural education can be seen from various perspectives, ranging from traditions and customs to participation in local wisdom. This view emphasizes that education cannot be separated from the cultural context and social reality in which it grows and develops. This is in line with research by Huda et al. (2021) which states that multicultural education in Indonesia aims to build cultural competence through respect for differences and the development of an inclusive curriculum.

First, multicultural awareness is the foundation of the school. Awareness of the importance of multicultural education in the Jatirogo State Vocational High School environment appears to be very high. This is evidenced by the acceptance and appreciation of the differences that each individual has in the school environment. All school residents, students, teachers, and principals, understand that each person has their uniqueness, both in terms of religious background, culture, and personal values. This awareness shows that the school has instilled a solid multicultural foundation through internalizing the values of tolerance, equality, and respect for differences. Research by Saputri et al. (2024) also emphasized that multicultural education can strengthen attitudes of tolerance and national unity among students.

Furthermore, this awareness does not stop at the level of understanding but is implemented in real terms in various school activities. For example, in the decision-making process, the preparation of learning programs, and in extracurricular activities, the values of diversity are always the main consideration. This shows that the multicultural approach is not merely symbolic or formal but has become part of the institutional culture. Budirahayu & Saud (2020) in their study showed that multicultural education implemented through a multidisciplinary approach can increase harmony and understanding among students in schools.

Second, the representation of multicultural values in the physical environment of the school. The implementation of multicultural values at Jatirogo State Vocational High School is also visible in the form of visuals spread throughout the school environment. On the bulletin board, classroom walls, and displayed brochures, there are works of art made by students in the form of paintings, inspirational quotes, and moral messages that emphasize the importance of living in harmony with differences. This is a very effective form of effective education, where students not only receive theoretical values from

teachers but are also directly involved in the process of conveying values to the school community. Rachmawati (2015) in her research showed that a multicultural-based curriculum that involves direct interaction and class discussions can strengthen students' understanding of cultural diversity.

Thus, multicultural values are not only taught explicitly through the curriculum but are also internalized through environmental media and existing visual symbols. This supports Vygotsky's learning environment theory which emphasizes the importance of social and cultural contexts in the learning process. Miftah (2016) also stressed that multicultural education plays an important role in maintaining national cultural diversity and preventing social conflict.

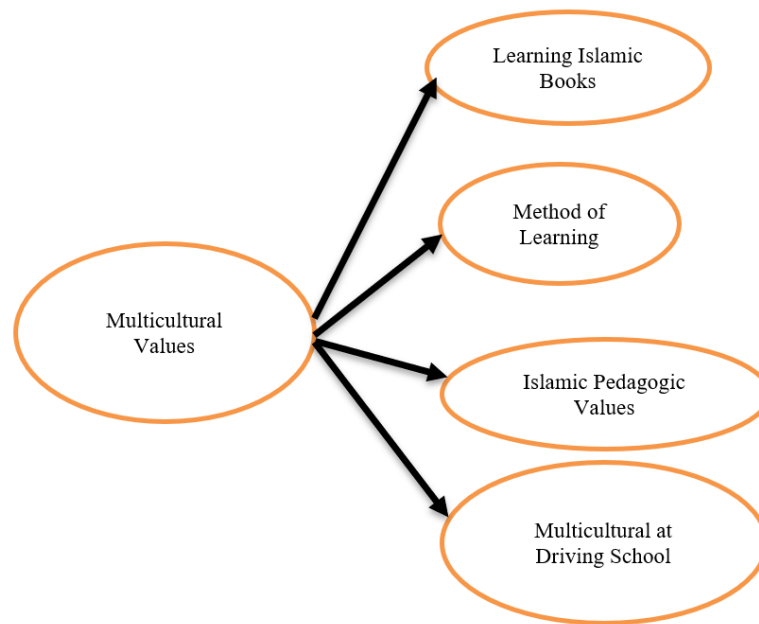


Figure 1. *Multicultural education values of Islamic education textbooks*

From the chart above, the values of multicultural education that educators understand from Islamic education textbooks include several materials that teach about the importance of respecting differences and not forcing one's will on others.

1. Multicultural values in Islamic education textbooks

In terms of material, it was found that the Islamic Education textbooks used in this school have explicitly included multicultural values. Several parts of the book teach about the importance of respecting differences, not imposing one's will on others, and establishing good relations between religious communities (Nugroho, 2019). This is very important because textbooks are one of the main sources that form students' thinking frameworks. When textbooks support the values of tolerance and pluralism, teachers have a strong foundation to instil this spirit in the classroom. However, the application of values in textbooks will not be effective without the right pedagogical approach. Therefore, the role of teaching methods is very crucial in grounding these values in students (Hajiannor et al., 2023).

2. Learning methods that foster an inclusive attitude

Islamic Education teachers in this school use a participatory and dialogical approach to the learning process. Methods such as discussion, question and answer, inquiry, and

discovery learning are chosen because they provide space for students to think critically and express their opinions. This method has been proven to be able to develop students' multicultural awareness, because they are trained to be open to different opinions and respect other people's points of view. Discussion-based learning also facilitates the formation of mutual respect, building empathy, and the ability to argue politely. This is in line with the theory of social constructivism, where knowledge is constructed through interactions between individuals who have different experiences and backgrounds (Demirdiř, 2024; Tan & Abdullah, 2024).

3. Practices of the school of mover and the value of freedom in learning

As part of the School of Mover program, educators at Jatirogo State Vocational High School understand the importance of adjusting learning to the needs and characteristics of students. Teachers give students the freedom to choose learning activities, including when students are given the opportunity to take driving training. Students who are not ready or are afraid are not forced to participate. This practice demonstrates the application of humanistic and psychological values in education, where learning is seen as a process that must be fun, not oppressive, and in accordance with students' interests and readiness. This approach affirms that education is not a uniform and coercive process but is flexible and responsive to individual diversity. This policy is also a concrete form of the principle of inclusivity in multicultural education (Luthfillah et al., 2025).

4. Students' level of multicultural awareness and attitudes

Through in-depth interviews, data were obtained regarding the level of multicultural awareness and attitudes of students. The average multicultural awareness of male students is at 45%, while female students reach 55%. Meanwhile, in terms of respect for other religions, students with masculine characters show a figure of 70%, while those with feminine characters are 30%. In terms of involvement in interfaith dialogue and active tolerance, male students reach 60%, and female students 40%.

These data show that although multicultural values have begun to grow, there are still challenges in equalizing awareness between genders and individual characteristics. These findings can be a basis for the development of character education programs that are more targeted at forming open and tolerant attitudes from an early age, as well as strengthening counselling programs that are sensitive to issues of gender and cultural diversity.

Table 1. Student multicultural awareness data at Vocational High School Tuban

No	Gender	Percentage	Multicultural awareness	Attitude of Mutual Respect	
				Religion & Ethnicity	Inclusive Tolerance & Active Dialogue
1	Male	45%	45	70	60
2	Female	55%	55	30	40
Total		100%	100	100	100

According to the results of analysis, observations, and interviews with the informants, the results from the study of the book on Islamic education subjects are indeed some material that contains multicultural insights such as the material about honesty and trust in it includes the value of justice, the material on prayer together contains tolerance and equality values, the materials on the chronology of the time of birth of Prophet Muhammad saw to adult until his prayer in Mecca contained the values of tolerance, the

value of a union, and the Value of affinity/brotherhood, then when discussing the books of God includes some important values such as tolerance values equality/equality, when talking about the growth of science in the times of Umayyah and Abbasiyah contains values tolerance unity, justice, and similarity values.

Besides, as stated by Basuki (2024), all material can be associated with a multicultural basis depending on the agility of the teacher in transmitting it. It's usually impossible for a person to develop and communicate because of a lack of science. Some of the findings are in line with the values contained in al Qur'an on tolerance, equality and equality (QS. Al Baqarah 213), values of unity (QS. Ali Imron 103), values of gender and brotherhood, values of justice (QS. An-Nisa; 58). Some approaches to be developed in teaching multicultural Islamic religious education are through historical approach, sociological approach, cultural approach, psychological, aesthetic approach, gender perspective approach, and philosophical approach. Of these seven approaches, teachers of Islamic religion education at Jatirogo State University were able to apply only three approaches: historical, cultural and gender perspectives. The transmission of such multicultural values makes the school atmosphere compatible, democratic, human and harmonious between students, students and teachers, or students and staff.

With regard to this cultural diversity, Parekh (2001) distinguishes it into three categories: First, subcultural diversity is a condition in which members of a society have one broad common culture to be adhered to. Second, perspective variability is a state in which some members of the society are deeply at odds with some of the core principles or values of the culture that are in force and are trying to express themselves along the corresponding group lines. Third, manual variation is a majority state of society that includes a number of self-conscious and well-organized communities (Kuropjatnik, 2023). Based on the results of observations and interviews that have been conducted, the cultivation of the values of multicultural Islamic education in Jatirogo State Vocational High School can be said to be successful. It is seen in the creation of harmony and clashes outside and within the classroom, as well as the high attitude of tolerance that exists in the students and other members of the school. As expressed by Azhari et al. (2024) that the success or failure of multicultural education can be seen when it is able to form attitudes in students to be tolerant of each other, not hostile, and not conflicting with each other due to differences in culture, ethnicity, language, customs, and religion.

The Dynamics of Multicultural Value Integration in Educational Institutions

1. Identification of diversity

Diversity recognition is done by introducing the diversity of students that exists in both the school environment and the surrounding community. Gender, language, religion, and ethnicity differences including social differences are absolute in the State of the United Republic of Indonesia. The cultivation of multicultural values, which can be called multiculturalism, is not a special subject but is integrated into everyday learning and activities. Besides, the introduction of diversity by educators is done by creating class rules and helping each other without distinction. But not apart from the role of the educator in developing the values of character that exist against the pupils in Vocational High School State Tuban. Educators strive to create a good class culture so that students can accept each other. In addition to the introduction of diversity of course not apart from the learning methods already practiced in class X TB 2, the inquiry learning method more focused on the student is a method that the researchers believe is worthy

to use. Still, in this case researchers remain guided by the results of the informants (Basuki, 2024).

2. Multicultural cultivation

The cultivation of multicultural values carried out at Vocational High School State Tuban by realizing the formation of the character of students through the values of priority that are embedded in them: values of tolerance, democratic values, priority dialogue (active), love of the homeland, inclusive values, values please help, values humanity, and goodwill. The cultivation of multicultural values is carried out every day either during or outside learning and applied to all students of different social and cultural backgrounds, but in its delivery teachers also have to guide in the application of Multicultural Values. This is because some students have differences in their social or cultural background so there is a need for guidance from teachers so that there is no discrimination the school environment. In the day-to-day activities teachers also warn all students to respect each other and appreciate their differences with good and simple pronunciation language can be understood by all students, students may absorb the use of easy and simple language also needs to be taken into account so that there is no discrepancy in its delivery and students can understand the speech of the teachers, daily conversations also the students are encouraged to use good and correct Indonesian language to facilitate communication between students who both have different social and cultural backgrounds (Inderanata, 2023). The cultivation of multicultural values in class X TB 2 Vocational High School State Tuban presented by Ms. Kadek (2024) and Ms. Susi (2024) was applied directly in the learning process in the classroom. In addition to using direct examples in the cultivation of values of diversity, teachers use two-way communication involving students both in the learning process and the discussion of specific issues. The cultivation of the values of diversity carried out in the environment of Vocational High School State Tuban both during learning as well as examples of tolerance attitudes shown by teachers or existing school citizens, over time has given real results, namely the attitude of students towards each other. Some students have been able to tolerate and accept their different friends both socially and culturally, even their friends who have different economic backgrounds.

3. Media Supporting Cultivation

Multicultural Values Cultivating multicultural values is not free from the means and means of supporting and disseminating them that are directly involved in tolerance. The use of diverse learning media will make students more interested and easier to understand the intentions of teachers. Vocational High School State Tuban in this respect has used diverse learning media on multicultural education money delivered. For example, the reading books available in the school library and the reading corner in each class, especially the X TB 2 class, contain multicultural values as well as slogans or posters on multiculturalism, can be found on the walls of schools, school entrances, canteens, and teacher's office rooms, besides the school reading books have also provided a place of devotion for the special Hindu people for students and teachers who are Hindu believers, it is included in the supporting media related to the socialization of the cultivation of Multicultural Values (Basuki, 2024).

Multicultural education carried out at Vocational High School State Tuban is not attached to a particular learning medium, teachers can create and innovate in the use of multicultural learning media that attracts students. Each teacher could use a different

learning medium. On some occasions, teachers can also create educational learning media that involves students in it (Kadek, 2024; Susi, 2024).

4. Factors supporting and inhibiting the socialization of multicultural values

First, Supporting Factor Vocational High School State Tuban as a socialization agent of multicultural values for its students is a second agent after the students gain primary socialization in their home environment. The cultivation of multicultural values that take place inside and outside the classroom can go well, regardless of the role of schools, teachers, and students who are directly involved in it. Schools as educational institutions in this respect have created a school culture that introduces diversity to their surroundings as much as possible. The creation of a school culture that supports the cultivation of multicultural values in Vocational High School State Tuban is seen in schoolchildren who are not only from one region but also from another.

The different social and religious backgrounds of each student are also real examples of a diverse environment which supports the cultivation of multicultural values in students. The eclectic environment makes it easy for students to understand what the diversity around them means. One form of tolerance of diversity is the existence of a place of worship for Hinduism called Padma; every day, students who embrace the Hindu religion can perform their prayers in Padma, which is provided in the school every day. In every classroom there is a corner of diversity filled with the work and creativity of students. The design of the classroom is a policy taken by the school in an effort to recognize diversity among the students. The celebration and introduction of the great religious day held by the school is the creation of a school culture that teaches and introduces diversity in terms of religion. In this case, the school policy is a major supportive factor in multicultural education in Vocational High School State Tuban.

Second, Inhibitor Factor, the implementation of the socialization of multicultural values that took place in the Vocational High School State Tuban, did not escape from the obstacles in its journey. The school that has implemented the philosophy on the foundation of Vocational High School State Tuban established a multicultural school where the school accepts pupils from different cultural and social backgrounds with the creation of a positive school culture, which is a supportive factor in the socialization of the multi-cultural values carried out.

Third, Internal Obstruction Factors The obstacles that arise when teachers socialize multicultural values, students sometimes do not fully understand what teachers convey in relation to existing values of diversity, so some children sometimes do not understand the status of different friends both socially and in learning ability. The student's lack of understanding of the various backgrounds is due to the fact that some of them have not yet understood how tolerant attitudes should be carried out in everyday relationships. Besides, the students are more critical in responding to something, so the teacher must use language that is easy for the students to understand. For example, in the selection of words or language use, teachers pay more attention to the sentence to be spoken because when a foreign sentence appears and does not know the meaning, they will ask for an explanation. The school has provided multicultural themed books, both in the library and in the classroom. However, the provision or special agenda given by the school to teachers in relation to the socialization of values of diversity has not been maximized. The inclusion of multicultural education in ongoing learning has not been coupled with the special agenda on learning strategies among Vocational High School teachers in State Tuban.

Fourth, External impediment Factors Other barriers faced by schools are the educational patterns obtained by children at home. Sometimes the education received by children in the house is not consistent with the cultivation of multicultural values in schools. During the great day of the Hindu Columns and Yellowings, the students also participated without regard to the background of other cultures; not only the Hindus but also other people could celebrate together at the school. That makes some student parents think about what to know or celebrate other religious celebrations.

Tolerance is an Attitude to be Instilled in a Multicultural State

Tolerance has become one of the best attempts to maintain peace in every difference that occurs in the segmentation of society (Chaika, 2023). This attitude is capable of minimizing the friction that triggers divisions and quarrels. Especially in religious matters, tolerance becomes an important attitude to be instilled in all citizens of the country, especially the younger generation. This urgency makes formal education very responsible in cultivating and nurturing children to be able to tolerate that is realized with mutual respect and appreciation of religious differences (Parekh, 2001). Schools take a strategic role in character building and character tolerance. With education organized in intuitive, extracurricular learning and also various practices becomes a cycle of future attitudes of tolerance of the young generation to be manifested into various forms of behaviour. Amid the increasing intensification of issues that are closely linked to the potential of inter-stabilization, then tolerance in schools is one solution so that issues of division do not eat every young generation and always strive to be good citizens in living a life together with bonds of one State and one country (Niето, 2017).

Education is characteristic from a student's point of view and is a form of practice applied in schools. Character education is a characteristic of education in Vocational High School State Tuban that demands all students to be able to behave tolerantly in addition to the view that the cultivation of important values in the implementation of character education should start from a school that is integrated with the family and the community. However, the role of the school becomes crucial if the school is the last fortress of defence when parents ignore it and have no competence to educate. Through a structured program, character reinforcement begins with his religiousness. This religiousness begins with how students grow into good Muslims, good Cristian followers, good Catholics, and good Hindus.

By doing so, the school facilitates the means of worship and its teachers. Tuban State School is a modern and cultural school where the school authorities pay attention to the abilities of all pupils and strive to help students meet their needs. Vocational High School State Tuban is located in a rural environment consisting of students who are both socially and culturally diverse. Students come from different regions, not just from Bali. Besides, students also come from existing religious backgrounds such as Islam, Christianity, Catholicism, and Hinduism. Vocational High School Tuban in this case as a secondary socialization agent, carries out the implantation of multicultural values in everyday learning as a form of multi-cultural education to students. Multicultural education has been applied since the establishment of Vocational High School State Tuban. In its implementation, multicultural education is not separated into separate subjects but is inserted into existing topics. Multicultural education is carried out through a number of methods not only inserted into the learning that takes place in the classroom but continued with activities outside the class, such as extracurricular or activities called by the school. Morning and day carpets are usually used by teachers to

prepare lessons or to evaluate learning that has taken place but on such occasions teachers do not rarely discuss the problems faced by students by conveying a message in them that can also contain the cultivation of multicultural values.

The school environment that was thus created and conditioned in Vocational High School State Tuban has supported the socialization of values of diversity in students. The diversity that is around them, especially in the school environment, makes students well aware of the real picture of diversity itself. This is in line with the opinion put forward by Ambedale et al. (2023) on multicultural education, that is, it is an educational strategy that is applied to all types of subjects by using the cultural differences that exist in the students such as ethnic, religion, language, gender, social class, race, ability, and age to make the learning process effective and easy Multicultural Education in Vocational High School State Tuban is also carried out through the policy applied by the school. One of them is to organize school activities related to culture or religious day. Activities pertaining to cultural recognition, the school party in 2023 organized the celebration of the High School Idul Fitri School decorating the school environment with the specific celebrations of High School Day.

Forms and values of multicultural Islamic education in Jatirogo State Vocational High School Tuban is a school that shows the diversity of religion, social position, race and culture of each citizen. A number of non-Muslim students and educators, including Christians and Catholics shows this. This difference is a sticker between the citizens of the State of Jatirogo. Multicultural according to Basuki (2024), Vocational High School teacher that education can be seen from different perspectives, such as from the perspective of tradition, customs, and participation of local wisdom. Awareness of the importance of multicultural teaching is very high and all citizens of the State of Jatirogo understand and accept that each person is unique and truly appreciates the value of difference. This multicultural awareness and tolerance can be seen from the fact that this school takes cultural and personal values into account in all its activities.

The evidence can be seen on the announcement boards around the school and brochures on the walls of the classroom, for example drawings made by students with advice on the application of multiculturalism inside and outside the school. Jatirogo State Vocational High School students come from a variety of backgrounds. Faced with different diversity and beliefs, every student of Vocational High School State Jatirogo always tries to understand the state of student diversity. We have always instilled tolerance and cooperation in our students, regardless of their religious origin, tribe, or region (Syam & Fahmi, 2023).

The hope of the implementation of multicultural Islamic religious education in Jatirogo State Vocational High School students and large families of schools are able to appreciate one with the other living side by side in peace. The students seem close and familiar when they talk outside and inside the school, even as if there is no difference between Muslims and non-Muslims. Sopianila (2024), a TB-2 student in the eleventh grade, stated, When non-Muslims respect no Muslims, they also respect Islam outside the classroom. Always peaceful and harmonious, and there was never any offer.

IV. CONCLUSION

Based on the results of the research and analysis, it can be concluded that multicultural Islamic education at Jatirogo State Vocational School is implemented through values

such as tolerance, solidarity, equality, inclusiveness, active dialogue, and awareness of diversity. These values are implemented through two main approaches, namely the equalization and adjustment approach, and the history, culture, and gender-based approach. The implementation of these values has a positive impact on students, such as the growth of mutual respect, recognition of other people's views, joint participation, and the realization of a peaceful, harmonious school atmosphere that is free from conflicts of cultural, language, customs, and religious differences. Excessive awareness of similarities also gives rise to high tolerance because students no longer see differences as separators, but as shared wealth.

V. REFERENCES

- [1] Alkhassawneh, S., & Sharif, H. (2025). Perspectives Of Brain Research (Educational Neuroscience) on the Design and Implementation of Teaching Strategies in Educational Technology. *Journal of Neuroeducation*, 5(2), 14–24. <https://doi.org/10.1344/joned.v5i2.47695>
- [2] Ambedale, N. ... Abdul Latief, J. (2023). Integration of Multicultural Education Values in Learning Pancasila and Citizenship Education in Catholic High Schools Saint Andrew Palu. *Journal of Scientific Research, Education, and Technology (JSRET)*, 2(3), 932–944. <https://doi.org/10.58526/jsret.v2i3.168>
- [3] Anugrah, D. ... Anwar, S. (2024). Multicultural Education: Literature Review of Multicultural-Based Teacher Education Curriculum Reform. *The Eurasia Proceedings of Educational and Social Sciences*, 39, 93–101. <https://doi.org/10.55549/epess.875>
- [4] Azhari, D. ... Syahri, P. (2024). Multicultural Education and the Significance of Education. *Edu Cendikia: Jurnal Ilmiah Kependidikan*, 4(3), 1101–1108. <https://doi.org/10.47709/educendikia.v4i03.5078>
- [5] Basuki. (2024). *Interview with Teachers of Jatirogo State Vocational School, Tuban*.
- [6] Bernaschina, D. (2025). Approaches to Inclusive Collaborative Learning in Art Education in Chile. *Educational Academic Research*, 56. <https://doi.org/10.33418/education.1416615>
- [7] Budirahayu, T., & Saud, M. (2020). The promotion of multicultural education in schools: A study of teaching multidisciplinary courses in Indonesian Schools. *Journal International Journal of Innovation, Creativity and Change*, 13(3), 36–47. <https://scholar.unair.ac.id/en/publications/the-promotion-of-multicultural-education-in-schools-a-study-of-te?utm>
- [8] Chaika, O. (2023). Multicultural Education in Foreign Language Teaching: Task-Based Approach. *International Journal of Social Science and Human Research*, 6(3). <https://doi.org/10.47191/ijsshr/v6-i3-18>
- [9] Choi, S.-A., & Ha, J.-H. (2025). A Phenomenological Study on Secondary Teachers' Experiences with Multicultural Education. *Multicultural Education*

- Studies*, 18(1), 53–86. <https://doi.org/10.14328/MES.2025.3.31.53>
- [10] Cook, W. (2024). The sociological dimensions of multicultural education. *Sociology Compass*, 18(5). <https://doi.org/10.1111/soc4.13206>
- [11] Curkpatrick, S. ... Pawu, W. (2024). Symbolic Cohesion and Interpretive Freedom: Embodying Unity in Diversity through Warlpiri ngurra-kurlu and Indonesian Pancasila. *Journal for the Academic Study of Religion*, 37(2), 243–266. <https://doi.org/10.1558/jasr.26695>
- [12] Demirdiř, B. (2024). Mathematics Teachers' Attitudes towards Inclusive Education in Türkiye. *Bayburt Eđitim Fakóltesi Dergisi*, 19(43). <https://doi.org/10.35675/befdergi.1468104>
- [13] Durmuř, A., & Korkmaz, H. (2023). Pre-service Teachers' Perceptions and Their Professional Preparation Levels for Multicultural Education: Implications for Teacher Education Curricula. *Kastamonu Eđitim Dergisi*, 441–452. <https://doi.org/10.24106/Kefdergi-2023-0013>
- [14] Hajiannor, H. ... Kurdi, M. (2023). Analysis of the Content and Accuracy of Multicultural Values in Islamic Religious Education and Moral Textbook. *Al-Ishlah: Jurnal Pendidikan*, 15(1), 211–218. <https://doi.org/10.35445/alishlah.v15i1.2859>
- [15] Hardy, J. (2019). *Emile Durkheim's Elementary Forms of Religious Life as Seen through Star Wars*. Feeling The Force: Exploring Star Wars Through the Lens of Durkheim. <https://doi.org/10.31235/osf.io/a48ev>
- [16] Hashemnezhad, H. (2015). Qualitative Content Analysis Research: A Review Article. *Journal of ELT and Applied Linguistics (JELTAL)*, 3(1), 54–62. <https://silo.tips/download/qualitative-content-analysis-research-a-review-article>
- [17] Huda, A., & Jazariyah, I. (2024). Multicultural Values and Pluralism in Islamic Cultural History Textbooks. *JIE (Journal of Islamic Education)*, 9(2), 510–525. <https://doi.org/10.52615/jie.v9i2.345>
- [18] Huda, M. ... Ruswandi, U. (2021). Implementation of Multicultural Education in Education Practice at Indonesia. *Implementation of Multicultural Education in Education Practice at Indonesia*, 9(1), 65–76. <https://ejournal.staimta.ac.id/index.php/edukasi/article/view/267>
- [19] Ibnu, N. ... Zulmuqim, M. (2022). Islamic Boarding School Reform and Multicultural Education. *Literatus*, 4(1), 381–390. <https://doi.org/10.37010/lit.v4i1.755>
- [20] Inderanata, R. N. (2023). Investigation study of integrated vocational guidance on work readiness of mechanical engineering vocational school students. *Heliyon*, 9(2). <https://doi.org/10.1016/j.heliyon.2023.e13333>
- [21] Joo, Y. H., & Hwang, Y. (2022). An Analysis of Factors Influencing Parents' Participation in Schooling: Focusing on Parent Group Activities and Activities for

- Understanding School Lives. *Korea Society Of The Politics Of Education*, 29(3), 83–112. <https://doi.org/10.52183/KSPE.2022.29.3.83>
- [22] Kadek. (2024). *Interview with Teachers of Jatirogo State Vocational School, Tuban*.
- [23] Kuropjatnik, M. (2023). Untimely thoughts on the culture of diversity. *RUDN Journal of Sociology*, 23(3), 419–432. <https://doi.org/10.22363/2313-2272-2023-23-3-419-432>
- [24] Luthfillah, A. ... Mahasir, M. (2025). School Management as a School Mover in Realizing Educational Transformation. *PPSDP International Journal of Education*, 4(2), 530–537. <https://doi.org/10.59175/pijed.v4i2.534>
- [25] Miftah, M. (2016). Multicultural Education In The Diversity Of National Cultures. *QIJIS (Qudus International Journal of Islamic Studies)*, 4(2). <http://dx.doi.org/10.21043/qijis.v4i2.1766>
- [26] Miles, M. B. ... Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook Third Edition*. USA: Sage Publications.
- [27] Moleong, L. J. (2018). *Metode Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- [28] Mouboua, P. D. ... Akintayo, O. (2024). Multilingual education and social equity: A comparative study of integration policies in multicultural societies. *GSC Advanced Research and Reviews*, 19(2), 32–42. <https://doi.org/10.30574/gscarr.2024.19.2.0165>
- [29] Mustofa, I. ... Chamdan, U. (2024). The Authority of Texts in the Dynamics of Ijtihad on Fiqh Mu'amalah Among Santri in Indonesia. *El-Mashlahah*, 14(2), 381–408. <https://doi.org/10.23971/el-mashlahah.v14i2.8074>
- [30] Nieto, S. (2017). Re-imagining multicultural education: new visions, new possibilities*. *Multicultural Education Review*, 9(1), 1–10. <https://doi.org/10.1080/2005615X.2016.1276671>
- [31] Nugroho, M. (2019). Embedding Multicultural Values in Islamic Education: A Portrayal of Contemporary Indonesian Textbooks. *Edukasia Islamika*, 4(2), 226. <https://doi.org/10.28918/jei.v4i2.2298>
- [32] Nurizah, A., & Amrullah, M. (2024). Religious Character Formation Through Islamic Habituation in Primary Education. *Indonesian Journal of Islamic Studies*, 12(4). <https://doi.org/10.21070/ijis.v12i4.1741>
- [33] Parekh, B. (2001). Rethinking Multiculturalism: Cultural Diversity and Political Theory. *Ethnicities*, 1(1). <https://doi.org/10.1177/146879680100100112>
- [34] Pomalingo, D. (2023). Representasi Nilai Multikultural Dalam Teks Buku Ajar Pendidikan Agama Islam Di SMA Negeri 1 Tenga Kabupaten Minahasa Selatan. *The Teacher of Civilization: Islamic Education Journal*, 4(2), 164–185. <http://dx.doi.org/10.30984/jpai.v4i2.2709>

- [35] Rachmawati, I. (2015). The Reinforcement of Multiculture-Based Curriculum For Students of Foreign Nationalities in Indonesian Schools. *Komunitas: International Journal Of Indonesian Society And Culture*, 7(2). <https://doi.org/10.15294/komunitas.v7i2.4547>
- [36] Rahmawati, E. ... Fianisa, R. (2024). Multicultural education based on local wisdom in the perspective of citizenship education through the nguras enech tradition. *Jurnal Civics: Media Kajian Kewarganegaraan*, 21(2). <https://doi.org/10.21831/jc.v21i2.76678>
- [37] Saputri, O. W. ... Sayono, J. (2024). Efforts to Instill an Attitude of Tolerance Through Multicultural Education in Indonesian History Subjects. *Pendidikan Multikultural*, 8(1). <https://doi.org/10.33474/multikultural.v8i1.21834>
- [38] Shofwan, A. (2023). Internalization of Multicultural Islamic Religious Education at the Bustanul Mutaallimin Dawuhan Islamic Boarding School, Blitar City. *Sinda: Comprehensive Journal of Islamic Social Studies*, 3(3), 36–45. <https://doi.org/10.28926/sinda.v3i3.1107>
- [39] Sopiantila, N. N. (2024). *Interview with TB-2 students, class XI of Jatirogo State Vocational School, Tuban.*
- [40] Suleman, M. ... Basri. (2024). Implementation of Multicultural Learning as Effort to Build Technology-Based Tolerance Character Value in Elementary Schools. *JIP Jurnal Ilmiah PGMI*, 10(1), 51–63. <https://doi.org/10.19109/jip.v10i1.21963>
- [41] Supsiliani, S. ... Ekomila, S. (2024). Multidimensional Approach to Curriculum Transformation in Increasing Multicultural Appreciation. *Al-Hayat: Journal of Islamic Education*, 8(3), 1017–1035. <https://doi.org/10.35723/ajie.v8i3.680>
- [42] Susi. (2024). *Interview with Teachers of Jatirogo State Vocational School, Tuban.*
- [43] Syam, N., & Fahmi, M. (2023). Paradigm of Multicultural Islamic Education Sociological Perspective. *Pendidikan Multikultural*, 7(1), 25–38. <https://doi.org/10.33474/multikultural.v7i1.19928>
- [44] Tan, L. W., & Abdullah, R. (2024). Knowledge, Attitude, and Self-Efficacy of In-Service Preschool Teachers Towards Inclusion of Autistic Children. *Jurnal Pendidikan Awal Kanak-Kanak Kebangsaan*, 13(2), 68–81. <https://doi.org/10.37134/jpak.vol13.2.7.2024>
- [45] Ulfa, U. ... Barizi, A. (2022). Multicultural Islamic Education in Indonesia: The Urgency Value of Model and Method. *Addin*, 16(1), 131. <https://doi.org/10.21043/addin.v16i1.15787>