

MULTICULTURAL BASED ISLAMIC EDUCATION INNOVATION

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Abstrak: Inovasi pendidikan Islam berbasis multikultural merupakan pembaruan proses pembelajaran yang menekankan penerimaan terhadap keragaman budaya, suku, agama, dan pandangan hidup dalam masyarakat. Inovasi ini tidak hanya mencakup penyusunan materi ajar yang inklusif, tetapi juga penerapan metode pembelajaran yang interaktif, reflektif, dan menanamkan nilai toleransi, keadilan, serta perdamaian sesuai ajaran Islam. Penelitian ini bertujuan untuk menganalisis implementasi inovasi pendidikan Islam berbasis multikultural di SMA Negeri 1 Secanggang. Metode yang digunakan adalah pendekatan kualitatif dengan teknik wawancara mendalam untuk memperoleh data deskriptif. Hasil penelitian menunjukkan bahwa penerapan inovasi ini telah berjalan cukup baik melalui integrasi nilai-nilai Islam rahmatan lil-'alamin oleh guru pendidikan agama Islam dalam kegiatan pembelajaran. Namun, keterbatasan variasi metode, cara pandang sempit sebagian siswa, serta pengaruh negatif media sosial menjadi tantangan utama. Solusi yang ditempuh meliputi pendekatan edukatif dan persuasif oleh guru, kolaborasi dengan orang tua, serta pelatihan dan penggunaan media pembelajaran kreatif. Evaluasi efektivitas dilakukan melalui hasil belajar, observasi, dan penilaian sikap yang mencakup aspek kognitif, afektif, dan psikomotorik.

Kata Kunci: Inovasi Pembelajaran, Pendidikan Islam, Multikulturalisme

Abstract: Multicultural-based Islamic education innovation is a renewal of the learning process that emphasizes acceptance of the diversity of cultures, ethnicities, religions, and worldviews in society. This innovation includes not only the preparation of inclusive teaching materials, but also the application of interactive, reflective learning methods, and instilling the values of tolerance, justice, and peace according to Islamic teachings. This study aims to analyze the implementation of multicultural-based Islamic education innovations at SMA Negeri 1 Secanggang. The method used is a qualitative approach with in-depth interview techniques to obtain descriptive data. The results showed that the implementation of this innovation has been running quite well through the integration of Islamic values rahmatan lil-'alamin by Islamic education teachers in learning activities. However, the limited variety of methods, the narrow perspective of some students, and the negative influence of social media are the main challenges. Solutions include educative and persuasive approaches by teachers, collaboration with parents, as well as training and the use of creative learning media. Evaluation of effectiveness was conducted through learning outcomes, observation, and attitude assessment covering cognitive, affective, and psychomotor aspects.

Keywords: Learning Innovation, Islamic Education, Multiculturalism

INTRODUCTION

Education is the core of human civilization and the main means of shaping the quality of life and the role of humans on earth. As caliphs, humans are equipped with reason and thought by Allah to develop knowledge and moral values in order to manage life in a civilized manner. Education, therefore, is not merely a process of knowledge transfer, but also a process of continuous character, moral, and spirituality building (Ujung & Tumiran, 2024). In the context of humanity, education occupies an essential position because it determines the direction of a nation's progress and the quality of its civilization. It aims not only to educate intellectually, but also to foster ethical, social, and spiritual awareness in line with universal human values (Hifza et al., 2020; Pahrudin et al., 2018).

The objectives of national education as stated in Law Number 20 of 2003 are to develop the potential of students to become people who are faithful, pious, noble, healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens. This objective emphasizes that education must integrate cognitive, affective, and psychomotor aspects holistically. In other words, education must be a vehicle for nurturing the mind, heart, and behavior (Kristiawan, 2016). Within this framework, religious education plays a strategic role in instilling moral, spiritual, and social values that strengthen the nation's identity. Islamic religious education, in particular, has a dual role, namely as an instrument for fostering faith and piety and as a medium for internalizing

social values that foster national awareness, tolerance, and humanity (Harahap, 2024).

In the current dynamics of globalization, the flow of information, technology, and world culture moves without boundaries. This phenomenon creates new opportunities and challenges in the world of education, especially in maintaining a balance between modernity and Islamic values. Islamic religious education must be able to adapt to rapid social changes, while anticipating the emergence of intolerance, radicalism, and social disintegration. These challenges are even more complex in the context of Indonesia's diverse society, where religious, ethnic, and cultural diversity are inherent parts of national life. In such conditions, Islamic religious education must take an active role in strengthening social cohesion through an inclusive and contextual multicultural approach (Rahman et al., 2024).

Multiculturalism is not merely recognition of diversity, but also a paradigm of living together in difference with mutual respect and cooperation. Indonesia, known as a multicultural nation, faces a paradox between the ideal of diversity and the social reality that is still marked by identity conflicts, intolerance, and prejudice between groups. Malla et al. (2021) emphasize that a weak understanding of multicultural values can cause social friction and threaten national integration. This is where education plays a central role, especially Islamic religious education, which can build awareness that Islam teaches the values of *rahmatan lil 'alamin*, love of peace, and

respect for differences (Masduki & Malikah, 2021; Shofwan, 2023).

Efforts to strengthen multicultural values in Islamic religious education need to be realized through the development of a curriculum that is adaptive to the diversity of students. An effective Islamic religious education curriculum must be based on psychological and pedagogical principles that respect differences in students' cultural backgrounds, languages, and beliefs (Panggabean, 2020). Teachers, as facilitators, are required to develop learning approaches that foster empathy, openness, and appreciation for plurality. Therefore, innovation in Islamic religious education learning is a necessity. Religious learning that is still dogmatic and monotonous needs to be replaced with models that are interactive, contextual, and reflective of the social reality of students (Ahmad Zaki, 2022).

The current reality shows that much of Islamic religious education in public schools is still stuck in traditional patterns—emphasizing memorization and textual explanations—without connecting Islamic values to the multicultural lives of students. In fact, children of the digital generation have grown up in a global culture that is saturated with materialistic and individualistic influences (Handoko et al., 2022). As a result, spiritual and moral values are often marginalized. In this context, Islamic education teachers have a greater responsibility, not only as educators of Islamic teachings, but also as agents of social transformation who guide students towards moderate, open, and inclusive character.

Teachers must be able to instill universal Islamic values such as justice, compassion, and respect for cultural diversity.

Multicultural-based innovation in Islamic religious education can be achieved through dialogical and participatory strategies. Teachers need to create a learning process that allows students to interact, discuss, and reflect on Islamic values in the context of real life (Ulfa et al., 2022). This approach can be realized through case study methods, problem-based learning, and the use of learning media that depicts the diversity of Islamic cultural expressions in various regions of Indonesia. The evaluation of learning outcomes should not only focus on cognitive aspects but also on changes in students' attitudes and behavior towards diversity. The ultimate goal is to shape a generation that has a moderate understanding of Islam, is open-minded, and is ready to live harmoniously in a pluralistic society (Firdaus, 2024; Masduki & Malikah, 2021).

The phenomenon at SMA Negeri 1 Secanggang reflects this problem. This school has students with diverse social, cultural, and religious backgrounds. However, the practice of Islamic religious education in the field still shows conventional tendencies, is not sufficiently adapted to the social context of the students, and has not fully instilled multicultural values in an integrative manner. This condition has implications for the students' weak ability to understand differences constructively. Therefore, an in-depth study is needed on how teachers implement multicultural-based learning innovations in the school environment and how effective

they are in shaping students' tolerant, moderate, and nationalistic characters.

This study aims to analyze multicultural-based Islamic education innovations at SMA Negeri 1 Secanggang by highlighting the aspects of planning, implementation, and learning outcomes developed by Islamic education teachers. Theoretically, this study provides a distinction by expanding the concept of Islamic religious education learning innovation from merely methodological innovation to Islamic education paradigm innovation oriented towards the formation of a multicultural culture in schools. Meanwhile, in practical terms, this study is expected to serve as a reference for educators and educational institutions in designing Islamic religious education learning models that are relevant to the needs of the times and the characteristics of a pluralistic society.

Thus, the contribution of this research lies in strengthening the discourse of religious moderation through learning innovations sourced from the local context. This research seeks to answer how Islamic religious education can play a role not only as a medium for transmitting teachings, but also as an instrument of social reconciliation that fosters tolerance, inclusiveness, and peace among the younger generation. Through a multicultural approach, Islamic religious education is expected to become not only a cognitive lesson, but also a process of shaping a civilization that values diversity as a blessing from Allah for all of humanity.

METHOD

This study uses a qualitative method with a descriptive approach. This approach was chosen because it is in line with the research objective, which is to gain an in-depth understanding of the phenomenon of multicultural-based Islamic education innovation at SMA Negeri 1 Secanggang. Qualitative research allows researchers to explore the meanings, values, and dynamics that occur in a natural context without manipulating variables, thereby producing a holistic understanding of the educational practices that take place (Creswell, 2018). A descriptive approach was used to systematically describe how Islamic Education teachers developed strategies, methods, and learning media oriented towards multicultural values and their impact on student character (Moloeng, 2008).

This research was conducted at SMA Negeri 1 Secanggang, located on Jalan Besar Secanggang, Langkat Regency, North Sumatra. The location was selected purposively because this school has diverse socio-cultural characteristics among its students and is an appropriate representation for studying the implementation of multicultural-based Islamic education. The research lasted for three months, from June to August 2025, covering the pre-research, data collection, and data analysis stages.

The research data sources consisted of primary and secondary data. Primary data was obtained directly from informants through observation and in-depth interviews with the principal, Islamic Education teachers, and parents. They were selected as key informants because they had direct knowledge and involvement in the education

process and learning activities that were the focus of the research. In addition, secondary data was used to complement and strengthen the analysis of field findings. Secondary data was obtained from various literature such as books, scientific journals, school documents, activity reports, and online sources relevant to the research topic (Sugiyono, 2018).

Data collection techniques were carried out through three main procedures, namely observation, interviews, and documentation. Observations were conducted participatively to understand the learning environment, teacher and student interactions, and the dynamics of learning in the classroom and religious activities at school. In-depth interviews were conducted using semi-structured guidelines so that researchers could explore broader and deeper information in accordance with the context that developed in the field. Documentation was carried out to obtain supporting evidence in the form of photos of activities, administrative records, and school documents relevant to multicultural-based Islamic education learning innovations.

The collected data were analyzed using Miles and Huberman's interactive model, which consists of three main stages: data reduction, data presentation, and conclusion drawing. Data reduction was carried out by selecting, organizing, and focusing the data on important aspects related to learning innovation. Data presentation was carried out in the form of descriptive narratives to illustrate the patterns, relationships, and meanings that emerged from the observations and interviews. Conclusions were drawn

continuously throughout the research process, accompanied by verification to ensure that the analysis results remained consistent and accurate (Miles et al., 2014).

To ensure data validity, this study uses source and method triangulation techniques. Source triangulation is done by comparing information from various informants, while method triangulation is done by confirming the results of observations, interviews, and documentation. Through the application of triangulation, the data produced becomes more credible, objective, and scientifically accountable. Thus, this research method is expected to comprehensively describe how multicultural-based Islamic education innovation at 1 Secanggang Public High School is designed, implemented, and experienced in the context of pluralistic educational life.

RESULTS AND DISCUSSION

Implementation of Multicultural-Based Islamic Education Innovation in Learning Activities

The results of the study at SMA Negeri 1 Secanggang show that multicultural-based Islamic education innovation is carried out through the renewal of approaches, methods, and learning materials that are adapted to the diversity of students' backgrounds. Islamic Education teachers at this school strive to provide more contextual and dialogical learning, not only focusing on cognitive aspects, but also on the formation of tolerant and moderate characters. The learning process is carried out with attention to the principle of inclusiveness, where every student has the opportunity to actively participate in

understanding universal Islamic values such as justice, brotherhood, and respect for differences. This is in line with Banks' opinion (D. J. Banks, 1976) which emphasizes that multicultural education must promote equality, respect diversity, and build social solidarity among students.

In practice, teachers strive to integrate multicultural values into Islamic themes, such as faith, morals, and society. For example, when discussing verses about brotherhood and humanity, teachers relate them to the social context of students who live in a pluralistic environment (1978). This approach is in line with Vygotsky's social constructivism theory, which emphasizes that knowledge is constructed through social interaction and contextual experiences. By linking teaching materials to the realities of students' lives, teachers not only transfer religious knowledge but also foster critical awareness that Islam teaches openness to differences and respect for diversity as part of God's will.

However, this study also found that learning innovation has not been optimally implemented in all aspects. Some teachers still use conventional lecture methods that make students passive. This is due to limited pedagogical training and a lack of contextual learning resources. In this case, the active learning theory proposed by Manshuruddin et al., (2021) can be used as a reference, stating that students will better understand concepts when they are actively involved in the process of thinking, discussing, and reflecting on the values being learned. Therefore, Islamic education teachers need to be encouraged to apply a dialogical approach, group discussions, and case studies that are relevant to the

students' social situations so that learning becomes more lively and meaningful (M. Manshuruddin, Tumiran, & Yunan, 2021).

In terms of material development, teachers have attempted to present diverse examples of Islam from various cultures in Indonesia. For example, the use of stories of Nusantara scholars, religious practices of local communities, and local wisdom as material for reflection in understanding the value of tolerance. This effort strengthens the identity of Islam *rahmatan lil 'alamin*, which respects cultural differences. This view is in line with (Tilaar, 2000) which emphasizes that multicultural education in Indonesia must be rooted in national culture and not ignore local values. Thus, teachers act as cultural mediators who bridge the gap between universal Islamic values and the socio-cultural context of students (Siddik et al., 2025).

Additionally, the learning innovation process also reflects the principles of Bandura's social cognition theory (1977), which emphasizes the importance of behavioral models. Teachers who display tolerant, open, and fair attitudes in classroom interactions become role models for students in emulating multicultural Islamic values. Students learn not only from the material taught, but also from the attitudes and actions of their teachers. In this context, Islamic religious education at SMA Negeri 1 Secanggang becomes a space for character education rooted in moral and social values.

The research findings also show that this learning innovation contributes to an increase in students' understanding of religious and cultural diversity. Students who initially had exclusive views began to show a more

open attitude and appreciate friends from different backgrounds. This can be explained through the theory of learning transformation, which states that meaningful learning occurs when individuals experience a change in perspective through critical reflection on their experiences. In the context of Islamic education, this process encourages students to understand religious teachings more substantively and not get caught up in narrow interpretations (Syarif et al., 2024; Ulfa et al., 2022).

However, there are still several obstacles that need attention. The main factor is the limited institutional support, both in terms of teacher training and the provision of learning media. In addition, the learning outcome evaluation used still tends to focus on cognitive aspects and does not fully measure the affective dimensions of students related to tolerance and social empathy. In fact, as emphasized by (Djamaluddin et al., 2024; Hosnan, 2022), moral and character education cannot be adequately measured by written tests, but must be assessed through observation of behavior and reflection on the values demonstrated by students in their daily lives. Therefore, schools need to develop an authentic assessment system that includes assessment of students' attitudes and social participation.

Analysis of the results of this study shows that multicultural-based Islamic education innovation requires not only changes in teaching strategies, but also changes in the paradigm of thinking in understanding the function of religious education. Religious education is not merely to instill dogma, but to build peaceful and inclusive social awareness.

As stated by Freire (1972), liberating education is education that fosters critical awareness of social reality, so that students are able to become agents of change in society. In this context, Islamic education teachers at SMA Negeri 1 Secanggang have begun to show the way by placing Islamic values as a means of dialogue and social reconciliation.

Thus, the innovation of multicultural-based Islamic education at SMA Negeri 1 Secanggang can be understood as a learning practice that balances spiritual strengthening and social development. This approach makes a real contribution to shaping students' characters to be moderate, open, and respectful of differences. Although there are still limitations, the results of this study confirm that the transformation of religious education towards multiculturalism is a strategic step in strengthening religious moderation and social harmony in a diverse Indonesia. This is proof that contextual and humanistic religious education can be an important foundation for the realization of a civilized, tolerant, and just society.

Barriers to the Implementation of Multicultural-Based Islamic Religious Education Innovation

Barriers to the implementation of multicultural-based Islamic education innovation at Secanggang 1 Public High School reveal complex conceptual and practical challenges. The results of the study show that resistance to multicultural-based learning stems not only from students' limited understanding of differences, but also from concerns among some parties that this approach could potentially weaken the purity

of Islamic teachings. In fact, upon deeper examination, the concept of multicultural education is actually in line with Islamic teachings that emphasize the principle of *rahmatan lil 'alamin*, as stated in Surah Al-Anbiya verse 107 of the Qur'an, namely compassion and benefit for all of humanity regardless of differences in ethnicity, race, or religion.

In the theoretical context, Tilaar (2000) emphasizes that multicultural education is a systematic effort to instill awareness of the importance of living together in diversity so as not to cause social conflict. This is also supported by Banks (2015), who states that multicultural education serves to shape cross-cultural understanding and high social empathy, especially in pluralistic educational environments. However, challenges arise when an exclusive religious paradigm meets an inclusive multicultural approach. Some students at SMAN 1 Secanggang show a tendency toward religious exclusivism, namely the belief that only their group is correct, thus rejecting different views. According to (Madjid, 2001), this attitude is a symptom of religious backwardness, which occurs when religion is understood narrowly and textually without regard to social and humanitarian contexts.

Another factor that reinforces these obstacles is the influence of the social environment, especially social media, which often becomes a medium for spreading intolerance. According to Hidayat et al., (2024), digital media has an ambivalent role: on the one hand, it can broaden religious knowledge, but on the other hand, it can also be a means of spreading exclusive and radical religious ideas.

In situations like this, Islamic Education teachers have a strategic responsibility to be value filters, moral guides, and facilitators of dialogue among students. Teachers are not merely conveyors of material, but also role models who represent the tolerant and peaceful values of Islam. This concept is in line with Paulo Freire's view (2020) in *Pedagogy of the Oppressed* that true teachers are those who foster critical awareness in students, not those who impose dogma in a one-way manner.

Another obstacle arises from the education system's lack of optimal support for the integration of multicultural values into the Islamic education curriculum. In practice, learning is still oriented towards cognitive aspects and memorization, rather than contextual understanding of the universal values of the Qur'an. In fact, as emphasized by Firdaus and Rahman, modern Islamic education must transform into contextual education, namely education that is able to respond to the challenges of the times without losing the essence of Islamic spirituality. A non-adaptive curriculum actually reinforces students' exclusive mindset, because it does not provide space for reinterpreting Islamic teachings in the context of social diversity (Firdaus, 2024; Rahman et al., 2024).

From a methodological perspective, the approach of Islamic education teachers in implementing multicultural-based innovations also poses its own challenges. Some teachers do not yet have adequate multicultural pedagogical competencies, whether in terms of lesson plan development, method selection, or the use of interactive and contextual learning media. According to Nieto (2017), teachers' multicultural competencies include three

things: understanding student diversity, the ability to integrate inclusive values into teaching materials, and a reflective attitude towards personal bias. Therefore, teacher training and mentoring are urgent needs so that innovations in Islamic religious education do not stop at the discourse level.

In addition, collaboration between schools and families is an important element in strengthening multicultural values. Parents have a major influence on the formation of children's attitudes, and without their support, the values of tolerance taught in schools will be difficult to instill consistently. In line with Bronfenbrenner's ecological theory of education (1994), an effective educational process always involves interaction between the micro environment (family and school) and the macro environment (society). Therefore, synergy between teachers, parents, and the social environment needs to be built to create a harmonious and inclusive educational ecosystem.

The solutions that can be offered are not only technical but also paradigmatic. A reorientation of the Islamic education paradigm is needed to be more open to diversity and emphasize the aspect of *ukhuwah insaniyah* (human brotherhood). Islamic religious education teachers need to develop project-based learning with themes of diversity, interfaith dialogue simulations, and joint social activities across students as a form of empirical learning. This approach has been proven effective in fostering empathy and multicultural awareness among students (Hifza et al., 2020). Thus, the obstacles that arise are no longer seen as threats, but as opportunities

for reflection and innovation in enriching the meaning of Islamic education itself.

Through this analysis, it can be emphasized that the obstacles to the implementation of multicultural-based Islamic education innovation at SMAN 1 Secanggang are not a form of rejection of Islamic values but a reflection of the clash between the paradigms of exclusivism and inclusivism. Islamic education needs to position itself as a bridge between civilizations, not merely an instrument of indoctrination. Therefore, curriculum reformulation, strengthening teacher capacity, and cross-environmental collaboration are strategic keys in realizing Islamic education that truly reflects the value of *rahmatan lil 'alamin* in a diverse society.

Evaluation of the Effectiveness of Multicultural-Based Islamic Religious Education Innovation

Evaluating the effectiveness of multicultural-based Islamic education innovation at SMA Negeri 1 Secanggang is a strategic step to assess the extent to which educational goals oriented towards the formation of tolerant, fair, and inclusive characters have been successfully realized. In the context of modern Islamic education, evaluation does not only focus on academic achievement, but also on the success of forming personalities that are able to appreciate differences. This evaluation places multicultural values as moral and social indicators that measure the success of the learning process. As stated by Mulyasa (2013), effective education is education that is able to develop spiritual, social, and knowledge competencies in a balanced manner so as to

produce people who are faithful and competitive in a pluralistic society.

The results of the study show that SMA Negeri 1 Secanggang has implemented an evaluation system that not only assesses students' cognitive domain but also assesses the affective and psychomotor aspects related to social attitudes and behavior. This approach is in line with Bloom's theory (1956), which states that effective learning encompasses three main domains: cognitive (knowledge), affective (attitude), and psychomotor (skills). (2020) In this context, Islamic Education teachers act as facilitators who conduct authentic assessments through direct observation of student behavior, such as how they interact, respect differences of opinion, and resolve conflicts wisely. This authentic assessment reinforces the view of Lubis et al. (2013) that evaluation in education should be oriented towards real life, not just formal test results.

From interviews with teachers and principals, it is known that the evaluation of the effectiveness of multicultural-based Islamic education innovation is also measured through changes in students' social behavior in the school environment. For example, more students show an open attitude towards friends of different religions and cultures, and their participation in cross-group activities has increased. This shows that multicultural values are beginning to be internalized in students. This phenomenon supports the view of James A. Banks (2015), a multicultural education figure, who states that the success of multicultural education can be seen from the increased social awareness and cross-cultural empathy among students. This means that the

effectiveness of the program lies not only in the students' ability to understand the concept of multiculturalism theoretically, but also in the transformation of their behavior and mindset towards diversity (Panggabean, 2020).

However, the evaluation results also show that the success of this innovation has not been evenly distributed among all students. Some students still show a tendency to think exclusively, especially those influenced by family environments and social media that do not fully support the spirit of diversity. This condition shows that the evaluation of program effectiveness needs to be developed continuously by considering external factors that influence the internalization of multicultural values. As stated by Tilaar (2000), multicultural education cannot be effective without the support of a conducive social ecosystem. Therefore, the involvement of parents and the community is an important factor in strengthening the expected educational outcomes.

The evaluative approach taken by Islamic education teachers at SMAN 1 Secanggang also reflects the application of Vygotsky's social constructivism theory (1978), which emphasizes the importance of social interaction in shaping students' knowledge and character. Through collaborative activities, group discussions, and diversity-based social projects, students not only learn Islamic values conceptually but also practice them in a real social context. Evaluation is then carried out by observing the extent to which students are able to express values of tolerance and empathy in their daily interactions. This approach shows that multicultural education is not only oriented towards theoretical learning,

but also the formation of social awareness that stems from direct experience.

In addition, the results of the study revealed that family involvement in the evaluation process was an important but not yet optimal aspect. Parents have a major role in reinforcing the multicultural learning outcomes obtained at school. Based on Bronfenbrenner's ecological theory (1994), the success of education is influenced by the interaction between the micro environment (school and family) and the macro environment (community). When values of tolerance are reinforced at home and supported by the social environment, educational outcomes at school will be more effective and sustainable. Thus, a collaborative strategy between teachers, parents, and the community is needed to strengthen the implementation of multicultural-based Islamic education (Djamaluddin et al., 2024; Rahman et al., 2024; Shofwan, 2023).

Overall, the evaluation of the effectiveness of multicultural-based Islamic education innovation at SMAN 1 Secanggang shows positive results, although there is still room for improvement, especially in terms of consistency in applying values outside the classroom. A comprehensive evaluation such as this is in line with Fullan's view (2014), which emphasizes that the success of educational innovation is not only measured by its implementation, but also by the extent to which it is able to create sustainable behavioral change. In this case, SMA Negeri 1 Secanggang has shown significant progress, where students have begun to show awareness of the importance of peaceful coexistence in diversity, although it is still necessary to

reinforce values through contextual learning activities and continuous teacher training. Thus, the effectiveness of multicultural-based Islamic educational innovation in this school not only reflects pedagogical success but also reflects Islamic education's efforts to respond to the challenges of national plurality and strengthen the value of *rahmatan lil 'alamin* as the core of Islam's mission in modern social life.

Novelty or Research

The novelty of this research lies in its attempt to integrate a multicultural-based Islamic education approach into teaching practices at the public secondary school level, which has traditionally placed greater emphasis on cognitive and normative aspects in religious education. This study found that multicultural-based Islamic education innovation not only changes the way teachers teach, but also shifts the paradigm of religious education from a dogmatic approach to a dialogical and humanistic approach. This approach combines universal Islamic values with the diverse socio-cultural contexts of students, resulting in a model of religious education that is relevant to the reality of Indonesia's pluralistic society.

The novelty of this research can be seen in four main dimensions. First, the learning approach dimension, which places dialogue and collaboration as the main strategies for instilling values of tolerance and social empathy. Unlike previous studies that focused more on cognitive aspects or memorization of religious texts, this study shows that student-centered learning with its social context is able to foster a deeper multicultural awareness. This is in line with

Vygotsky's (1978) social constructivism theory, which asserts that knowledge is constructed through social interaction, not merely the transfer of information.

Second, the teaching materials developed in this study are innovative in that they integrate local wisdom, stories of Nusantara scholars, and the religious practices of local communities as part of Islamic learning. This approach strengthens the identity of Islam rahmatan lil 'alamin, which is rooted in the cultural context of the nation. According to Tilaar (2000), multicultural education in Indonesia must be sourced from the national culture so that it is not detached from its social reality. Thus, this study contributes to the development of a religious learning model that is able to embrace the values of diversity while strengthening a moderate Islamic character.

Third, the novelty also lies in the dimension of learning evaluation, where this study assesses the success of educational innovation not only from academic results but also from changes in students' social behavior and awareness of diversity. This affective and

social-based evaluation is in line with the concept of authentic assessment proposed by Lubis et al. (2020), that educational success must be reflected in the real-life practices of students. Through observation, reflection, , and social projects, this study successfully demonstrates how tolerance values can be empirically measured through social interactions and behaviors in the school environment.

Fourth, the novelty of this research lies in the role of teachers as agents of social transformation. Teachers are no longer positioned merely as conveyors of teachings, but as role models who practice inclusive Islamic values. This perspective broadens the meaning of the role of educators as emphasized by Paulo Freire (1972), that liberating education must encourage teachers to become facilitators of critical awareness, not guardians of dogma. In the context of SMA Negeri 1 Secanggang, PAI teachers became figures who exemplified fair, open, and dialogical attitudes, which in turn influenced students to internalize these values.

Table 1. Novelty and Key Findings of the Research

Aspect	Previous Conditions	Research Innovation/Novelty
Learning Approach	Lecture-based and one-way	Uses a dialogic, collaborative, and reflective approach
Teaching Materials	Focuses on normative religious texts	Integrates local wisdom and diversity values
Learning Evaluation	Dominant cognitive aspects	Involving affective and social aspects (authentic)
The role of teachers	As a dogmatic teacher	As a facilitator and model of tolerant behavior

From the table, it can be seen that this study contributes theoretically to the development of a more contextual and applicable multicultural Islamic education paradigm. Practically, the results of this study

can be used as a reference for educational institutions in designing Islamic education curricula that are more responsive to socio-cultural dynamics. The innovation model found at Secanggang 1 State Islamic High

School can be replicated in other schools to strengthen religious moderation among the younger generation. In addition, this study opens up new space for the development of Islamic education theory oriented towards social transformation, by placing teachers and students as active subjects in the process of forming multicultural awareness.

Thus, the novelty of this research lies not only in its empirical findings but also in its conceptual framework that connects Islamic values with modern educational theory. This innovation proposes a humanistic, contextual model of religious education rooted in the pluralistic reality of Indonesian society. This strengthens the role of Islamic education as a moral force that fosters peace, justice, and social harmony in the life of the nation and state.

CONCLUSIONS

Based on the results of the study, it can be concluded that multicultural-based Islamic education innovation at SMA Negeri 1 Secanggang has contributed significantly to strengthening the moderate, tolerant, and inclusive character of students. The innovation was implemented through the renewal of contextual, integrative, and dialogical learning approaches, in which teachers acted as facilitators of universal Islamic values that emphasize justice, brotherhood, and respect for differences. This approach has proven effective in building students' social awareness that Islam is a religion of rahmatan lil 'alamin, in accordance with Vygotsky's social constructivism theory and Banks' multicultural education, which emphasizes

the importance of social interaction and equality in learning. However, this innovation has not been optimally implemented due to obstacles such as limited pedagogical training for teachers, lack of institutional support, and evaluations that still focus on the cognitive domain. External factors such as the influence of social media and exclusive religious paradigms also pose challenges in consistently instilling multicultural values. Therefore, efforts to improve teacher competence through multicultural-based training, the development of contextual learning media, and the application of authentic evaluations that assess students' affective and social dimensions need to be continued. Conceptually, this study emphasizes that multicultural-oriented Islamic education is not merely religious teaching, but also a process of shaping human and national awareness. This transformation is a strategic step in strengthening religious moderation and social harmony in a diverse Indonesia, as well as making Islamic education a means of reconciliation and unity in diversity.

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