A Multicultural Approach in Islamic Education Learning to Strengthen the Islamic Identity of Moderate Students in PTKIN Aceh

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	Abstract
Keywords: Religious tolerance, PTKIN, Aceh, Multicultural-based Islamic Education Article history: Received: 18-04-2024 Revised 15-06-2024 Accepted 12-08-2024	This research project investigates the challenges of religious tolerance and radicalism in Indonesia, focusing on university students and the context of conservative shifts. This study examines the approach the State Islamic University (UIN) in Aceh utilized to advance a moderate interpretation of Islam, integrating multicultural-based Islamic Religious Education. The study employs a qualitative methodology, including in-depth interviews and participatory observation. The findings illustrate that UIN Aceh has adapted its curriculum to integrate multicultural values to foster religious tolerance among students. The influence of lecturers who espouse moderate attitudes and the active engagement of students in activities that promote diversity have been demonstrated to be effective in reducing radical tendencies. The research underscores the necessity of continuously assessing the strategy's effectiveness and emphasizes the importance of multicultural-based learning in fostering students' appreciation of diverse perspectives. Ultimately, this multicultural approach is expected to shape individuals who are morally upright, tolerant, and capable of collaboration in a diverse society. The study's outcomes offer valuable insights for other educational institutions in devising strategies to encourage tolerance and curb student radicalism.
	Abstrak
Kata kunci: Toleransi beragama, PTKIN, Aceh, Pendidikan Agama Islam berbasis multikultural	*Proyek penelitian ini menyelidiki tantangan toleransi beragama dan radikalisme di Indonesia, dengan fokus pada mahasiswa dan pergeseran konservatif. Penelitian ini mengeksplorasi pendekatan yang digunakan oleh Universitas Islam Negeri (UIN) di Aceh untuk memajukan penafsiran Islam yang moderat melalui Pendidikan Agama Islam multikultural. Metode penelitian yang digunakan termasuk wawancara dan observasi partisipatif. Temuan penelitian menunjukkan bahwa UIN Aceh berhasil mengintegrasikan nilai-nilai multikultural dalam kurikulumnya dengan tujuan mempromosikan toleransi beragama di kalangan mahasiswa. Pengaruh dosen yang mendukung sikap moderat dan keterlibatan aktif mahasiswa dalam kegiatan yang mendukung keragaman terbukti efektif dalam mengurangi kecenderungan radikal. Penelitian ini menekankan pentingnya evaluasi terus-menerus terhadap strategi ini dan pentingnya pembelajaran multikultural dalam membantu siswa menghargai perspektif yang beragam. Pendekatan multikultural ini diharapkan dapat membantu membentuk individu yang toleran, bermoral, dan mampu bekerja sama dalam masyarakat yang beragam. Temuan penelitian ini memberikan wawasan berharga bagi*

institusi pendidikan lainnya dalam merancang strategi untuk mendorong toleransi dan mengurangi radikalisme di kalangan mahasiswa.

INTRODUCTION

In recent years, there has been a rise in religious tensions in Indonesia, the world's largest Muslim-majority country (Arifin, Sutama, Aryani, Prayitno, & Waston, 2023; Ok, Al-Farabi, & Firmansyah, 2022). This has been attributed to various factors, including globalization, the increased use of information and communication technology, and the influence of transnational Islamic movements (Akimov et al., 2023). This has led to a "conservative turn" in the country, with a rejection of contextual interpretations of Islamic teachings. Consequently, instances of religious intolerance, radicalism, and extremist ideologies have emerged, even among students. There has been a notable increase in violations of religious freedom, with 208 incidents reported in 2016, up from 134 in 2014 (Al-Fatih, Aditya, Fuadi, & Nur, 2023). Similarly, acts of religious intolerance have risen from 177 in 2014 to 270 in 2016. These incidents have been the subject of study by scholars, who have identified the growing influence of radical groups such as the Islamic Defenders Front (FPI), Hizbut Tahrir Indonesia (HTI), and Aksi Bela Islam on Indonesia's social and political landscape (Amaroh, Prasetyoningrum, & Husain, 2024; Hasan, Azizah, & Rozaq, 2023). Several studies on the religious attitudes and behavior of young Muslims in Indonesia, both students and university students, have revealed an increasing trend of religious intolerance and radicalism, as well as exposure to violent extremism and terrorism (Ibrahim, Prasojo, & Sulaiman, 2019; Syahnan, Ja'far, & Iqbal, 2021). The Setara Institute (2019) found that formalistic, conservative, and exclusive types of religiosity were more prevalent than substantive, moderate, and exclusive types of religiosity among public university students in Indonesia. Previously, PPIM (2018) also identified a similar trend.

A study indicates that 58.8% hold radical attitudes among students, yet they tend to take moderate actions. Students are generally more tolerant externally but less tolerant of internal differences within the Muslim community, particularly towards minority groups like Shia and Ahmadiyya. The Setara Institute identifies several factors that influence the religious patterns of public university students, including parents, religious teachers, religious lecturers, religious literature, peer groups, and social media (Nur, Nawawie, Fajarwati, & Chusna, 2020). However, the parents and their religious beliefs appear to be the most influential factors. In contrast, the PPIM identifies three factors contributing to religious intolerance and radicalism among students and college students. These factors are teachers and PAI (Islamic Religious Education) learning, internet access, and perceptions of Islamism and government performance.

Most existing research on intolerant attitudes comprises large-scale public opinion studies conducted over several decades by sociologists and political scientists, which have surveyed levels of political tolerance in adult populations (Davis, 1975; Lawrence, 1976). Additionally, the following studies were considered: (McClosky (1964), Nunn, Crockett, and Williams (1978), Prothro and Grigg (1960), and Stouffer (1955)). Nevertheless, the annual survey on religious harmony in Indonesia by the Religious Research and Training Agency of the Ministry of Religious

Affairs provides evidence that the Indonesian people live in a context of peaceful and harmonious religious life. Despite fluctuations, the religious harmony index in Indonesia is high, at 72.20 in 2017, 70.90 in 2018, and 73.93 in 2019. This indicates that most of the population of various religious adherents in Indonesia tend to exhibit moderate attitudes and behaviors in religious life. Despite the high harmony index, among the three dimensions of religious harmony, namely tolerance, equality, and cooperation, the tolerance aspect received the lowest score, while the cooperation aspect was the highest (Research and Development and Education and Training Agency, 2019). This finding should be subjected to further research.

Based on the religious phenomena discussed above, and unlike previous studies that tend to focus on negative aspects of religiosity, particularly intolerance and religious radicalism cases, this research focuses on strengthening moderate Islam among students at State Islamic Religious Universities (PTKIN) in Aceh through multicultural-based Islamic Education (PAI) learning. As known, PTKIN continues to experience development and changes, especially after several Islamic religious colleges transformed into universities offering various programs, both in pure and applied sciences, encompassing social sciences, humanities, and natural sciences. Currently, there are 29 UINs spread across major cities in Indonesia. This development undoubtedly has broad and multidimensional impacts. It is interesting to examine the issues of religious intolerance and radicalization faced by adolescents and young generations in Indonesia who are pursuing education at PTKIN, especially those in Aceh.

The efficacy of strategies to strengthen moderate Islam among students, multicultural-based Islamic Education (PAI) learning at State Islamic Religious Universities (PTKIN) in Aceh Province, and the implications of multicultural-based PAI learning on students' moderate attitudes at PTKIN in Aceh Province must be empirically studied. This study aims to elucidate the strategy of fostering moderate Islam among students at PTKIN in Aceh Province and to elucidate multicultural-based PAI learning at PTKIN in Aceh Province. Additionally, this study aims to delineate the implications of multicultural-based PAI learning on students' moderate attitudes at PTKIN in Aceh Province.

METHODS

This research is called qualitative research, with a phenomenological approach. The phenomenological approach aims to describe the meaning of the life experiences experienced by several individuals regarding certain concepts or phenomena by exploring the structure of human consciousness, specifically, in this case, academics. The focus of phenomenological attention is not just a phenomenon but a conscious experience from the first-person point of view or experience directly. This approach is more aimed at getting clarity on a phenomenon that occurs in natural situations experienced by individuals every day (M. et al. et al 2012, 58).

As a qualitative research character, the data obtained in this study is authentic and actual data, not influenced by grand theories. Consequently, in contrast to positivistic research, which is tied to grand theories, the findings of this post-positivistic paradigm-based research are specific and very appropriate to the context (Nyoman et al., 2016, p. 89). Qualitative research is a field study where researchers collect data over a long period of time in a certain environment from

some individuals (M. et al. et al: 2012). The researcher's role is only to reveal the phenomena that occur in tertiary institutions in Aceh, and not to interpret them according to the researchers' wishes.

Data collection techniques were carried out through document studies, namely, the curriculum and learning tools used by lecturers, interviews with informants, namely lecturers and students, and observations in the campus and classroom environment during the learning process. Technical analysis of the data was carried out using Creswell's phenomenological analysis. The locus of this research are three tertiary institutions: 1) UIN Ar-Raniry Banda Aceh, 2) IAIN Lhokseumawe, and 3) STAIN Meulaboh. The three campuses that are focused on are lecturers who teach PAI courses.

RESEARCH RESULT AND DISCUSSION
Result

The strategy of strengthening moderate Islam among students at PTKIN Aceh Province is implemented by providing learning opportunities for students regarding the methodology of understanding Islamic teachings. PAI lecturers accomplish this by providing education regarding the significance of respecting the differences of opinion held by Muslims, including those held by students themselves.

The objective of learning the methodology of understanding Islamic teachings is to enable students to comprehend the significance of acquiring and applying the methodology of understanding Islam. This includes understanding the rules, provisions, and signs associated with understanding Islam. Additionally, it entails exercising caution in applying Islamic teachings following the guidance of the methodology of understanding. Furthermore, it necessitates developing an understanding of Islam under the guidance of the methodology of understanding. Finally, it requires being open to new ideas and renewal while maintaining the ability to discern and embrace positive aspects. (Interview with Marzuki, Head of Islamic Education Study Program of UIN Ar-Raniry Banda Aceh)

Figure 1. (Researcher with Head of Islamic Education Study Program)

This finding is consistent with what Supiana posited, namely that in studying Islam, it is essential to possess a comprehensive understanding of Islam in its multifaceted aspects, as well as an awareness of the various methodologies and approaches employed in the study of Islam (Supiana, 2017). This is also in accordance with what was conveyed by Akhmadi, who stated that in the process of understanding religious texts, religious believers tend to polarize into two extreme poles. One extreme position is to deify the text, regardless of its capacity for reason. Scripture texts are interpreted and subsequently enacted without consideration of their contextual framework (Akhmadi, 2019).

The strategy of strengthening moderate Islam among PTKIN students in Aceh Province is carried out through two main avenues. First, incorporating moderation values in the RPS of the course is substantially directed at the formation of moderate Islamic character for students. This is evidenced by the material and sub-material in the PAI course itself. Secondly, the example of lecturers who prioritize moderate attitudes is crucial for the formation of students' character. As role models, lecturers at PTKIN in Aceh Province must exemplify moderate attitudes themselves, as the formation of students' character begins with educators. This is reflected in their interactions with students during classroom learning and in other campus activities.

This finding is corroborated by Iskandar Karim's findings that education is organized by providing examples to students in order to cultivate a moral generation and foster willingness, as well as develop students' creativity in the learning process (Iskarim, 2016). The role of exemplary lecturers and curriculum adjustments in shaping moderate student character and avoiding extremism is of significant importance, particularly in the context of PTKIN Aceh Province.

In addition, the formation of a moderate attitude among students is facilitated through discussions with students regarding their comprehension of societal occurrences. Students are encouraged to observe cases related to religious moderation, extremism, and radicalism that occur in their immediate environment. Conduct field research and present the findings to the lecturers and other students. If any irregularities are identified, the lecturer will provide an explanation. In the event that students exhibit a somewhat excessive understanding of religion, the lecturer offers an explanation and rectifies the misunderstanding while upholding ethical standards in advocating for virtue in Islam. This is achieved without resorting to coercion or admonishment. This finding is consistent with the Islamic imperative to promote virtue and prevent vice through wisdom, virtuous counsel, and rational discourse (Ministry of Religion of the Republic of Indonesia, 2017).

The objective of fostering a moderate attitude among PTKIN students in Aceh Province is also achieved through curriculum adjustments in courses. The semester learning plan (RPS) of PTKIN in Aceh Province has been adjusted to align with the curriculum standards compiled centrally by the Directorate General of Islamic Education Diktis of the Ministry of Religion since the 2014/2015 academic year. These standards include the The curriculum includes the methodology of understanding Islamic teachings, the Al Quran, as well as the concepts of sunnah and ijtihad, Islamic solutions to socio-cultural and environmental problems, Muslim ijtihad on politics, Islamic moderation, women, and anti-corruption culture, as well as Islam as rahmatan

lil alamin. The curriculum is also based on the guidelines for organizing MKWK (Mandatory Curriculum Subjects) compiled by the Ministry of Education and Culture, which stipulate that religious moderation is the substance of Islamic religion courses (Directorate General of Higher Education, 2020).

In particular, efforts to build students' moderate attitudes include: *First*, Including moderation values in the RPS of each course. *Second*, Implementing the Qur'an Reading Guidance program. Students are required to participate in activities at Makhad Aly, Qur'an reading guidance as a condition of graduation. The Qur'an reading guidance program at Ma'had Aly includes 70% reading the Quran and 30% understanding of Islamic teaching methodology. The understanding of Islamic methodology in the Qur'an reading guidance program prioritizes the concept of rahmatan lil alamin. This is done because it follows the characteristics of new student input at PTKIN in Aceh Province, which is not all excellent in terms of its ability to read the Quran. In the Qur'an reading guidance program, at least routine activities are carried out, namely reading the Qur'an, memorizing short letters and arba'in hadith, routine studies, and fostering daily worship practices. The Islamic insight guidance and strengthening program is an effort to strengthen student character education. (Interview with the Head of PAI Study Program IAIN Lhokseumawe).

Figure 2. (Researcher with students in Ma'had Aly)

Third, through coaching and mentoring Student Activity Units (UKM). It is imperative that student activities that are directed towards the concept of tolerance, respect for diversity, multiculturalism, and do not contain elements of violence, especially for Islamic-based student activity units at PTKIN in Aceh Province, continue to prioritize the attitude of national commitment. It is crucial to cultivate students' national commitment as a means of gauging the extent to which student groups espouse and express national ideology, particularly their

willingness to accept Pancasila as the foundation of the state (Interview with the Head of PAI Study Program of STAIN Meulaboh).

The issue of national commitment currently requires comprehensive attention from various parties, particularly in light of the emergence of new ideas that are not in accordance with cultural values that have long been imprinted as a noble national identity (Decree of the Director General of Islamic Education Number 7272, 2019).

This finding is consistent with Irma's research, which indicates that to enhance the quality of institutions and participants, planning, fostering, organizing, and coordinating are essential elements of organizational development, particularly in the context of the student activity unit (Septiani & Wiyono, 2012). *Fourth*, other activities that contribute to the realization of the character of moderate and moral students. The formation of student religious moderation is achieved through supporting activities, which include attending seminars on religious harmony and tolerance, understanding Islam in a comprehensive manner, and forming religious moral attitudes. Religion is the foundation, the initial step, and the genesis of a moral society. This morality then serves to stimulate human instincts and conscience, thereby enabling the individual to become a civilised being. This enables the individual to carry out the activities of a just and prosperous nation and state (Rohmaniah, 2018).

The formation of students' religious moderation is equally important to the evaluation process, which is based on four indicators of religious moderation: national commitment, tolerance, non-violence, and wisdom towards local culture. Suharsimi in Betwan stated that the objectives of the evaluation are as follows: *Firstly*, the level of change achieved in the behaviour of students is to be evaluated in order to inform the improvement of the behaviour of students. Secondly, educators' effectiveness and teaching methods must be gauged and evaluated (Betwan, 2019).

Multicultural-based PAI learning at PTKIN is designed to instil multicultural values through the following stages: The initial step is to define the learning objectives. Prior to the commencement of the learning process, lecturers provide students with an understanding of the purpose of learning PAI in the Akhlaq chapter with the theme of tolerance and harmony. This is to facilitate the student's ability to engage in socialization, both on campus, at home, and within society. The techniques employed are as follows: a. Asking students about their previous learning experiences. b. Transmitting the learning objectives through discussion. c. Explaining the meaning and benefits of the learning to students. *Secondly*, the mechanism and rules of discussion must be determined. The PAI lecturer then outlines the mechanism and rules of the discussion method in writing or orally for presentation.

Third, the problem or topic of discussion must be formulated. For the discussion to be successful, the topic should be one that requires thoughtful discussion between the parties involved. The topic to be discussed is the indicator that the researcher has described in a questionnaire. One group is randomly assigned a theme to explain and discuss in response to it.

Fourth, it is recommended that discussion groups be organized. The groups that have been formed and have elected a chairman, secretary, and reporter discuss the material they have

randomly obtained earlier. In this instance, the role of the lecturer is to act as the discussion's organizer, ensuring that the proceedings proceed according to the established plan.

Fifth, the discussion is carried out. One of the responses to the discussion was the observation that Indonesians often make noise on the basis of religion. This was exemplified by the bombing of places of worship where people were praying or worshipping, despite the fact that they had been taught to respect other people who worship according to their beliefs. After the researcher met with the student who was the subject of the conversation, it became evident that the child lacked respect for himself. This was evidenced by the fact that his shirt was untidy, he did not wear socks, he was used to smoking, and his motorbike was modified but the exhaust was noisy.

The final group, which addressed the theme of cultural diversity despite shared humanity, engaged in a discussion that was largely similar to the first session. However, the discussion was less effective, and other groups were less active in responding. In delivering multicultural-based Islamic religious education materials, lecturers in learning activities only insert material related to multicultural values in learning. This is done in order to ensure that students are more sensitive to the diverse surrounding environment. In addition, lecturers link the material with existing facts in order to provide students with a deeper understanding of the subject matter.

Table 1. Discoveries Essential Research

No.	Research Findings	Explanation
1.	**Strategy for Strengthening Moderate Islam**	
	Learning Islamic Understanding Methodology	Islamic Education lecturers provide instruction on the significance of respecting differences of opinion and understanding the methodology of understanding Islam, which encompasses rules, regulations, and signs related to understanding Islam.
	Curriculum Adjustment	The curriculum of PTKIN Aceh has been adapted to encompass the tenets of multiculturalism and Islamic moderation, as evidenced in the RPS (Semester Learning Plan).
	Example of Lecturer Attitude	The teaching staff serve as exemplars, demonstrating temperate conduct in their interactions with students during the learning process and other campus activities.
	Discussion and Field Research	Students are encouraged to engage in discourse and field research pertaining to instances of religious moderation, extremism, and radicalism within their immediate surroundings.

	Student Activity Unit (UKM) Guidance	UKM guidance is oriented towards the concepts of tolerance, respect for diversity, and national commitment, eschewing any reference to violence.
	Supporting Activities	Attend seminars on religious harmony and tolerance, a comprehensive understanding of Islam, and forming religious moral attitudes.
2.	**Special Program**	
	Qur'an Reading Development at Ma'had Aly	The Qur'an reading coaching program at Ma'had Aly is comprised of two main components: 70% focuses on reading the Qur'an, while the remaining 30% is dedicated to understanding Islamic teaching methodology, with a particular emphasis on the concept of rahmatan lil alamin.
3.	**Evaluation of Learning**	
	Evaluation Based on Religious Moderation Indicators	The evaluation is based on four indicators of religious moderation: national commitment, tolerance, non-violence, and wisdom towards local culture.
4.	**PAI Multicultural Learning Methods**	
	Stage 1: Determining Learning Objectives	The objective is to provide students with an understanding of PAI's learning objectives, which focus on tolerance and harmony, to facilitate socialization on campus, at home, and in the community.
	Stage 2: Determining the Mechanism and Rules of Discussion	The lecturers elucidate the mechanism and rules of the discussion method, whether in written or oral form, for the purpose of presentation.
	Stage 3: Formulating the Problem or Discussion Topic	It is recommended that topics requiring in-depth discussion between the parties involved be selected.
	Stage 4: Organizing the Discussion Group	The group, which has been constituted, elects a chairman, a secretary, and a reporter to discuss the material obtained at random. The lecturer facilitates the discussion.
	Stage 5: Implementation of Discussion	The discussions address topics such as religious-based noise and cultural diversity even though humans experience these phenomena.
	Delivery of Multicultural-Based Islamic Education Materials	Lecturers incorporate multicultural values into the curriculum to foster greater sensitivity to the surrounding environment and an ability to relate material to existing facts.
5.	**Lecturer's Role and Approach**	
	Modelling Moderation	It is incumbent upon lecturers to exemplify a moderate attitude in their daily interactions with students.
	Coaching and Guidance	Through direct guidance and supervision from lecturers in both academic and non-academic activities.

Discussion

Learning the methodology of understanding Islamic teachings in PTKIN Aceh Province provides a solid foundation for students to understand Islam comprehensively and apply it in everyday life. Through this approach, students are given theoretical knowledge about Islam and prepared to integrate Islamic teachings into various aspects of their lives. Curriculum adjustment is an important factor in shaping students' moderate character. A curriculum designed to include learning about Islamic moderation, interfaith dialogue, tolerance, and inclusiveness will provide a solid foundation for students to develop a moderate attitude.

Learning the methodology of understanding Islamic teachings provides students with a comprehensive understanding of Islam. This includes an understanding of the main teachings of Islam, such as creed, worship, morals, law, and Islamic history. In this context, data from the curriculum of Islamic Education students at UIN Ar-Raniry shows that the curriculum is designed to cover all important aspects of Islam, allowing students to understand the teachings holistically

Table 2: Curriculum Documents of PAI Faculty of Tarbiyah and Keguruan UIN Ar-Raniry

Graduate Profile Overview	Description
1. As an Educator (teacher) who is able to organize quality education and learning to produce professional graduates by integrating Islamic and human values.	1. Producing Islamic education graduates with professional competence in education and learning. 2. To produce graduates of Islamic education who master the concepts and principles of didactic-pedagogical PAI and scientific PAI in planning, implementing, and evaluating innovative learning based on science and technology. 3. To produce Islamic education graduates who are able to integrate Islamic knowledge with Islamic values. 4. To produce Islamic education graduates who are able to implement learner-friendly learning in schools. 5. Producing Islamic education graduates who are able to develop innovative learning, media, methods, learning techniques, and writers in the field of Islamic learning. 6. Producing education graduates who have the ability to work, mastery of knowledge, managerial skills, and responsibility as developers of teaching materials in the field of Islamic Religious Education in schools/madrasah (SD / MI, SMP / MTs, SMA / MA / SMK / MAK).

2. As a professional Research Assistant who is able to carry out and develop research in the field of Islamic education that is innovative and integrative, oriented to the needs of society and schools.	1. Producing superior, creative, and innovative research that is beneficial for the development of Islamic education. 2. Producing Islamic Education treasures that are highly competitive in the global world. 3. Produce scientific works that are reliable in the development of Islamic science in the future. 4. Producing quality and highly competitive scientific books and journals in theoretical and practical competitions to meet the educational needs of the global world in the future.
3. As a PI (Islamic Education) Interpreter who is able to apply their expertise in Islamic education	1. Producing Islamic Religious Education graduates who are able to develop entrepreneurship in the field of Entrepreneurship 2. Producing Islamic Religious Education graduates who are able to integrate Islamic Religious knowledge with Islamic values. 3. Producing graduates who have managerial skills in the field of Widiasuara who are competent to develop more proportional human resources for teaching and education personnel.
4. As a Leadership Religious Society that is able to apply its expertise through community service activities and in collaboration with related institutions oriented to the development of schools.	1. Producing graduates of Islamic Religious Education who have the skills and understanding of Islam in society. 2. Produce community service activities that can be implemented and benefit the community and schools. 3. Producing Islamic Religious Education graduates who are able to socialize and responsive to the environment. 4. Producing Islamic education graduates who have the skills and understanding of Islam in society. 5. Producing graduates who are ready to become stakeholders, supervisors and leaders. 6. Producing education graduates who have the ability to work, master knowledge, managerial skills, and responsibility as leaders of religious societies (worship obligations, spirituality, social activities), who have a good personality, are knowledgeable and up-to-date in their fields, and are able to carry out their duties and responsibilities based on Islamic teachings and ethics, spirituality, and social activities.

Learning multicultural-based PAI methodology in PTKIN Aceh Province provides a strong foundation for students to understand Islam comprehensively and apply it in their daily lives. In addition to providing theoretical understanding, the learning also encourages students to apply Islamic teachings in their daily lives. This includes applying Islamic moral and ethical values in social interactions, consistent worship activities, and decision-making in accordance with Islamic principles. The following is data on the participation of PTKIN Aceh students in the community.

Participation of PTKIN Aceh Students

- Teacher — 40%
- Takmir Mosque — 7%
- Imam — 18%
- Committee on Religious Events — 6%
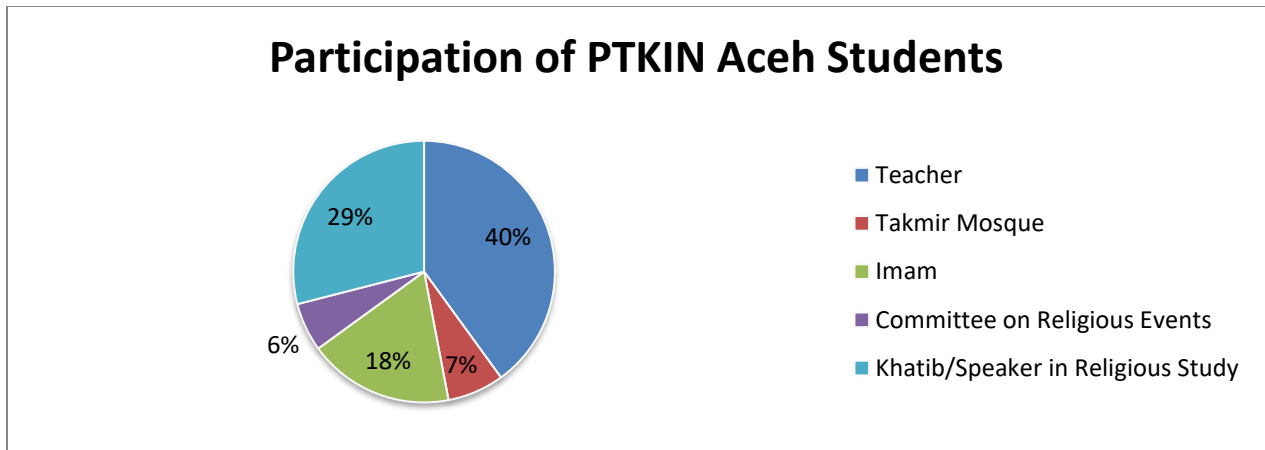- Khatib/Speaker in Religious Study — 29%

Figure 3. Participation of PTKIN Aceh Students

The results of a student survey indicate that students at PTKIN Aceh Province are engaged in applying Islamic teachings in various aspects of their lives, both on campus and off campus. The data and relevant references demonstrate that this approach effectively fosters a comprehensive and applied understanding of Islam and prepares students to become faithful and beneficial individuals to society.

Student participation in the community will eliminate indifference and intolerance in all circles. The involvement of students with positive attitudes towards tolerance and moderation facilitates the establishment of constructive interpersonal relationships, enabling students to engage in discussions and provide education about the dangers of radicalism and intolerance, both among students and to the broader community (Haidar, Hasanah, & Ma`arif, 2022; Hasanah, Sandy, Mannan, & Nasucha, 2022; Rachman et al., 2024; Watung, Sunarno, Fitriyah, Saputra, & Abas, 2023). Discussions and student activities play a pivotal role in developing attitudes of tolerance, respect for diversity, avoidance of violence, and strengthening of national commitment at PTKIN Aceh Province. Students can interact, exchange ideas, and understand different viewpoints through discussions. Student activities provide a platform for students to put these values into practice.

Classroom discussions and study group discussions are effective learning forums where students can share opinions, expand their understanding, and consider different viewpoints.

Open and structured discussions allow students to develop an attitude of tolerance towards differences of opinion and respect for diversity of thought and culture.

Student activities such as seminars, workshops, and social activities serve as tangible manifestations of the values of tolerance, respect for diversity, and national commitment. Through these activities, students can interact directly with various groups and communities and cultivate mutually respectful relationships based on the principle of tolerance.

The efficacy of multicultural-based learning in Islamic religious education is of significant importance in fostering students' comprehension of diversity and diverse daily life in their surrounding environment. By connecting the material to real-world facts, students can become more attuned to the nuances of diversity and apply the values they have learned tangibly (Inco, Rofiq, Shonhadji, & Iskandar, 2022).

In Islamic religious education in the Aceh Province, the multicultural-based learning approach emphasizes linking material with real facts in the students' environment (Sandria, Asy'ari, Fatimah, & Hasanah, 2022). This is achieved by presenting Islamic religious material in the context of the cultural, social, and religious diversity that exists in Acehnese society. For instance, when discussing the value of tolerance in Islam, students are presented with concrete examples of cultural and religious diversity in Aceh and how Islam teaches respect for differences (Harahap & Hasanah, 2022).

By linking the material with actual facts about diversity, students become more sensitive to their diverse surroundings. Students gain insight into the practical application of Islamic values by observing how various groups of individuals with diverse cultural and religious backgrounds integrate these values into their daily lives. This approach facilitates the development of sensitivity to differences and enhances the students' comprehension of the intricacies of diversity in society.

CONCLUSION

In conclusion, the findings of this study indicate that the multicultural-based learning approach in PTKIN Aceh Province is an effective method for instilling values of tolerance, respect for diversity, and national commitment among students. The survey results indicate that students are actively engaged in implementing Islamic teachings across various facets of their lives, both within and beyond the academic setting. This approach provides students with a theoretical understanding of Islam and prepares them to integrate Islamic teachings into their daily lives. This finding is unexpected, as it demonstrates that multicultural learning can markedly diminish intolerance and radicalism among students. This paper offers a novel perspective on the significance of incorporating moderation values into the Islamic education curriculum. The findings confirm that an educational approach incorporating interfaith dialogue, tolerance, and inclusiveness provides a robust foundation for students to cultivate moderate attitudes. Furthermore, the study underscores the significance of lecturers in exemplifying moderation and furnishing suitable counsel to students. Therefore, this study not only corroborates previous findings but also contributes novel methodologies for the instruction of multicultural-based Islamic education.

It should be noted that this study is not without limitations. Firstly, it should be noted that the study was limited to a sample of students in PTKIN Aceh Province, which may limit the generalizability of the results to a broader context. Secondly, the variety of cases studied is limited. Thus, further research is required with more diverse cases and larger samples to gain a deeper and more comprehensive understanding. Thirdly, this research is limited to a qualitative method approach; thus, quantitative research with broader data may provide richer insights into the effectiveness of this approach. Further research with a broader scope will be very useful for formulating more appropriate and effective education policies.

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