



Internalization of Multicultural Education Values in Fiqh Learning at Madrasah Aliyah

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Abstract

This study aims to examine the process of internalizing multicultural education values in Islamic jurisprudence (fiqh) learning at MA DDI Darun Najah Kaloling, situated within a multiethnic community. The research focuses on planning, teacher strategies for internalization, and evaluation and its impacts on students. The subjects of this study were the Head of the Madrasah, the Fiqh subject teacher, and students. A qualitative approach was employed, using interviews, observations, and documentation, with data analyzed through collection, condensation, presentation, and verification stages. Data validity was ensured through triangulation of sources, techniques, and time. The findings reveal that multicultural value internalization was systematically carried out through the synergy of institutional policies, curriculum enhancement, and teacher training. The madrasah's vision, which emphasizes Qur'anic character and religious moderation, served as a foundation for instilling tolerance values. Teachers applied a phased strategy of transformation, transaction, and transinternalization using active learning approaches such as discussions and case studies. Evaluation indicated improved tolerant attitudes, a more inclusive classroom environment, and reduced conflict potential. These findings produced an internalization model that can serve as a reference for other madrasahs in fostering a multicultural and harmonious learning environment. This indicates that multicultural education can be effectively integrated into religious instruction. A holistic educational design is needed, encompassing policy, instructional strategies, evaluation, and teacher training alongside further research to explore broader contexts and identify enabling and inhibiting factors in the internalization of multicultural values across diverse madrasah settings.

Keywords: fiqh learning, multicultural education, value internalization

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A. Introduction

Madrasah (Islamic schools) face significant challenges in preparing students to compete in an increasingly competitive global environment, both in terms of academic qualifications and the mastery of non-technical (soft) skills. Furthermore, these institutions are confronted with the complex task of balancing the reinforcement of Islamic identity with the demands of inclusivity and pluralism in an increasingly diverse and multicultural society (Hakim, 2017; Mustafida et al., 2023).

Madrasah (Islamic schools) have experienced substantial development over the past several decades. With regard to curriculum, comprehensive reforms have been implemented to expand the breadth of instructional content by integrating general subjects such as mathematics, science, and foreign languages alongside traditional religious studies. Moreover, the incorporation of technology into the educational process, encompassing both software and hardware, has been adopted to enhance the efficiency and effectiveness of teaching and learning. These transformations reflect the concerted efforts of madrasahs to equip students with the competencies necessary to navigate the challenges posed by the digital era and globalization. Instructional methodologies have also become increasingly varied, encompassing project-based learning, collaborative group discussions, and problem-based approaches. These pedagogical innovations aim to foster student engagement, promote autonomous learning, and reinforce the values of multicultural education. Ultimately, such efforts are directed toward cultivating attitudes of tolerance, cooperation, and pluralism (Ambaruddin, 2016; Amin, 2019; Mustafida, 2020).

Madrasah Aliyah (MA) DDI Darun Najah Kaloling, as part of the DDI Darun Najah Kaloling Islamic Boarding School established in 2019, has implemented a multiculturalism-based learning approach. This initiative, led by Hamsah Makkasau and supported by Syamsuddin, aims to strengthen the understanding and practice of multicultural values at both the Madrasah Aliyah and Madrasah Tsanawiyah levels. The program is designed as a strategy to support the concept of religious moderation within the context of the ethnically and culturally diverse community of Kaloling Village, Gantarangkeke Subdistrict, Bantaeng Regency, South Sulawesi.

Unlike previous studies, this research specifically examines how the values of multicultural education are internalized in the teaching of Fiqh at MA DDI Darun Najah Kaloling. The focus of this study is to identify the planning of internalization, teachers' strategies in internalizing these values, as well as the evaluation and impact of the internalization of multicultural values in Fiqh learning.

B. Literature Review

The internalization of values is a crucial process in character education, aiming to embed noble values as an integral part of an individual's personality. As stated by (Muhaimin, 1996), this process is not instantaneous but unfolds gradually through three main phases: value transformation (conceptual introduction), value transaction (dialogue and interaction), and value trans-internalization (habituation leading to attitudes and behaviors). The effectiveness of internalization lies in the consistency and depth of interaction between educators and students (Hakim, 2022; Hidayati et al., 2022; Wibowo et al., 2023). Within the context of formal education, this approach serves as a strategic method for holistic character development among students.

Multicultural education is an educational approach that emphasizes the importance of understanding and appreciating cultural, ethnic, religious, and social diversity within the learning environment (Rasyid et al., 2024). It has emerged in

response to the social challenges inherent in pluralistic societies. This approach not only acknowledges diversity but also encourages learners to live harmoniously by upholding the values of tolerance, justice, and equality. The integration of content, equitable pedagogy, and the strengthening of school structures form the foundation of multicultural education (Furqon, 2020). In Indonesia, multicultural education serves as a vital instrument for preventing intolerance and reinforcing social cohesion (Latifah et al., 2024).

Fiqh is one of the subjects in Islamic Religious Education aimed at providing students with an understanding of practical Islamic legal rulings, both in aspects of worship (*'ibadah*) and social transactions (*mu'amalah*), based primarily on the Qur'an, Sunnah, *ijmā'* (consensus), and *qiyās* (analogy) (Kurniawati et al., 2021). The fiqh subject holds strategic potential as a medium for the internalization of values, indicating that fiqh is not merely about the normative teaching of Islamic law but also serves as a vehicle for cultivating social ethics. Safiin (2025) emphasizes that fiqh can function effectively to instill moral values such as honesty, responsibility, and tolerance. Unfortunately, this dimension has not been fully optimized in teaching practices, particularly within the framework of multiculturalism.

Various studies have demonstrated differing approaches to the internalization of multicultural values. For instance, a study by Dirsā (2021) revealed that the internalization process is implemented through a holistic-integrative model. This approach integrates multicultural values into every stage of learning, from planning and implementation to evaluation. The model reinforces the value internalization theories proposed by Thomas Lickona and Muhaimin, while also being enriched with empirical findings that emphasize the inclusion of exemplary behavior (role modeling), habituation, and transcendentalization (submission to Allah SWT). Islamic education (PAI) teachers facilitate learning systematically and communicatively, collaborating with teachers of other subjects and involving various stakeholders to synergize multicultural values within educational activities. Furthermore, the synergy between intracurricular and extracurricular activities is optimized to foster habits and a school culture that reflects multicultural Islamic values. Furthermore, a study conducted by Amirullah (2021) and a study by Noor et al. (2023) employed a model based on social interaction and exemplary behavior, emphasizing habituation and role modeling.

Research employing an extracurricular-based model was conducted by Zakariya et al. (2021). The study revealed that the internalization of multicultural values was implemented through both intracurricular activities, such as classroom teaching and learning processes, and extracurricular activities, which involved the development of students' skills and talents under the guidance of field experts. These extracurricular activities included Qur'anic recitation (*qira'ah*), Al-Banjari arts, electronics, scouting, multimedia, and sports. The internalization model followed stages of instructional processes, value inculcation, and the provision of exemplary behavior. The values internalized included tolerance, exemplary conduct, democracy, and togetherness, with tolerance and democracy emerging as the primary values emphasized. The internalization process consisted of three stages: value transformation, value transaction, and transinternalization, facilitated through modeling, habituation, and social interaction. This internalization was reinforced by both routine and incidental activities, such as spiritual reflection sessions and socio-religious events. Challenges encountered included student personality issues, lack of parental attention, and increasing demands for additional religious instruction. In

response, the school addressed these challenges by providing worship facilities, strengthening discipline, and empowering student organizations to support the creation of a school culture that values diversity.

Wahab (2019) employed a model based on an inclusive approach in the teaching of fiqh. Their findings indicate that the internalization of multicultural education values in fiqh learning at MTs DDI Kaballangang encompasses values such as tolerance, equal rights, brotherhood, justice, and social ethics. This internalization process is carried out through an inclusive approach that emphasizes the importance of avoiding fanaticism and discrimination, understanding differences in background, upholding ethics in responding to diversity, and prioritizing the values of peace and unity. The internalization process positively impacts the development of students' competencies in three domains: attitude (cultural awareness and sensitivity), knowledge (understanding of language, culture, and cross-cultural behaviors), and skills (the ability to avoid conflict, challenge stereotypes, and correct misunderstandings between ethnic groups).

Most previous studies have examined the internalization of multicultural values within general subjects, Aqidah Akhlaq, extracurricular activities, or at the primary and secondary education levels. In contrast, research focusing on the subject of Fiqh, particularly at the Madrasah Aliyah (Islamic senior high school) level, remains very limited. This is even though Madrasah Aliyah students are in late adolescence—a critical phase for character formation and the development of social identity. Nearly all studies emphasize that successful internalization of values follows the stages of value transformation, value transaction, and trans-internalization. However, the implementation of these stages in Fiqh classrooms has received little systematic scholarly attention (Amirullah, 2021; Bata et al., 2022; Dirsia, 2021; Idris, 2017; Rohmah et al., 2021; Wahidah & Marlina, 2025; Zakariya et al., 2021).

Thus, this study presents a novelty compared to previous research, as it specifically examines the internalization of multicultural education values within the context of fiqh instruction at the Madrasah Aliyah (MA) level, a topic that has rarely been the primary focus. Unlike earlier studies, which have predominantly explored the internalization of multicultural values in general subjects at the elementary and secondary education levels, this research delves deeply into how multicultural values are designed, implemented, and evaluated in the teaching of fiqh at MA DDI Darun Najah Kaloling. Focusing on the internalization of multicultural values in fiqh instruction at the MA level is particularly relevant, as it addresses an underexplored area amidst growing concerns of identity polarization and intolerance. As a subject grounded in practical Islamic legal principles, fiqh needs to be repositioned as a strategic space for instilling values of diversity and peace.

Another novelty of this study lies in its comprehensive approach, which encompasses three main focuses: the planning of value internalization, the teacher's strategies across three phases (transformation, transaction, and transinternalization), and the evaluation of the process and its impact on students. This research contributes significantly to the development of a fiqh learning model that not only emphasizes cognitive aspects but also fosters the formation of inclusive, tolerant, and diversity-respecting student character within the framework of Islamic teachings. It positions fiqh, which has traditionally been taught normatively, as a

potential medium for character-building in a multicultural context, transforming it into not only an academic necessity but also an urgent social imperative in a pluralistic society.

C. Method

This study employed a qualitative approach with a descriptive orientation. The qualitative approach was chosen because it allows the researcher to gain an in-depth understanding of social phenomena within their natural context without manipulating variables. According to Sugiyono (2021), this approach is inductive and positions the researcher as the primary instrument in the process of data collection and analysis. Through this approach, the researcher aims to explore meanings, understand social interactions, and interpret reality based on the perspective of the research subjects.

This study employed several data collection techniques, including participatory observation, in-depth interviews, documentation, and review of relevant documents. First, observation was conducted participatively, where the researcher was actively and directly involved in the learning activities within the environment of Madrasah Aliyah DDI Darun Najah Kaloling. Second, in-depth and open interviews were carried out with key informants who have knowledge and direct involvement in madrasah activities, including the Head of the Madrasah, Fiqh subject teacher, and students. Meanwhile, documentation encompassed analysis of internal institutional records, curriculum documents, and other administrative materials.

The analysis process in this study refers to the data collection and analysis model developed by Miles and Huberman (Uhar, 2012), which consists of four main stages: data collection, data condensation, data display, and verification. After the data is collected, the first step undertaken by the researcher is data condensation, which involves sorting, selecting, and simplifying the obtained data. This stage aims to focus on relevant information and create abstractions from the field notes. Once the condensation process is complete, the selected and simplified data are presented for further analysis. Finally, the conclusions obtained will be presented in the form of descriptive analysis, which examines the internalization of multicultural educational values in Fiqh learning at Madrasah Aliyah (MA) DDI Darun Najah Kaloling.

To ensure the validity and reliability of the data, this study employed triangulation techniques, including source triangulation (involving various informants and documents), method triangulation (a combination of interviews, observations, and documentation), as well as time triangulation (repeating observations and interviews at different times). In addition, member checking was conducted, which involved confirming the findings with informants to ensure the alignment of the researcher's interpretations with the participants' experiences.

D. Findings

1. Planning the Internalization of Multicultural Education Values in Fiqh Learning at MA DDI Darun Najah Kaloling

MA DDI Darun Najah Kaloling, as a pesantren-based educational institution located in Bantaeng Regency, is situated in a highly multiethnic environment. This madrasah accommodates students from diverse cultural, religious, and regional backgrounds, including those coming from outside the regency. This socially plural condition presents unique challenges in the learning process, particularly in managing the existing diversity. Therefore, the implementation of multicultural

education in this school is crucial to creating a harmonious and inclusive learning environment.

The planning of the internalization of multicultural education values at MA DDI Darun Najah Kaloling is carried out systematically, beginning with the formulation of institutional policies that encompass the vision and mission of the madrasah. The madrasah's vision, 'To become an excellent madrasah that produces a Qur'anic generation with strong character, faith, righteous deeds, and noble morals following the demands of the times,' serves as the primary foundation in designing the learning process. This vision, which emphasizes the importance of producing a Qur'anic generation with character and moderation, underlies the development of a learning approach that is not only based on academic achievement but also on respect for diversity. In an interview, the Head of the Madrasah stated:

"The training provided by the government, particularly through the Ministry of Religious Affairs, offers valuable insights into the implementation of multicultural education that should be applied in schools and significantly assists teachers in developing their teaching models and methods."

The madrasah education policy includes the integration of multicultural values explicitly stated in the vision and mission of the institution. In this regard, the madrasah is committed to producing a faithful generation, practicing good deeds, and possessing noble character by prioritizing mutual respect and upholding the principles of religious moderation. This commitment serves as a reference in designing the Lesson Plan (RPP) and curriculum that incorporates the values of diversity.

As part of the support for the education policy, the Ministry of Religious Affairs in Bantaeng Regency has provided training for teachers on diversity management. This training includes strategies for preventing discrimination and enhancing tolerance among students. The training is not only a follow-up to national policies, such as *Presidential Regulation of the Republic of Indonesia No. 58 of 2023 on Strengthening Religious Moderation*, but also serves as the implementation of the *Minister of Religious Affairs Regulation No. 93 of 2022 on Guidelines for Strengthening Religious Moderation for Civil Servants within the Ministry of Religious Affairs*.

In an interview, the head of the madrasah stated:

"We welcome the training provided by the Ministry of Religious Affairs, as it greatly assists teachers in understanding how to guide students from diverse backgrounds to respect one another. This is not merely a discourse, but has become an integral part of daily learning activities."

Furthermore, the social dynamics of the surrounding community also influence the learning process. Several differences in religious practices, such as Suro Maca and Barzanji, initially led to tensions. However, through a prolonged process of social interaction, the community and students in the madrasah environment have learned to understand and accept these differences.

The Head of the Madrasah also stated:

"In implementing the directives of the pesantren leadership, we have adopted a multicultural learning approach, encouraging students to think critically and to respect differences. Alhamdulillah, to this day, there have been no incidents of violence or bullying, which often stem from differences in opinion."

The madrasah formulates strategies for internalizing multicultural values into the curriculum and Lesson Plans (RPP), especially in the subject of Fiqh. This planning is carried out by taking into account the diverse backgrounds of the students, in terms of culture, ethnicity, and differing local customs.

Based on the interview results with the Head of Madrasah MA DDI Darun Najah Kaloling, the internalization of multicultural values begins with curriculum planning and the lesson plan (RPP) preparation.

The head of the madrasah stated:

"We recognize the importance of integrating multicultural values into all aspects of learning. Therefore, from the outset, we encourage teachers to explicitly design lesson plans that incorporate values of tolerance, cooperation, and mutual respect. This is in alignment with the vision of our madrasah."

The Fiqh subject teacher, Fitrah Ameliyah, also explained that the planning process involves reviewing the syllabus and identifying relevant teaching materials.

"The first step I took was to review the syllabus and the 2013 curriculum again, to identify which parts of the Fiqh material could be linked to multicultural contexts. Not all material could incorporate these values, but I tried to embed them in sections where it was possible, for example, when discussing fiqh muamalah (transactions) or social etiquette."

The observation results show that the madrasah has explicitly included the values of diversity in the Lesson Plan (RPP) documents for the fiqh subject. This instructional material is developed by referring to the 2013 Curriculum and considering the implementation of a scientific learning model that supports problem-based learning, discovery learning, and project-based learning approaches.

In an interview, the fiqh teacher, Fitrah Ameliyah, stated: *"We do not only design lesson plans with academic achievement targets, but also integrate values such as justice, cooperation, and tolerance into the learning activities. This is important because the students come from very diverse backgrounds."*

Furthermore, in the preparation of the syllabus and teaching materials, the fiqh teachers take into account the sociocultural conditions of students who come from various regions in South Sulawesi and its surroundings. The fiqh themes taught, such as muamalah fiqh and tolerance in differences of mazhab, are linked to the principle of living together in harmony, thereby creating a learning atmosphere conducive to the emergence of multicultural values.

Overall, the internalization of multicultural education values in fiqh learning at MA DDI Darun Najah Kaloling is carefully planned through the integration of institutional policies, curriculum, and teacher training. The implementation of multicultural education is not only part of formal learning but also fosters a culture of mutual respect and tolerance among students.

2. Teachers' Strategies in Internalizing Multicultural Values in Fiqh Lessons at MA DDI Darun Najah Kaloling.

The teacher's strategy in internalizing multicultural educational values in Fiqh learning at MA DDI Darun Najah Kaloling is carried out gradually through three stages of value internalization, namely value transformation, value transaction, and value

transinternalization. Each stage is conducted using certain systematic and contextual approaches and methods tailored to the characteristics of the students.

a. Value Transformation

The first stage is the transformation of values, which is the process of explicitly conveying multicultural values by the teacher to the students through explanations, narratives, or reinforcement within the teaching materials. At this stage, the teacher acts as a communicator of values.

Fiqh teacher, Fitrah Ameliyah, explained:

"At the initial stage, I first introduce to the students that Islam highly values diversity. For example, I explain about the differences in madhhabs in fiqh and how we must adopt an attitude of tolerance. I help them understand that differences are not something to be feared, but rather should be respected."

In the learning process, the teacher conveys values such as tolerance, mutual respect, and social justice by relating them to fiqh material, both in the fiqh of worship and the fiqh of muamalah. An example of delivery in the fiqh of worship material includes differences in the recitation of prayers, the position of the hands during prayer, and so forth. Meanwhile, the delivery in the fiqh of muamalah material covers principles of justice and cooperation in transactions, inheritance and will laws, and others. As observed by the researcher during the observation that children pray with their hands folded above the navel, and some below it. Both are valid because there are differences in the hadith narrations. So, teachers teach students not to assume that they are the most correct.

b. Value Transaction

The second stage is the value transaction, which involves direct interaction between teachers and students in a learning context that allows students to experience and practice the values being conveyed. This is where active internalization occurs through dialogue, discussion, case studies, and group work.

The teacher employs the Small Group Discussion and Problem-Based Learning (PBL) methods so that students can exchange ideas and learn from diverse perspectives. In one learning session, the teacher divides the students into heterogeneous groups and provides a case study on interreligious conflict. The Fiqh teacher said: *"I asked them to discuss in groups, to talk about how to respond to social conflicts arising from religious differences. They were encouraged to find solutions based on Islamic values of mercy and universal compassion, rahmatan lil 'alamin."*

Observation showed that students were actively engaged and capable of accepting differing opinions, as stated by a student respondent during the group discussion: *"In my opinion, we must maintain good relationships even if we have different religions, because Islam teaches that. We can work together as long as it does not contradict our faith."*

At this stage, multicultural values are practiced through cross-cultural collaboration in study groups, mutual respect and appreciation for differing opinions during discussions, and problem-solving based on Islamic principles and universal human values.

c. Value Trans-internalization

The final stage is the transinternalization of values, which occurs when the values that have been conveyed and experienced begin to naturally integrate with the students' personalities and become part of their daily attitudes.

In the interview, the teacher stated:

"I began to notice a change when students no longer argued over minor differences in worship practices. They started to show mutual respect and even asked each other questions with an open attitude. That indicates that these values have started to take root in them."

The instillation of these values is reinforced through teacher role modeling, affective assessment, and school culture. Teachers serve as models of inclusive attitudes and respect for diversity. In addition, teachers provide positive reinforcement when students demonstrate tolerant behavior.

An example of the result of trans-internalization can be seen in a student's statement, *"I've become more open now. I used to mock my friends when they did things differently, but now I realize that all of it is still part of Islam."*

The teacher also utilizes portfolio assessments and reflective journals to continuously monitor the development of students' attitudes. In the students' journals, many reflections were found, such as: *Today I learned not to impose my own opinion. My friend had a different perspective, but I was able to understand his reasoning.'*

3. Evaluation of Internalizing Multicultural Values in Fiqh Lessons at MA DDI Darun Najah Kaloling

An evaluation of the internalization of multicultural values in Fiqh learning at MA DDI Darun Najah Kaloling was carried out comprehensively through assessments covering the cognitive, affective, and psychomotor domains. This assessment aimed not only to measure students' conceptual understanding of Fiqh material but also to observe the extent to which values such as tolerance, mutual respect, and diversity are truly embedded in students' attitudes and behaviors, both inside and outside the classroom.

In the cognitive aspect, the teacher conducts evaluations through written tests, case analysis assignments, and group presentations. Fiqh materials that have the potential to foster multicultural understanding, such as differences among Islamic schools of thought (mazhab), contemporary muamalah laws, and the principles of justice in Islam, are the main focus of this evaluation. For example, in the semester examination, the teacher designs questions that prompt students to think critically about the diversity of opinions within Islam. One such question is *"Explain how different views in Islamic jurisprudence (fiqh) can be a source of richness in Islam rather than a cause of division."* Fitrah, the fiqh subject teacher, stated, *"I don't want the children to only know the rulings of fiqh, but also to understand that differences are a part of divine mercy. I design the questions to guide them in that direction."*

The affective domain becomes the primary focus in the process of internalizing multicultural values, as it pertains to students' attitudes and social sensitivity toward differences. Affective evaluation is conducted through daily observation, peer assessment, and student reflections in the form of personal journals. Teachers actively observe how students behave toward peers with differing views, how they respond to minor conflicts, and how they conduct themselves during group discussions. The observation sheet used by teachers includes indicators such as *"able to listen calmly to peers' opinions," "does not criticize differences in worship practices,"* and *"demonstrates empathy toward peers who are left behind."*

The teacher stated, *"I observe the children through the way they speak, how they respond when there's a difference of opinion, or when a friend is in trouble. All of these serve as indicators of whether those values have truly taken root in their hearts or not."*

In addition, the psychomotor aspect also plays an important role in the evaluation, as it demonstrates the extent to which students apply multicultural values in real actions. Through group work, inter-group discussions, and extracurricular activities, the teacher observes students' active participation in creating an inclusive learning environment. During one group discussion session, a difference of opinion arose between two groups regarding the laws of online buying and selling. A student from grade XI, Ahmad, calmly stated during the group discussion, *"In my opinion, the view of group two is also correct; we just have different ways of seeing it. What matters is that we agree that intention and honesty are the keys in buying and selling."* Such an attitude indicates the implementation of the values of tolerance and the ability to respond wisely to differences in the learning practice.

The impact of the internalization of multicultural values is quite significant on both students' attitudes and the overall learning atmosphere. *First*, there is an increase in students' awareness and tolerance towards differences, whether in terms of religious schools of thought (mazhab), culture, or worship practices. One student expressed, *"At first, I thought friends who did not recite qunut were wrong, but it turns out that in other schools of thought, it is common. So now I am more open-minded and no longer quick to blame."* *Second*, the classroom atmosphere became more inclusive, open, and harmonious. Discussions became more dynamic because students felt safe to express their opinions. One student noted in their reflection journal, *"Now we discuss together more often, even friends who are usually quiet have started to speak up. The class has become livelier and enjoyable."* *Third*, conflicts arising from differences in background or views were hardly found. The head of the madrasah stated, *"Alhamdulillah, for the past two years, we have not encountered students fighting due to differing opinions on religion. Instead, they defend each other if anyone is belittled."*

Finally, the internalization of multicultural values also fosters critical awareness and social empathy within the students. They begin to learn to understand others' perspectives before judging or making comments. One student expressed, *"After this learning experience, I tend to think more carefully before commenting. Now I try to understand first why others may have different opinions."* This indicates that fiqh learning based on multicultural values not only impacts academically but also shapes students' character to become open-minded, wise, and appreciative of diversity.

The teacher realizes that this process cannot be instantaneous but requires time and commitment. However, the results are very positive and are directly felt in the changes in students' behavior. *"It does take time. But I see real changes in the children. They become more sensitive, more open, and that is something I am grateful for as a teacher,"* said Fitrah to conclude her interview. Thus, it can be concluded that the internalization of multicultural values in fiqh learning has brought a significant impact in shaping attitudes, behaviors, and a harmonious learning atmosphere within the madrasah environment.

E. Discussion

The internalization of multicultural values in Fiqh learning at MA DDI Darun Najah Kaloling reflects a contextual, strategic, and systematic educational approach. This approach is not only rooted in the socio-cultural conditions of the students, who come from multiethnic and multireligious backgrounds, but is also explicitly designed and implemented through madrasah policies, teachers' pedagogical strategies, and comprehensive learning evaluations. These three aspects align with the study's three

main focuses: planning, teacher strategies, and the evaluation of multicultural learning.

Learning planning at MA DDI Darun Najah Kaloling, which integrates multicultural values, is aligned with the approach recommended by James A. Banks. According to Banks, multicultural education should encompass five dimensions: content integration, knowledge construction process, prejudice reduction, equity pedagogy, and an empowering school culture and structure (Furqon, 2020). One of the initial steps in implementing a multicultural approach in education can begin with changes to the school's curriculum structure, including the adopted vision and mission. The planning for internalizing multicultural values at MA DDI Darun Najah Kaloling is carried out through institutional policies, curriculum integration, and teacher training. The school's vision, which emphasizes "*Qur'anic and moderate character*," serves as a normative foundation in designing inclusive learning. Accordingly, the development of lesson plans (RPP) and curriculum that prioritize the principles of mutual respect and tolerance reflects the implementation of these dimensions.

Furthermore, research conducted at Madrasah Aliyah Alkhairaat Pusat Palu shows that the internalization of multicultural values is carried out through the instillation of values and the practice of inclusive and multicultural attitudes among teachers and students. This is reflected in the admission process of new students to learning activities that are democratic, inclusive, moderate, and tolerant (Bata et al., 2022). This indicates that well-planned and systematic learning design greatly supports the achievement of value internalization goals within the madrasah environment.

Compared to the multicultural education approach in other Islamic schools, such as at MAN Insan Cendekia, the latter applies curriculum differentiation based on academic ability. Examples include MAN Insan Cendekia Serpong, MAN Insan Cendekia OKI, and MAN Insan Cendekia Pekalongan. These schools adapt the national curriculum with a strong emphasis on mastery of science and technology, along with a distinctive dormitory-based curriculum (Sofwatillah et al., 2024).

MA DDI Darun Najah Kaloling places greater emphasis on a social context-based approach, namely, developing lesson plans (RPP) that take into account the students' socio-cultural backgrounds. This approach aligns with the model proposed by Nieto (2015), who argues that multicultural education should reflect students' real-life experiences. Furthermore, the planning conducted by MA DDI Kaloling also demonstrates alignment with national education policies, such as the implementation of Presidential Regulation No. 58 of 2023 on Strengthening Religious Moderation and Minister of Religious Affairs Regulation No. 93 of 2022. This indicates an integration between local and national policies in creating a harmonious learning environment.

A key finding worth highlighting is the success of the madrasah in transforming multicultural values from merely normative discourse into an integral part of pedagogical practice and school life. This achievement is closely linked to the strategies employed by teachers to internalize multicultural values in fiqh (Islamic jurisprudence) instruction. The three stages of value internalization, as proposed by Muhaimin (1996), transformation, transaction, and transinternalization, have been consistently and practically implemented by fiqh teachers, reflecting the effective application of this theoretical framework.

The transformation of values at MA DDI Darun Najah Kaloling, particularly in the teaching of fiqh, reflects an approach aligned with the principles of multicultural

education. Teachers explicitly convey values such as tolerance, mutual respect, and social justice through direct explanations of differences in religious practices and by linking these to the teachings of moderate Islam. This is consistent with research findings indicating that the internalization of multicultural values is shaped through aspects of school culture, including moral values, regulatory systems, and the overall school climate.

A similar approach was undertaken by Wahidah & Marlina (2025) at SD Daya Susila Garut, where the internalization of multicultural values was carried out through Islamic Religious Education learning by emphasizing the importance of respecting diversity and fostering attitudes of tolerance among students. This indicates that the explicit transformation of values can help students understand and appreciate the differences that exist around them.

Value transactions occur when students begin to accept and apply multicultural values in their interactions. At MA DDI Darun Najah Kaloling, this is implemented through group discussions, case studies, and problem-based projects. Students are encouraged to engage in dialogue and develop their understanding of tolerance and social justice in the context of everyday life. A similar strategy is found in research conducted at Madrasah Aliyah Alkhairaat Pusat Palu, where value transactions are carried out through democratic and inclusive learning activities, as well as through interactions that encourage students to think critically and appreciate diversity (Bata et al., 2022). This indicates that effective value transactions can strengthen students' understanding of multicultural values.

Transinternalization of values occurs when multicultural values become part of students' character and behavior. At MA DDI Darun Najah Kaloling, teachers observed a significant shift in students' attitudes, as they began to demonstrate mutual respect for differences in worship practices and developed more open-minded thinking. Mubarakah (2023), in a study conducted at SMAN 1 Suboh and SMK As-Siddiqy, revealed that the internalization of multicultural Islamic education values can foster national character through curriculum reform, strengthened teacher roles, and both intra-curricular and extracurricular activities.. This affirms that successful transinternalization of values can create an inclusive and tolerant environment.

Evaluation of the internalization of multicultural values at MA DDI Darun Najah Kaloling is carried out through three domains: cognitive, affective, and psychomotor. The cognitive assessment includes students' understanding of differences in Islamic schools of thought and diverse Islamic values, while the affective and psychomotor evaluations assess students' attitudes and behaviors in responding to diversity. This comprehensive evaluation approach aligns with the concept of learning evaluation, which emphasizes the importance of measurement and assessment for making informed decisions in the educational process (Sunaryati et al., 2024). Thus, the evaluation conducted can provide a clear picture of students' progress in internalizing multicultural values.

When compared to several other Islamic schools in Indonesia, the approach of MA DDI Darun Najah Kaloling is relatively more progressive in mainstreaming multicultural values into the fiqh curriculum. For example, in a study by Rohmah et al. (2021) at a state MA in Central Java, the multicultural approach was still limited to extracurricular activities and had not been strongly integrated into the fiqh curriculum. This contrasts with MA DDI Darun Najah Kaloling, which explicitly incorporates values of tolerance, justice, and cooperation into the lesson plans and fiqh learning activities, including cognitive, affective, and psychomotor evaluations.

Another significant difference lies in the role of the teacher as a value agent. At MA DDI Darun Najah Kaloling, the fiqh teacher not only delivers Islamic legal material but also functions as a facilitator of dialogue and a role model in multicultural life. This approach aligns with Paulo Freire's concept of critical pedagogy, which positions the teacher not as a sole authority but as a companion who fosters students' critical awareness of their social realities. This is reflected in the use of group discussions, case studies, and reflection journals that encourage students to directly understand and experience the values of diversity.

From a policy perspective, the implementation of internalizing multicultural values at MA DDI Darun Najah Kaloling is also aligned with the direction of national education policy, particularly Presidential Regulation No. 58 of 2023 on Strengthening Religious Moderation and Minister of Religious Affairs Regulation No. 93 of 2022. The implementation of this policy is evident in the teacher training organized by the Ministry of Religious Affairs of Bantaeng Regency, which is not only administrative but also substantive in enhancing teachers' capacity to manage diversity. This demonstrates that national policies can be effective when responded to adaptively and contextually by educational units, as exemplified by this madrasah.

Interestingly, the internalization practices in this madrasah do not stop at the formal level but also create a hidden curriculum that shapes an inclusive culture within the madrasah environment. The impact is not only on academic achievements but also on the social dynamics among students. These findings reinforce the argument that successful multicultural education is one that does not get trapped in symbolism but touches upon attitudes and daily practices. This process demonstrates consistency with the whole school approach in character and multicultural education, which advocates the integration of policies, teaching, and school culture.

Comparatively, the approach implemented at MA DDI Darun Najah Kaloling aligns with the national education policy that emphasizes strengthening religious moderation, as stipulated in the Presidential Regulation of the Republic of Indonesia Number 58 of 2023 and the Minister of Religious Affairs Regulation Number 93 of 2022. The implementation of multicultural education in fiqh learning is also found at MTs DDI Kaballangan Pinrang, where the values of tolerance, equal rights, and justice are integrated into the fiqh curriculum and teaching materials similarly, at Madrasah Diniyah Darut Taqwa Sengonagung Pasuruan, a multicultural democracy-based fiqh learning approach has been applied since 2010, prioritizing values of tolerance and inclusivity in responding to differences in madhhab (Ghofar, 2014).

Nevertheless, challenges remain. One of the risks that needs to be anticipated is the internalization process, which is long-term and requires consistency amid complex socio-religious dynamics. Moreover, the success of this approach still heavily depends on the teachers' capacity to creatively and reflectively integrate these values into fiqh materials, which is not always easy, especially within the context of a dense and normatively inclined national curriculum. Overall, the internalization of multicultural education values in fiqh learning at MA DDI Darun Najah Kaloling is carried out through well-prepared curriculum planning, contextual learning strategies, and comprehensive evaluation. This approach not only aligns with national education policies but also reflects best practices implemented in various other madrasahs in fostering tolerant and inclusive attitudes among students.

F. Conclusion

This study has explored a model for the internalization of multicultural values integrated into the teaching of fiqh at MA DDI Darun Najah Kaloling. This model can serve as a reference for other Islamic educational institutions in fostering an inclusive and tolerant learning environment. The findings indicate that multicultural education can be effectively implemented within religious education to cultivate student character that respects diversity and strengthens social cohesion. The implications of this study underscore the importance of a holistic multicultural education design, encompassing institutional policies, curriculum, learning strategies, assessment, and teacher training, to ensure the optimal process of value internalization. Although the scope of this research is limited to a single madrasah and one subject, the model developed offers a strategic contribution to the formulation of national education policies that are responsive to diversity. To reinforce these findings, further research should encompass broader contexts and explore both the supporting and inhibiting factors in the implementation of multicultural education within the madrasah environment.

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