



The Implementation of Multicultural Islamic Religious Education in the Families of Primary School-age Children in Putrajawa, Selaawi Garut

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Abstract

The community of Putrajawa, Selaawi Garut, is known for its cultural and religious diversity. Parents face the challenge of ensuring that Islamic religious education within the family instills not only religious understanding but also an appreciation for diversity. Exclusive religious teachings can foster intolerance, making it crucial to embed values of tolerance and inclusivity, especially in primary school-aged children. Parents play a strategic role in teaching these values through multicultural-based Islamic religious education. This study explores the implementation of multicultural Islamic religious education for primary school-aged children in Putrajawa, Selaawi Garut, focusing on the goals, materials, and methods of multicultural education in the family context. The research used a descriptive-qualitative approach, with data collected through interviews, observations, documentation, and triangulation. The results show that parents aim to raise children who are religious, respect diversity, and are tolerant. Educational materials include teaching monotheism, worship, noble morals, cultural diversity, and universal values like justice and respect. Methods include setting good examples, fostering good social relations, promoting independence, and guiding children with gentleness.

Keywords: *multicultural, Islamic religious education, primary school-age children*

1. Introduction

Parents are the main and first educators for their children, so children first receive education from them. Parents play a role in the formation of values, especially the values of the religious beliefs they adhere to (Van Niekerk & Breed, 2018). They can help their children by bringing up the role of religion in adult life, and they also play an important role and are very influential in the education of their children (Aran & Nayebkibir, 2018). Their mothers always accompany them since the children have been born, even since they have been in the womb. Education has begun to be given by parents through the participative method when they perform ablution, praying, reading the Koran (Van Niekerk & Breed, 2018). Islam also orders that parents act as heads and leaders in their families and are obliged to protect their families from the fires of hell (Inayah & Haerudin, 2022; Kemenag RI, 2019).

Parents have a position as the head of the family or household. Parents are the main personality shapers in the lives of children. The personality of parents, their attitudes, and ways of life are the indirect elements of education that will automatically enter into the personality of the growing child (Rizq, 2022). Parents as individuals, as well as family members, play a very important role in the formation of a child's personality because parents are role models that they first see and imitate before they turn to their surroundings (Holden, 2019).

In essence, parents, especially the mothers, are the first and foremost place for children to obtain mental development and personality formation, which is then added to and perfected by the school. Likewise, religious education must be carried out by parents as children by accustoming them to the morals and behavior taught by religion. The family is the basis of all aspects related to education, both spiritual, social, physical and mental education (Rizq, 2022).

Multicultural Islamic religious education that teaches people to live piously, honestly, and responsibly must start from the family environment, namely, parents (Harahap, 2023). The development of religion itself is very dependent on parents' appreciation of decency norms and the religious attitudes that they have. Children will experience decency and religious development according to how parents act regarding their decency and religious norms. Godly parents tend to help the development of their child's piety (White, 2002).

The phenomenon of the implementation of multicultural Islamic religious education in the family in the village of Putrajawa was an interesting thing that needed to be investigated. The diversity of professions and routine activities that parents had there did not dampen their efforts to provide guidance and religious development for their children in various forms. The interesting thing was that most people worked as farmers, and this had relevance to how they provided religious education for their children. In the context of Islamic education, it would be interesting to study this phenomenon so that it deserves to be studied through scientific research.

The distinction of this article compared to other previous studies is: *First*, this study explores the role of the family as the first multicultural education environment, while other articles e.g. Bahri et al. (2023) and Barsihanor et al. (2024) focus more on school institutions or the integration of educational curricula (Barsihanor et al., 2024; Bahri et al., 2023). *Second*, most other articles e.g. Suleman & Idayanti (2024) and Zubaidi (2024) discuss the context of education in urban or general areas without detailing specific rural conditions (Suleman & Idayanti, 2024; Zubaidi, 2024). This article provides insights into how multicultural religious education is implemented in rural communities, which have different cultural and social dynamics. *Third*, this study highlights how families in Putrajawa, Selaawi, Garut combine the values of multiculturalism in Islam with local traditions. This emphasis has not been seen in other studies. The novelty of this article includes several aspects: *First*, this article has the potential to introduce a model of multicultural Islamic religious education implementation in the family that can be a reference in strengthening the role of the family as the main actor of tolerance character education. *Second*, the specific research location (Putrajawa, Selaawi, Garut) provides a new contribution to the literature by describing how multicultural education is implemented in a typical rural multicultural community. *Third*, this article provides a practical approach to understanding how parents educate multicultural values to early childhood, which is different from policy-based studies or strategies in schools.

2. Literature Review

The implementation of multicultural Islamic religious education in families for primary school-aged children in multicultural communities, such as in Putrajawa, Selaawi, Garut, is a relevant and important topic in the context of modern education. Islamic religious education implemented within the family must consider multicultural values to develop inclusive and tolerant children's character. According to Mustafida (2019), integrating multicultural ideology into religious education is an effort to provide education about pluralism and religious tolerance (Baidhawiy, 2013). Multicultural education within the family helps children understand and respect the cultural, religious, and traditional differences in their community (Banks & Banks, 2019). The contextual teaching and learning model has proven effective in teaching multicultural-based Islamic religious education. This method allows students to connect the lesson material with real-life situations, making it easier to internalize multicultural values (Syafei et al., 2020).

The primary goal of multicultural Islamic religious education in families is to instill strong religious values and moral character in children from a young age (Sukardi, 2016). At the same time, families must provide a proportional understanding of tolerance, mutual respect, and appreciation among fellow human beings of different religions and instill a moderate attitude in behavior and actions. This aligns with the broader Islamic educational philosophy, which emphasizes early and continuous religious education to foster piety and ethical behavior. Parents typically use a variety of materials, including the Quran, Hadith, and other Islamic texts, to teach their children (Altalib et al., 2024). They also introduce the

diversity of cultures, religions, and traditions around them, teach universal values such as justice, equality, and respect for others, provide real-life examples of living inclusively and respectfully, encourage open communication, teach tolerance and intercultural understanding, teach respect for human rights, and educating in positive values (Keast, 2007). These materials are chosen to provide a comprehensive understanding of Islamic teachings and practices tailored to the cognitive and developmental levels of primary school children.

3. Research Methodology

This study employed a descriptive qualitative approach. Qualitative descriptive research involves presenting data as it appears, providing explanations of the data or events through detailed qualitative descriptions (Stanley, 2014). This study took place in Putrajawa Village, Selaawi District, Garut Regency. Respondents in this study were parents (who are domiciled as fathers or mothers) who have children of primary education age. A total of ten respondents (mothers/fathers) were selected as informants based on the principle of saturation point and the low diversity of the population. All respondents were coded (as Resp.A1 till Resp.A10).

Data was gathered through interviews, observation, documentation, focus group discussions, and triangulation. The interviews used in qualitative research are in-depth interviews (Natow, 2020). The observations used were participatory, unstructured, and group observation (Kara, 2015; Stewart & Shamdasani, 2014) to gather in-depth and naturalistic data. Document forms used are divided into several types, namely autobiographies, personal letters, books or diaries, memorials, clippings, government or private documents, data on servers and flash drives, data stored on websites, and others. Focus Group Discussion is a data collection technique that is generally carried out in qualitative research with the aim of finding the meaning of a theme according to the understanding of a group (Akyıldız & Ahmed, 2021). Triangulation means that researchers use different data collection techniques to get different data and get data from the same source (Flick, 2018).

The data analysis process was carried out through the following steps: *first*, data condensation, namely summarizing, choosing the main things, focusing on the important things, looking for themes and patterns; *second*, data display is a presentation of data, so that the data obtained is organized and easy to understand; the third conclusion drawing, namely drawing conclusions where the initial conclusions put forward are still temporary, and will change if no strong evidence is found. In this qualitative research, the data analysis carried out is inductive based on the facts found and can then be constructed into a hypothesis or theory. This research prefers the direction of guiding the preparation of a substantive theory derived from data (Aneshensel, 2012). To achieve data validity, researchers conducted credibility, transferability, dependability, and confirmability tests (Anney, 2014).

4. Results

This section will display four results of the research that investigated the objectives of multicultural Islamic religious education desired by parents in the family, multicultural Islamic religious education materials provided by parents in the implementation of religious education in their families, and methods of parents carrying out multicultural Islamic religious education in the family. Data were gained from interviews, observation, and documentation.

4.1. The Objectives of Multicultural Islamic Religious Education

Based on interviews and observation, here is a table mapping the objectives of multicultural Islamic religious education in families as desired by parents in Putrajawa:

Tabel: 2 The Objectives of Multicultural Islamic Religious Education in Families

Category	Objective	Description
Religious Objectives	1. High Obedience to Allah SWT	Parents hope that their children will be obedient to Allah, knowledgeable in religion, respectful to parents, and conscious of avoiding sins as they believe Allah SWT is always watching.
	2. Independence	Parents aspire for their children to become independent individuals, capable of facing life's challenges without relying on parents, ensuring they can succeed in life on their own.
	3. Social Care	Parents hope their children will show concern for others, helping people regardless of their social class or background. This brings pride to parents when their children are well-regarded in their community for their generosity and helpfulness.
	4. Family Unity	Parents wish for their children to help each other and maintain strong family bonds. They teach respect between siblings and emphasize the importance of family support, especially when dealing with life's problems, creating lasting unity and reassurance for parents.
	5. Humility (Willingness to Give In)	Parents hope their children will develop a sense of humility, allowing others to enjoy victory and learning to give in when necessary, fostering patience and avoiding selfishness.
	6. Value of Love	Parents want their children to understand and value love, ensuring they are loyal, responsible in relationships, and do not play with others' feelings, facing love issues wisely.
	7. Prayerfulness (Remembering Parents in Prayer)	Parents hope that when they are gone, their children will continue to remember them in their prayers, honoring the sacrifices parents made for their children and maintaining a connection to them through prayer.
Social Objectives	8. Understanding Diversity	Parents want their children to appreciate the diversity of cultures, religions, races, ethnicities, and traditions, ensuring they understand and respect this diversity in a multicultural environment.
	9. Justice, Equality, and Respect	Parents hope their children will uphold universal values such as justice, equality, and respect for others, as well as possess tolerance and respect for human rights, enabling them to live harmoniously with others in a multicultural society.

Source: Interview & Observation: Res.A1-Res.A10, On July-August 2024

The table maps both the religious and social objectives parents desire in the multicultural religious education of their children, reflecting their hopes for spiritual, moral, and social development. Based on the data above, it was concluded that the objectives of parents in educating their children about multicultural Islamic religion are divided into two categories, namely objectives related to forming Muslim personalities who devote themselves to their God and objectives related to developing children into individuals with intelligence, sensitivity, and social harmony. In the context of the prime objectives, the parents expect many purposes of educating Islamic religious to their children. *First*, parents hope that the children they love will always be highly obedient to Allah SWT. Those hopes are so great that anything will be at stake so that the child can become someone who does not harm others. Obedience to God appears as someone who is knowledgeable about religion, dressed religiously, and respects and glorifies their parents. He will be afraid of making mistakes and sins because he believes that what he is doing is always being watched by Allah SWT. Wise parents really understand that a child's true obedience to God does not stop at just physical appearance, but more importantly, the child really has the spirit of teaching the truth and influences his every action.

Second, the parents have the hope that their children will grow to be individuals who are independent in all respects. Day and night, a parent works, no matter how hot or rainy it is, solely because they want all the family's needs to be met. The future of children is everything, nothing is more valuable than success in life that can be felt by their children in the future. Parents just want to see that their children can become strong people in facing life's challenges and no longer depend on their parents for their life. Parents will cry if they see their children seem troubled in dealing with problems when they have a family. When children become kings, businessmen, or famous people, parents never want anything; they are only proud of their children, and even the pride they have can never be bought with all the wealth in this world.

Third, the parents have high hopes that their children will be very concerned for others. The parents will be so proud when they see some of the actions children take are aimed at helping others regardless of class and background. A parent's sweat and tears of sorrow from the past seem to disappear immediately when they find out that their children are so loved by the environment. His heart was so proud when the neighbors mentioned his son's name; so generous and always be helpful. But on the contrary, the parents will be so hurt when they hear that their children are known as people who are always disturbing the environment, causing trouble, and a myriad of other crimes that society hates.

Fourth, the parents hope that all their children can help each other. A strong family is built from the example of a father, parents who teach and train their children to care for each other, thus providing a greater opportunity to create a very close bond between one child and another. The hope of the parents is usually prepared since childhood, how to teach younger children to respect their older siblings, while their older siblings strive to be able to be role models for their younger siblings. When they are grown up, separated from each other but the communication is still good, then a sight like this will be a very reassuring thing

for the father. When her older sister was seen helping her younger sibling who was facing life's problems and her parents found out about this, her tears of happiness could no longer be contained drop by drop. Parents also feel that if God really has to call him, then he will feel calm and no longer worry about the future of their children.

Fifth, parents hope their children can give in to each other. Giving in and allowing others to enjoy victory is not an easy thing. Not everyone can do this, but it's one that parents hope for. Parents do not want to have children whose attitude is indifferent and who want to win alone. Parents don't want their children to grow up and develop into cruel and selfish people. Our parents will not be calm and always feel guilty, lest that attitude will still be there when they have returned to Him.

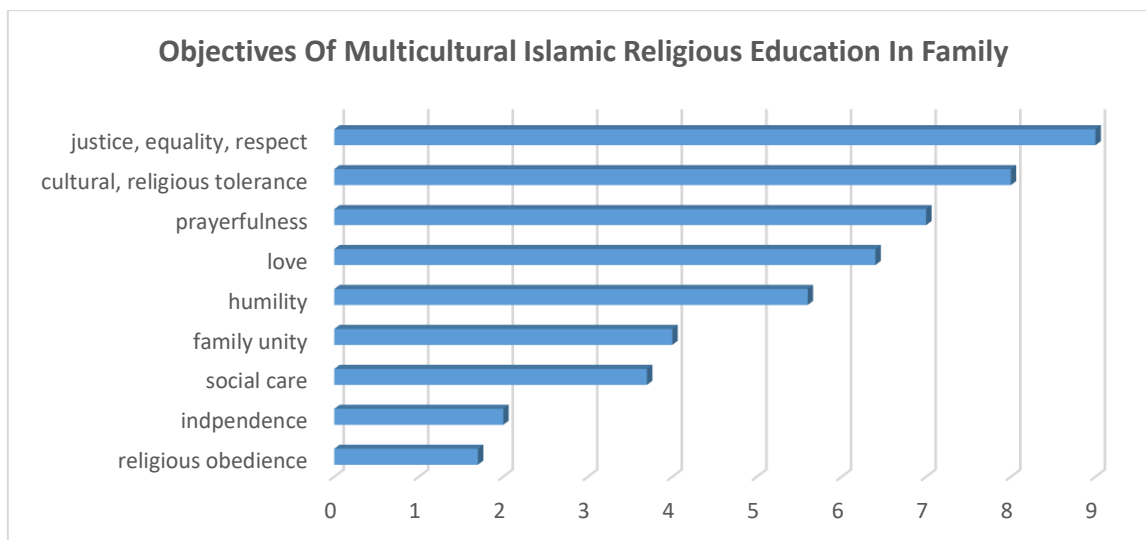
Sixth, parents hope that their children will become individuals who value love. The feeling of love in human life will surely come, even though we never know when such a strong feeling of love will appear. Even for the good of the child, a parent will not be ashamed to admit all the mistakes he made in the past. He will tell his life experiences and tell how his parents' hearts hurt when the person he loved so much turned away. Therefore, parents never allow their children to play with other people's feelings or to be played with by people who love them. The point is that the parents we love hope that we become human beings who are loyal and ready to face the problem of love wisely.

Seventh, parents have great hopes that their children can always remember in prayer. What a child can do when a parent who is loved so much is gone forever is to pray for the parent so that he or she will always be calm and get a better place with Allah SWT. Parents are people who are very meritorious in our lives; as an example of a mother she with great difficulty parents conceive us for 9 months, then after we are born into this world she takes care of us from infancy, willing to sacrifice her time for us, taking care of us until now, giving us an eternal love, a love that can never be replaced. As a parent, he is a person who works hard, sweats, works hard just to support his wife and children, and works day and night tirelessly, hoping that his wife and children will get a decent and comfortable life. Furthermore, some of the children who were interviewed revealed their answers, which represented their wishes for their parents. They are aware that the religious education given to them by their parents is intended so that they are able to be dutiful to their parents, respect and obey their parents, honor their parents, and pray for both parents.

In the context of the social objectives of multicultural Islamic religious education, the parents hope that their children will become individuals who understand the diversity of cultures, religions, races, ethnicities, and traditions; appreciate universal values such as justice, equality, and respect for others; possess tolerance towards others; and respect human rights. So they will be able to live harmoniously with others in a multicultural social environment. The social objectives that parents aim to achieve through multicultural Islamic religious education for their children are understanding diversity, appreciating universal values, fostering tolerance, respect for human rights, and living harmoniously in a multicultural society. Parents want their children to develop a deep understanding of the diversity present in society, including various cultures, religions, races, ethnicities, and

traditions. Parents also force the importance of teaching children universal values such as justice, equality, and respect for others. These values transcend individual cultures or religious teachings and are essential for promoting fairness and mutual respect in society. By appreciating these values, children will be better equipped to act ethically in diverse situations and contribute positively to the broader community. Parents need to foster tolerance. Tolerance is a key component of multicultural Islamic religious education. Parents want their children to develop an attitude of openness and acceptance towards people with different beliefs or practices. Tolerance does not mean agreement with every viewpoint, but it involves acknowledging the right of others to hold different views and live according to their own principles. Besides those, parents want their children to have respect for human rights.

Multicultural education teaches children to uphold and advocate for the rights of others, which fosters a more harmonious and just society. Furthermore, parents want to realize their children live harmoniously in a multicultural society. The overall goal is for children to be able to live harmoniously with others in a multicultural environment. By understanding diversity, appreciating universal values, practicing tolerance, and respecting human rights, children will be prepared to engage in positive interactions with people from different walks of life. This education ensures that they can contribute to the peace and social cohesion of the community.



Graph: 1 Objectives of Multicultural Islamic Religious Education in Families

The graph 1. provides a clear framework for understanding how Islamic religious education not only reinforces faith and moral behavior but also integrates with multicultural values such as tolerance, respect, and understanding of diversity. It highlights several key points: balance between religious and multicultural goals, practical application, and focus on social harmony. Parents seek to strengthen their children's religious identity while simultaneously encouraging them to respect and appreciate cultural and religious diversity. This balance shows that religious education is not isolated but intertwined with the goal of

preparing children to live peacefully in a diverse society. Parents emphasize that Islamic teachings, such as prayer and moral behavior, also promote universal values like empathy, justice, and tolerance, which are essential for thriving in a multicultural setting. This means children are not only learning Islamic values but also becoming open-minded and socially responsible individuals.

4.2. Multicultural Islamic Religious Education Materials Given by Families

Referred to interviews and observation, here is a table mapping the objectives of multicultural Islamic religious education in families as desired by parents in Putrajawa Village, Selaawi District, Garut Regency:

Tabel: 3 Multicultural Islamic Religious Education Materials

Category	Material	Explanation
1. Tawhid (Monotheism)	Belief in the oneness of Allah (Tawhid), obligatory (<i>wajib</i>) and impossible (<i>mustahil</i>) nature of Allah	Parents teach children about the oneness of Allah, His attributes through Sundanese poems (nazhom), and monotheism lessons. They emphasize the importance of monotheism in securing safety in this world and the hereafter.
2. Religious Practices	Daily prayers (<i>Salat</i>), fasting (<i>Sawm</i>), Quran recitation, mosque attendance	Children are taught how to pray, fast, and recite the Quran. They are encouraged to attend congregational prayers and learn by observing their parents and others. Parents emphasize that worship is a core duty as servants of Allah.
3. Moral & Ethical Education	Noble character, good manners (<i>akhlaq</i>), social ethics, and politeness	Parents teach children values such as honesty, respect for elders, devotion to parents, generosity, and humility. They focus on cultivating positive social behaviors and ethics rooted in Islamic teachings and social harmony.
4. Modesty in Dress	Islamic dress code (shar'i) and wearing the hijab	Parents familiarize children with modest clothing, particularly emphasizing the hijab for girls. They believe in introducing Islamic dress codes from an early age to instill a sense of modesty in behavior and appearance.
5. Cultural & Religious Diversity	Understanding different cultures, religious beliefs, and traditions	Parents educate children on the diverse cultures and religions in their community and around the world. This exposure is aimed at fostering respect for diversity and the richness of different traditions, helping children maintain their Islamic identity while appreciating cultural differences.
6. Universal Values	Justice, equality, respect for human rights	Families instill universal values that align with Islamic teachings, such as justice, equality, and human rights. Parents emphasize that these values are essential for living peacefully in a diverse, multicultural society.
7. Practical Engagement	Community participation, social activities	Children are involved in social activities and family discussions to practice what they learn about tolerance, diversity, and respect. These practical

engagements help them apply Islamic values in real-life situations.

Source: Interview & Observation, Res.A1-Res.A10: July – August 2024

Based on the recognition of some parents (Interview.Res.A5-Res.A10), in the context of Islamic religious education within the multicultural community of Putrajawa, Selaawi, Garut, families play a significant role in shaping their children's understanding of religion, culture, and diversity. The materials provided by these families cover a wide range of religious and moral teachings, as well as lessons on tolerance and respect for diversity. The key components of these educational materials are as follows: *tawhid* (monotheism) and faith, religious practices (*ibadah*), moral and ethical education, *shari'i* clothing and modesty, cultural and religious diversity, universal values, and real-life examples and practical applications.

Families begin by instilling the concept of *tawhid*—the belief in the oneness of Allah—into their children. This foundational teaching helps children understand their religious duties and the importance of faith in daily life. Parents teach their children to perform essential Islamic practices such as prayers (*salat*), fasting (*sawm*), and reciting the Quran. These practices are fundamental to a child's religious upbringing and are emphasized in daily routines. Families focus on developing noble character and good manners (*akhlaq*) in their children. This includes teaching values like honesty, humility, kindness, and respect for others, which are integral to both Islamic teachings and positive interactions in a diverse society. Children are introduced to the concept of modest clothing (*shari'i*), which is an important aspect of Islamic teachings. This includes familiarizing children with appropriate dress codes and the principles of modesty in behavior and appearance. One of the most significant aspects of multicultural Islamic education in this village is teaching children about the cultural, religious, and ethnic diversity surrounding them. Parents make efforts to educate their children about the various traditions, practices, and beliefs of other communities. This exposure helps children appreciate the richness of different cultures while maintaining their Islamic identity. Children are taught universal values such as justice, equality, and respect for human rights. Parents emphasize that these values are not only rooted in Islamic teachings but are also vital for peaceful coexistence in a multicultural society. Parents provide real-life examples of how to live inclusively and respect differences. Through stories, family discussions, and community participation, children learn how to apply the values of tolerance and respect in their interactions with others. Families teach their children the importance of open communication and intercultural understanding, encouraging them to listen to and respect the viewpoints of others. This helps children develop empathy and fosters stronger social bonds within a diverse community.

The families in Putrajawa Village, Selaawi District prioritize teaching Islamic religious principles while also focus on multicultural awareness. By instilling both religious and social values, they prepare their children to be religiously devout and socially responsible individuals capable of thriving in a diverse, pluralistic society. These materials form a

foundation that helps children integrate their religious identity with an appreciation for the diversity that surrounds them.

Field observation also shows that facts were found that parents educate their children about religion by providing monotheism (*tawhid*) materials, worship, motivation for the habit of reciting, getting along well with others, and so on. In detail the religious materials they give to their children are explained as follows (Observation.Res.A1-Rest.A10). At night when going to sleep, parents like to read Sundanese poems (*nazhom*) about the obligatory (*wajib*) nature of Allah, His impossible (*mustahil*) nature, His possibility (*jaiz*) nature. They also often chant the characteristics of Rasulullah SAW, both his obligatory, impossible, and possibility characteristics. Their children loved the songs very much. Therefore parents like to do that to teach monotheism lessons to their children. Parents believe that monotheism is the foundation of Islam. If someone is true monotheism, he will get safety in this world and the hereafter. On the other hand, without monotheism, he will surely fall into shirk and will meet with accidents in this world and eternity in the torments of hell.

Parents admit that almost every day, they take their children to the mosque or prayer room for congregational prayers. They believe that by taking their children to the mosque or small mosque (*mushalla*), their children will be able to learn to pray directly through the practice of other people and their own parents. After the prayer is over, usually the children ask why we have to pray. With their limitations as parents, they answered: "Because we are God's servants. Allah's servant must worship his Lord. The way to worship Him is by praying five times a day and night."

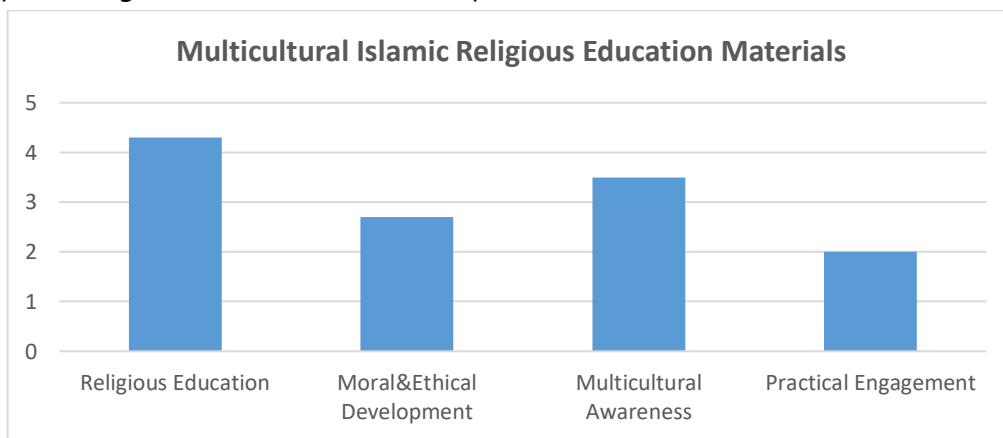
Parents admit that after maghrib they have taught their children to read the Koran suitable with the ability they have. Their children who are still studying in elementary school are taught to read Iqra'. Middle School children are taught the Koran directly. They feel not calm if their children cannot read the Koran because they are Muslims. It's just that there are still many limitations to reading the Koran, for example how to pronounce *hijaiya* letters. Some other parents admit that they started by giving lessons on memorizing *Al-Fathihah* and short letters as well as praying *tahiyat* for prayer. And some parents deliberately provide special parents for them to teach *tajwid*, memorize the Al-Quran and hadith. Likewise with daily prayers and dhikr. They should start memorizing it, such as praying when eating, going in and out of the toilet and so on. The Messenger (peace be upon him) asked the moslems to teach the Koran to their children.

Parents admit that in their daily life they provide guidance and teaching good manners, social ethics, and morals. Eastern customs in the form of politeness are of great concern to them. They worry that if they don't do it in this way, their children will get used to bad or unethical everyday behavior. They teach children with various Islamic manners such as eating with the right hand, saying *basmalah* before eating, maintaining cleanliness, greeting, and so on. Likewise with morals. They instill in them noble morals such as speaking and being honest, devoted to parents, generous, respecting elders and affection for younger ones, as well as various other morals.

Parents realize that children need to be warned as early as possible to stay away from various actions that are not good or forbidden, such as smoking, gambling, drinking alcohol or *khamr*, stealing, taking other people's rights, being wrongful, disobedient to parents and all other illegitimate acts. Parents every day pay attention to the behavior of their children. They admit that if their children are caught violating laws and norms, they will immediately reprimand and warn their children in stages. The first stage gives a verbal reprimand, the second stage gives a stern warning, and the next stage punishes their children in their own way.

Parents admit that they are used to wearing Muslim clothes, namely wearing the hijab. Therefore, our daughters are also accustomed to wearing the headscarf so that they get used to it when they grow up. At least if they are going to school, they must wear the headscarf. Likewise, when they are at home, parents get used to their daughters wearing the hijab. Especially if they are going out of the house. We understand very well that wearing the hijab is a good guide in Islam.

Beside those all, the parents played an important role in providing multicultural Islamic education to their children at home. The materials that were taught include: cultural and religious diversity, universal values, tolerance, respect for human rights, dan practical engagement. Teaching children about various cultures and religions around the world to enhance understanding and appreciation of differences. Instilling values such as justice, equality, and respect for others. These values are essential for shaping individuals who treat others fairly and equally. Teaching children to be tolerant of differing opinions and beliefs. Tolerance is key to creating peace and harmony in a multicultural society. Understanding and respecting basic individual rights such as the right to life, freedom, and security. Parents should emphasize the importance of respecting human rights from an early age. And involving children in social activities that bring them together with various community groups to strengthen their understanding of diversity and demonstrate tolerance and respect for human rights. By teaching these materials, parents hoped that their children will grow into individuals who understand diversity, are tolerant, and respect human rights, thereby enabling them to live harmoniously in a multicultural social environment.



Graph: 2 Muticultural Islamic Religious Education Materials

The graph 2 shows that families in Putrajawa Selaawi prioritize a balanced education, focuses heavily on Islamic religious practices while also emphasize moral conduct, cultural diversity, and tolerance. This approach prepares children not only to be devout Muslims but also to be socially responsible and culturally aware individuals capable of thriving in a multicultural society.

4.3. Methods of Multicultural Islamic Religious Education in the Family

Referred to results of interviews and observation, here's a table outlining the methods used by parents in Multicultural Islamic Religious Education:

Tabel: 4 Multicultural Islamic Religious Education Methods

No.	Method	Description
1	Example-Based Learning	Parents serve as role models by demonstrating Islamic practices (prayer, fasting) and showing tolerance and respect for cultural and religious differences.
2	Direct Instruction	Parents teach religious concepts like Tawhid, Ibadah, and Akhlaq, often in structured discussions. Stories from the Qur'an or Hadith are used to emphasize multicultural values.
3	Daily Life Practice	Religious education is integrated into daily routines. Children are encouraged to pray, respect others, and participate in community events, learning values by doing.
4	Discussion and Dialogue	Parents encourage open discussions about different cultures, religions, and social issues to develop children's critical thinking and respect for diversity.
5	Storytelling	Parents use stories from the Qur'an, Hadith, and local traditions, including stories from other cultures, to teach justice, compassion, and multicultural awareness.
6	Experiential Learning	Children are exposed to diverse environments, interacting with people from different cultural and religious backgrounds to experience diversity firsthand.
7	Use of Media and Literature	Islamic books, literature about different cultures, and media (TV, YouTube) are used to reinforce Islamic teachings and multiculturalism.
8	Collaborative Learning	Parents collaborate with religious teachers (Ustadz) and community leaders in group learning, exposing children to diverse perspectives.
9	Traditional Methods	Parents use oral traditions, folktales, and family rituals (e.g., prayers, celebrating holidays) to teach tolerance, diversity, and respect for others.

Source: Interview & Observation, Res.A1-Res.A10: July-August 2024

This table summarizes how parents use a variety of approaches to integrate Islamic teachings with multicultural understanding in their families. These methods aim to instill religious values, ethical behavior, and an appreciation of diversity, ensuring children grow up with strong religious foundations and a respect for the multicultural environment around them. These methods are example-based learning, direct instruction, daily life practice,

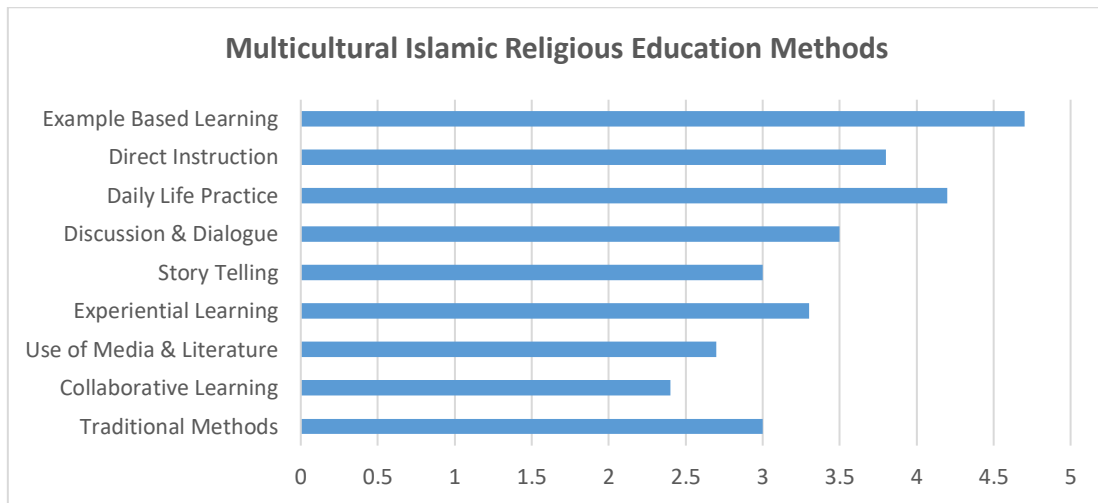
discussion and dialog, storytelling, experiential learning, use of media and literature, and collaborative learning.

Based on interviews and field observations, it was also revealed that there were data that informed the religious education methods used by parents in providing religious education to their children. The methods which parents admitted to use can be described as follows: 1) Set a good example for their children in healthy social behavior based on religious principles and values; 2) Making the family a place where good social relations are created; 3) Familiarize children gradually to be independent and take responsibility and guide them when they are wrong with gentleness; 4) Keep children away from being spoiled and extravagant and not insulting and demeaning them roughly, because indulgence and rudeness can damage their personality; 5) Helping their children to make friends with good friends, because children will be carried away if they are friends with good people; 6) Encouraging them to find work that can help them become independent from an economic standpoint; 7) Get them used to living simply so that they are more willing to face life's difficulties before they happen; 8) Familiarize them with Islamic ways of eating, drinking, sitting, sleeping, greeting, entering the house and other things related to life activities; 9) Get used to being fair in solving problems that occur between children (Interview & observation, Res.A1-Res.A10: 10-08-2024).

Advice includes educational methods that are quite successful in forming charitable beliefs and preparing them both morally, emotionally and socially, namely educating children with advice and giving them advice because advice and advice have a considerable influence in opening children's eyes to the awareness and dignity that noble, decorated with noble morals and equipped them with Islamic principles. This method almost used by them to teach their children in understanding and implementing their obligations to God and also to teach their awareness on diversity of culture, tradition, religion, and another ones. Education with attention is one of the Islamic religious methods used. Paying full attention to and following the development of the child's faith and moral aspects, monitoring and improving mental and social readiness, besides always asking questions about the situation of physical education and scientific abilities (Interview, Res.A1-Res.A10: 20-08-2024).

In addition to these methods, parents also used several traditional methods to teach multicultural Islam to their children at home, including stories and folktales, oral traditions, and family ritual. Every night, parents tell stories with moral messages about justice and togetherness. For example, the story of Prophet Muhammad (SAW) who respected neighbors of different religions. Stories and folktales are effective ways to convey multicultural values. By using stories from various cultures and religions, parents taught children about the importance of tolerance, diversity, and respect for differences. Oral tradition is also traditional method. Teaching children poetry or lyric that tell about the life of a diverse community. For example, traditional poetry that describes the harmony between different religious communities. Oral traditions such as traditional poetry, lyrical poetry, and folk songs are used to teach multicultural values. These forms often contain

messages about kindness, justice, and equality. Family Rituals: Family rituals such as praying together, having dinner together, or celebrating religious holidays can be moments to teach multicultural Islamic values. During Eid al-Fitr, families invite neighbors from various backgrounds to share food and celebrate together. This taught children about the importance of harmony and mutual respect. By using these traditional methods, parents could help their children understand and appreciate diversity, and build attitudes of tolerance and respect for differences in daily life (Interview & observasion, Res.A1-Res.A10: 10-08-2024).



Graph: 3 Multicultural Islamic Relegious Education Methods

The visual summarizes various approaches parents use in educating their children about Islamic teachings and multicultural values, including example-based learning, direct instruction, and more. The graph illustrates the diverse strategies parents use to instill both Islamic values and multicultural awareness in their children. It also shows that parents in Putrajawa Selaawi Village employ a well-rounded mix of educational methods to foster both Islamic religious values and multicultural tolerance. The emphasis on example-based learning and daily life practice highlights the importance of lived experiences and parental influence in children's religious and social development. Meanwhile, storytelling, discussion, and media use indicate that parents are also adopting more interactive and engaging methods to connect children to broader multicultural perspectives. This balance between religious instruction and multicultural awareness ensures that children are not only devout but also prepared to engage with diverse social environments.

5. Discussion

5.1. The Objectives of Multicultural Islamic Religious Education

From a theoretical standpoint, the objectives of multicultural Islamic religious education in families revolve around the holistic development of children, aligning with both Islamic teachings and the multicultural context of modern society. According to educational

theorists, such as Dimiyati & Mudjiono, religious education is not merely about transferring doctrinal knowledge but also about instilling moral values, social skills, and intercultural competence (Maknunah & Muis, 2023).

Islamic scholars and educators like Imam Ghazali and Ibn Khaldun emphasized the significance of family in shaping the ethical and spiritual foundations of children. They argue that the family serves as the primary environment where values of respect, humility, and mutual care are nurtured (Abdullah, 2011; Alwani, 2007). In multicultural contexts like Putrajawa, Islamic education must address the complexities of cultural diversity by promoting tolerance, empathy, and unity among different ethnic and religious groups.

Based on the research findings, parents in Putrajawa Selaawi Village emphasize two main categories of objectives: religious objectives and social ones. Parents aim to cultivate religious obedience and spiritual independence in their children. This includes teaching the children to perform daily prayers, read the Qur'an, and follow Islamic teachings with sincerity. Additionally, parents seek to instill a deep sense of humility (*tawadhu'*) and love for family, encouraging children to maintain close ties with family members and respect their elders. In line with multicultural education theories, the research highlights that parents in Putrajawa Selaawi also prioritize social care and tolerance as educational objectives. Living in a multicultural village with diverse cultural and religious backgrounds, parents want their children to develop respect and empathy for others, regardless of differences. Social values such as appreciating diversity, living harmoniously with neighbors, and participating in community activities are considered essential for creating a peaceful society.

Theoretical frameworks of Islamic education, combined with practical insights from the local context, show that parents in Putrajawa Selaawi adopt a balanced approach in their educational objectives. They do not only aim for religious piety but also strive to equip their children with the social and moral competencies needed in a diverse world. By incorporating both religious and social objectives, parents are aligning their family-based education with moderation in Islam, which promotes the middle path, combining faithfulness to Islamic teachings with open-mindedness and respect for diversity.

5.2. The Multicultural Islamic Religious Education Materials

Multicultural Islamic Religious Education (IRE) is an approach that incorporates Islamic teachings while fostering an appreciation for diversity, tolerance, and peaceful coexistence in a pluralistic society. Experts like Dimiyati and Mudjiono emphasize that this type of education is vital in communities where cultural and religious diversity prevails. The aim is not just religious knowledge but cultivating attitudes that respect various traditions and beliefs, preparing children to live harmoniously in a multicultural world (Akbar, 2023; Maknunah & Muis, 2023).

From a theoretical standpoint, multicultural education involves the inclusion of diverse cultural perspectives in the learning process. In an Islamic context, this also integrates universal Islamic values such as justice (*'adl*), equality (*musawah*), and brotherhood (*ukhuwwah*), which align with multicultural ideals. Scholars argue that Islamic education should be contextualized to respect and embrace local cultures, fostering an inclusive Islamic worldview that counters radicalism and intolerance (Hutagalung & Ramadan, 2022; Susianti, 2020).

According to scholars, Islamic Religious Education (IRE) materials provided by parents in a multicultural context should emphasize core Islamic teachings, multicultural values, ethical and moral education. Core Islamic Teachings means that the materials must cover fundamental teachings of Islam, including the six pillars of faith (*rukun al-iman*) and the five pillars of Islam (*rukun al-Islam*). This forms the religious foundation for children. Multicultural Values mean that Experts highlight the importance of integrating multicultural values such as tolerance, respect for diversity, peace, and empathy for others. This helps to promote harmonious social interactions within diverse communities. And Ethical and Moral Education means that Islamic values of honesty (*amanah*), compassion (*rahmah*), and respect (*ihthiram*) are crucial in shaping children's moral character and guiding their interactions in a multicultural society (Hutagalung & Ramadan, 2022; Susianti, 2020).

In Putrajawa Village, families provide Islamic education materials that focus on instilling both religious knowledge and social values that support multiculturalism. The following materials have been identified as central to family-based religious education in this community:

- a. Islamic Ritual Practices: Parents teach the fundamentals of Islamic worship, including how to perform prayers (*shalat*), fasting (*sawm*), and other acts of worship. However, they do this while also promoting openness to others' ways of practicing their religion, acknowledging the diversity in interpretations of Islamic rituals.
- b. Quranic Teachings with Emphasis on Diversity: Parents include verses from the Quran that discuss themes of unity in diversity, such as Surah Al-Hujurat (49:13), which emphasizes that humans are created in different nations and tribes to know and respect each other. This reflects the community's effort to encourage children to appreciate human differences.
- c. Stories of Prophets (*Qisas Al-Anbiya'*): These stories are used to teach children about the prophets' exemplary behavior, such as Prophet Muhammad's (PBUH) interactions with non-Muslims. Parents emphasize the tolerant and just behavior of the prophets towards people of different faiths, fostering understanding and respect for cultural and religious diversity.
- d. Historical Islamic Figures in Multicultural Contexts: Families teach their children about historical Islamic figures who lived and thrived in multicultural societies, like

Salahuddin Al-Ayyubi, known for his respect for religious diversity. Such figures serve as role models for children, encouraging peaceful coexistence with others.

- e. Everyday Life Ethics: In daily activities, parents guide their children in ethical behavior towards others, emphasizing patience, humility, and the need to engage positively with neighbors from different backgrounds.

The practical implementation of these materials goes beyond traditional religious education. In this village, parents adapt Islamic teachings to reflect the multicultural realities of their environment. For example, lessons on Islamic law (fiqh) are framed within the context of diverse social interactions, focusing on the importance of maintaining good relationships with non-Muslims and avoiding discrimination.

While families in Putrajawa actively engage in teaching multicultural Islamic values, they also face challenges, including: limited access to multicultural educational resources and community dynamics. Parents may struggle to find books or media that reflect both Islamic teachings and multiculturalism. In some cases, prevailing conservative views may hinder the promotion of multicultural values, as some parents prioritize the preservation of traditional Islamic teachings over incorporating multicultural ideals.

Conclusively, the multicultural Islamic religious education materials given by families in Putrajawa Village are both religious and social in nature. Families focus on teaching core Islamic beliefs and rituals while emphasizing the importance of tolerance, respect, and harmonious living in a multicultural society. The combination of Quranic teachings, historical examples, and everyday ethics forms the foundation of the multicultural Islamic religious education provided to children. However, practical challenges such as limited resources and community pressures require continuous effort to balance traditional religious teachings with multicultural principles.

5.3. Methods of Multicultural Islamic Religious Education

Multicultural Islamic religious education (IRE) focuses on instilling both religious and cultural values in children, ensuring they grow up in an environment that fosters both faith and respect for diversity. Theoretically, the family serves as the first educational environment (home education), where parents play a crucial role in the early development of children's understanding of religion and multicultural values. According to Dimyati and Mudjiono (2006), religious education in the family is fundamental because it helps shape children's morals and behavior. The integration of multicultural values in Islamic education reflects the need for children to appreciate diversity and coexist with others in a pluralistic society (Akbar, 2023; Maknunah & Muis, 2023).

Multicultural education theory, as described by Banks, emphasizes recognizing, accepting, and valuing cultural diversity within education (Banks, 2006, 2015; Banks & Banks, 2019). In Islamic terms, this concept aligns with the principle of *rahmatan lil 'alamin* (mercy to all worlds), urging Muslims to act with tolerance and inclusiveness. By

incorporating these principles into family-based religious education, parents aim to raise children who respect both their religious obligations and the multicultural nature of society.

From the perspective of Islamic educational experts, such as Abdullah, the family is the first *madrasah* (school), and parents' involvement is pivotal in shaping children's religious understanding and practice. Islamic parenting emphasizes methods like role modeling, direct instruction, and fostering good habits. The family plays a key role in creating a foundation for children's spiritual and moral development (Adilham, 2023; Asari et al., 2020; Hasanah & Sulistyaningrum, 2023; Subhi et al., 2019).

In the context of multiculturalism, Mujtaba and Feldman argue that in modern diverse societies, parents should incorporate both Islamic teachings and the understanding of cultural diversity in their child's education (Abate, 2016; Wills & EAUDE, 2021). This is especially true in communities like Putrajawa Selaawi, where different ethnic and religious groups coexist. Parents are responsible for guiding children to practice their faith while also appreciating and respecting the diversity around them.

The research conducted in Putrajawa identifies several practical methods used by parents to impart multicultural Islamic religious education:

- a. Example-Based Learning (*Uswatun Hasanah*): Parents in Putrajawa Selaawi often use role modeling to teach their children Islamic and multicultural values. By showing respect for people from different backgrounds in daily interactions, they exemplify how to live harmoniously in a diverse community.
- b. Direct Instruction: Parents directly teach religious values through formal instruction at home. This includes reciting prayers, reading the Quran, and discussing Islamic teachings related to social harmony, such as tolerance (*tasamuh*) and justice (*adil*).
- c. Daily Life Practice (Habituation): Religious and multicultural education is embedded in daily practices, such as sharing with neighbors, visiting non-Muslim friends, and participating in local community events. This method reinforces values like respect, empathy, and cooperation.
- d. Discussion and Dialogue: Parents engage their children in conversations about religious diversity and Islamic teachings on peaceful coexistence. This method allows children to ask questions and better understand how to apply Islamic principles in a multicultural context.
- e. Storytelling (*Qissah*): Parents use stories from Islamic history and contemporary examples to highlight the importance of tolerance and respect for diversity. Stories of the Prophet Muhammad's interactions with people of different faiths and ethnicities are often shared to illustrate these values.
- f. Experiential Learning: Children are encouraged to experience multiculturalism firsthand by participating in communal activities, such as interfaith dialogues or multicultural

celebrations. This hands-on approach allows them to learn the value of diversity through real-life engagement.

- g. Use of Media and Literature: Islamic media (books, videos, and other educational resources) that focus on both religious values and multiculturalism are utilized to provide children with a broader understanding of living in a plural society.

The methods observed in Putrajawa Selaawi reflect both theoretical and expert perspectives on multicultural Islamic religious education. By employing strategies like role modeling, direct teaching, and fostering daily habits, parents integrate Islamic values with respect for cultural diversity. These methods are consistent with Islamic educational theories, which emphasize teaching children how to live harmoniously within a pluralistic society. The use of storytelling and dialogue further enhances the learning process, encouraging children to develop a deeper understanding of their religious identity while being open to others.

This approach is crucial for fostering a balanced identity in children, where they do not only grow as faithful Muslims but also as respectful members of a diverse community. The combination of these methods, grounded in Islamic teachings and multicultural education theories, ensures that children in Putrajawa Selaawi grow with a holistic understanding of both their faith and the importance of social harmony.

Thus, the research highlights how parents in Putrajawa Selaawi adopt a blend of theoretical and practical methods to teach multicultural Islamic religious education. The integration of Islamic principles with the respect for diversity ensures that children are well-equipped to navigate the complexities of living in a multicultural society, fulfilling both religious and social expectations.

6. Conclusion

Based on the result of research and its discussion, the objectives of multicultural Islamic religious education (MIRE) desired by parents are twofold, religious objectives and social objectives. Parents aim to foster strong Islamic faith and practices in their children, emphasizing prayer, Qur'anic understanding, and moral values based on Islamic teachings. The goal is to raise children who are devout, humble, and consistent in their religious obligations while maintaining strong family bonds. In addition to religious goals, parents aspire to instill values of tolerance, mutual respect, and social care. These social objectives are aimed at preparing children to navigate and thrive in a diverse, multicultural society. Parents emphasize the importance of understanding and respecting differences in religion, ethnicity, and culture, ensuring that their children develop into socially responsible individuals who contribute positively to the wider community.

Multicultural Islamic religious education materials provided by families in Putrajawa are religious materials and multicultural social materials. Religious materials include the Qur'an, Hadith, and Islamic books that emphasize core religious practices, morals, and

values such as honesty, humility, prayer, and respect. These materials help children build a strong foundation in Islamic teachings while incorporating principles of respect and kindness towards others. Multicultural social materials cover materials that promote understanding of diversity and coexistence. These include stories, examples, and teachings that emphasize tolerance, mutual respect, and compassion towards people of different cultures, religions, and ethnic backgrounds. These materials help children learn the importance of living harmoniously in a diverse society.

Multicultural Islamic religious education methods used by families in Putrajawa is as follows: example-based learning, direct instruction, daily practice, discussion and dialogue, storytelling. Families utilize a variety of methods to teach their children about both Islamic values and multicultural principles. Parents lead by example, demonstrating Islamic virtues such as patience, respect, and tolerance in their daily interactions. Children observe and learn these behaviors through real-life application, which reinforces both religious teachings and multicultural awareness. Parents also provide direct guidance on religious practices and multicultural principles, explaining the importance of understanding and respecting different cultures and religions alongside Islamic teachings. Islamic values such as prayer, honesty, and generosity are integrated into the children's daily routines. These practices are supplemented with teachings on kindness and respect for others, fostering an environment that encourages multicultural understanding. Families often engage in conversations about religious and social issues, using these opportunities to instill values of tolerance and empathy for people of different backgrounds. Then, stories from Islamic history and multicultural settings are used to highlight key lessons on coexistence, respect, and mutual understanding. In conclusion, the methods used for multicultural Islamic religious education in Putrajawa families focus on practical and experiential approaches, emphasizing religious practice alongside respect for diversity.

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