

Implementation of wasathiyah values in realizing inclusive multicultural education at sma muhammadiyah plus salatiga

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Abstract

Wasathiyah's values are essential in realizing a harmonious society amid plurality and diversity. This study examines the implementation of wasathiyah values in realizing inclusive multicultural education at Muhammadiyah Plus High School in Salatiga City. This research uses a qualitative method with the type of field research data collection techniques using interviews, observation, documentation, and sampling techniques with purposive and snowball sampling. Based on the research results, implementing wasathiyah values uses a project-based learning model, discussion methods, and video media. Supporting factors for implementing religious moderation values are the support from many parties, the role of PAI teachers, and engaging learning models. In contrast, the inhibiting factors are the condition of students, the environment, limited facilities and infrastructure, and the absence of a religious moderation curriculum. Implementing multicultural-based character education is proven to create an inclusive learning environment and prepare a generation with an attitude of tolerance to live harmoniously amid diversity.

Keywords: education, multicultural, wasathiyah

Abstrak

Nilai-nilai wasathiyah memiliki peran penting dalam upaya untuk mewujudkan masyarakat yang harmonis di tengah tengah kemajemukan dan keberagaman. Penelitian bertujuan untuk mengkaji implementasi nilai-nilai wasathiyah dalam mewujudkan pendidikan multikultural yang inklusif di SMA Muhammadiyah Plus Kota Salatiga. Penelitian ini menggunakan metode kualitatif dengan jenis penelitian lapangan (*field research*). Teknik pengumpulan data menggunakan wawancara, observasi, dokumentasi dan teknik pengambilan sampel dengan *purposive* dan *snowball sampling*. Berdasarkan hasil penelitian strategi penerapan nilai-nilai wasathiyah menggunakan model *project based learning*, metode diskusi dan media video. Faktor pendukung implementasi nilai-nilai moderasi beragama yaitu, adanya dukungan dari banyak pihak, peran guru PAI dan model pembelajaran yang menarik, sedangkan faktor penghambatnya yaitu, kondisi peserta didik, lingkungan, keterbatasan sarana dan prasarana dan belum adanya kurikulum moderasi beragama. Implementasi pendidikan karakter berbasis multikultural terbukti dapat menciptakan lingkungan belajar yang inklusif dan mempersiapkan generasi yang memiliki sikap toleransi sehingga mampu hidup secara harmonis di tengah keberagaman.

Kata kunci: multikultural, pendidikan, wasathiyah

1. Introduction

Indonesia is a country that has a diversity of customs, races, tribes, cultures, beliefs, and ethnicities. This diversity is a gift for the Indonesian people that can be used to foster national unity. Still, this gift could threaten the Indonesian people's unity if it is not addressed wisely (Helminia et al., 2022). Maintaining unity and harmony is difficult; challenges will always be, especially in this digital era.

The digital age can be both an opportunity and a challenge in instilling an understanding of differences (Maulida et al., 2024). The digital era is synonymous with easy access to information. The digital era makes it easy to access information, but the ease of access to information can often lead to conflicts that can disturb the community (Subianto, 2023). In addition, the existence of easy access to information can pose a risk of the emergence of intolerance or radicalism through content on social media.

History records that in Indonesia, there have been conflicts related to religion, including in 2015 a conflict in Aceh; in 2018, a case of terrorism in Surabaya by the bombing of three churches; in 2021, a bomb explosion in Makassar, precisely in front of the cathedral church (Helminia et al., 2022). This phenomenon shows the need for efforts to minimize and realize harmony amid existing diversity. Based on the results of research by PIPM UIN Jakarta in 2017 show that students and university students tend to view intolerance with a radical opinion of 58%, an opinion of internal intolerance of 51 1%, and external intolerance of 34.3% (Hanifatulloh, 2020). In addition, according to BNPT research data in 2020, 85% of the millennial generation is vulnerable to radicalism (Ridwan et al., 2024).

An attitude of tolerance is needed to address the differences in social life, state, and nation. Cultivating tolerance is the primary key to realizing national peace and unity (Unian et al., 2024). Efforts to realize the attitude of tolerance can be made by cultivating wasathiyah values. Wasathiyah is a concept that emphasizes balance or moderation, which can be used to answer the challenges of radicalism and extremism that can threaten unity and social harmony (Bahijah et al., 2022).

Education is an essential element in the effort to instill wasathiyah values. Education is an effective way to foster tolerance in the school realm (Tsalisa, 2024). Education is a strategic domain in instilling peace values, supporting the realization of harmony, and a place to foster tolerance. Education is a strategic place to instill peace values and moderate religious learning (Subianto, 2023). Education not only provides knowledge and improves skills but also plays a vital role in shaping character and values that support the realization of unity and harmony (Hartono, 2024). In addition, education has a crucial role in instilling tolerance values (Tsalisa, 2024). Referring to this description, it can be concluded that education has a vital role in realizing a generation that can appreciate diversity, has an attitude of tolerance, and maintains harmony and unity.

Education that emphasizes the importance of respect and tolerance for diversity in social life is often called multicultural education. Multicultural education is developing the individual potential that respects diversity, ethnicity, religion, and ethnicity (Firmansyah, 2023). However, multicultural education has challenges and opportunities in securing wasathiyah values in today's students. Learners today are classified as Generation Z, who live in the digital era; of course, implementing multicultural education requires the right strategy.

Based on the results of Haris Firmansyah's research related to the implementation of multicultural education in high schools show that in improving multicultural education, several supporting aspects are needed, such as curriculum, forms of learning, school atmosphere, the

role of teachers, and extracurricular activities must be multicultural (Firmansyah, 2023). The results of research by Rustam Ependi et al. show that the development of holistic moderation education, relevant for students in applying and understanding religious values moderately, can be done with the implementation of the wasathiyah Islamic curriculum through the folder akidah akhlak (Ependi, 2023). In addition, the results of Muhyayan research, et al. show that implementing religious moderation is carried out by implementing policies that support the implementation of religious moderation and integrating religious moderation values through teaching and learning activities, habituation, and extracurricular activities (Muhyayan et al., 2023)

Referring to the study results, the researcher is interested in further research related to the implementation of wasathiyah values in multicultural education in high school. Based on the results of the pre-research interview with the PAI teacher at SMA Muhammadiyah Plus Salatiga, it was stated that the students in the school not only come from Salatiga City but also come from outside Salatiga City, such as Kalimantan, Lamongan, Pemalang, and other areas and there are even 18 students who come from Malaysia, and there are also inclusion students. The interview results illustrate that the students in the school are very diverse and have different backgrounds, races, and cultures. This condition, coupled with students who live in the digital era, will undoubtedly be a challenge and opportunity to realize and implement wasathiyah values in multicultural education amid the diversity and plurality of students. Based on this description, researchers are interested in researching implementing wasathiyah values in realizing inclusive multicultural education.

2. Research Method

This research uses a qualitative approach with the type of *field research*. The data to be collected comes from interviews, observations, and documentation tested for validity. In this case, the researcher describes the data inductively according to the facts related to wasathiyah values in multicultural education at SMA Muhammadiyah Plus Salatiga. Respondents in this study were selected using purposive and snowball sampling techniques. The respondents and *key persons* in this study are the Head of Curriculum of SMA Muhammadiyah Plus Salatiga the PAI subject teacher at SMA Muhammadiyah Plus Salatiga, and the students of SMA Muhammadiyah Plus Salatiga.

The data collection technique in this research uses structured interviews because the researcher has prepared a question sheet. In addition, researchers also use in-depth interviews to explore what is in someone's heart, whether it is the present, past, or present (Budiyati & Sa'adi, 2024). The informants of this research are the Principal, Waka Curriculum, PAI subject teacher, and two students. Furthermore, in this case, the observation method uses non-participant observation because researchers do not participate but only observe when PAI learning activities occur. Lastly, using the documentation method, we took data supporting the implementation of religious moderation in learning at SMA Muhammadiyah Plus Salatiga. The data is in the form of photos of learning implementation and documents supporting the research topic.

3. Results and Discussion

Overview of SMA Muhammadiyah Plus Salatiga

SMA Muhammadiyah Plus Salatiga is one of the educational institutions that plays a vital role in producing young people who are not only academically excellent but also have a strong character based on Islamic values. This school carries a vision and mission that aligns with

the mission of the Muhammadiyah organization, which is to educate the nation through character and quality education. The existence of SMA Muhammadiyah Plus Salatiga has not only had a significant impact on the development of education in the region but has also attracted students from outside the region and even abroad (Barkah & Kurniawan, 2023).

SMA Muhammadiyah Plus Salatiga was established as part of Muhammadiyah's efforts to provide a quality education that integrates science and technology with Islamic values. Since its establishment, the school has been committed to producing graduates who are not only intellectually intelligent but also have good morals and a high social spirit. As a Muhammadiyah-based school, this high school prioritizes character education based on moderate and progressive Islamic teachings. The school has adequate facilities to support teaching and learning activities, from comfortable classrooms and well-equipped laboratories to sports facilities and diverse extracurricular activities (Wahyuningsih, 2020). To create a conducive environment for students' academic and non-academic development, SMA Muhammadiyah Plus also constantly innovates in technology-based learning systems.

By echoing a clear vision and mission, we can produce a young generation that excels in academics, has good character, and can compete globally. SMA Muhammadiyah Plus Salatiga is not only in demand by the local community but has also gone global by attracting students from outside Salatiga and abroad. Based on the latest data, about 60% of the total students come from outside Salatiga, which shows that the school broadly appeals to prospective students in various regions. Several students from abroad, especially from Malaysia, continue their education at SMA Muhammadiyah Plus Salatiga, hoping to get a quality education based on Islamic values. The number of students from Malaysia is increasing along with the school's popularity among the international Muslim community. This is inseparable from the growing reputation of SMA Muhammadiyah Plus Salatiga as an educational institution that prioritizes the quality of education and integrates international and local curricula with the principles of moderate Islamic teachings. (Interview December 11, 2024).

Wasathiyah Teaching Strategy in Multicultural Education

Based on the results of interviews and observations, it can be seen that the school has implemented *wasathiyah* values in their learning. PAI teachers can apply these values in various ways. From the data found by the researchers, it can be seen that the strategies carried out by SMA Muhammadiyah Plus Salatiga are carried out in multiple aspects:

1) Curriculum

The curriculum is the heart of a learning process because it contains programs designed to achieve goals (Prihantini, 2019). The *goal/s* that have been proclaimed and become *goal/s* must be sought and received support from various parties, both from the top structure and from the minor elements. The curriculum implemented by SMA Muhammadiyah Plus Salatiga uses the Merdeka Curriculum with a *student-centered* approach.

2) Learning Model

The learning model is part of the curriculum that aims to accelerate the achievement of goals. In addition, this learning model is also essential to increase student learning motivation. The selection of this learning model is adjusted to the conditions in the school environment, and goals are also determined (Hasibuan et al., 2020). SMA Muhammadiyah Plus Salatiga uses a *project-based learning* model so that students can find information independently and present their projects as products or reports. This is in line with the fact

that *project-based* learning makes students the center of learning; the result of this learning is that students are expected to be able to create their own works/products. So, learning success depends on student activeness because students are given independence to work on their learning projects.

3) Learning Methods

The selection of appropriate learning methods will affect the quality of student learning in the classroom (Cholifah et al., 2018). The application of learning methods in these schools has similarities, namely, using the discussion method. This method is done considering the ages of teenagers. They already have their own understanding and religious beliefs, so there must be a process of providing information and opinions to each other; in line with what is said that with this method, students exchange opinions to gain knowledge from the results of the discussion, so this discussion method is deemed appropriate for use by the school.

4) Learning Media

In several definitions, learning media in the teaching and learning process has the meaning of a tool used to facilitate the delivery of material to students and, of course, affect learning outcomes. We use audio-visual media through learning videos to achieve learning outcomes at SMA Muhammadiyah Plus Salatiga. Many learning videos can help with learning, and almost all materials are already available on the YouTube platform. Educators only need a laptop and internet network to access learning videos according to the theme with an attractive appearance.

The use of this media is apparent because it has advantages over audio and visual media, and it combines both to cover the shortcomings of both audio and visual media. Using audio-visual media that is interesting and has better capabilities can motivate and arouse students' interest to undergo the teaching and learning process more focused and more diligently so that learning activities can be more effective (Setiyawan, 2020). In addition, if you look at the condition of the school, which is already equally good in its learning facilities, then the use of this medium will not have significant obstacles.

Implementation of Wasathiyyah Value in Muhammadiyah Plus High School Salatiga City

In Arabic, *wasathiyyah* comes from the word *wasatho*, which means justice, leading, preferred, or best. Both *al-mutawassith* and *almu'tadil* are meanings of the term *wusuth* (Zakariya, 1994). "*al-wasath*" can also refer to someone mediating disputes between disputing parties (Sumarto, 2021). Islam as a mediator and balancer, Islam as the middle way, pious balancer, and *wasathiyyah* are terms Masikul Wahid uses to describe Islam in the context of Islamic academic studies (Mahardika, 2024). According to this reading, Wasatiyah Muslims prioritize moderation and justice, emphasizing the importance of finding the middle way to avoid becoming dogmatic.

Derived from the etymological definition mentioned earlier, *wasathiyyah* is a commendable quality that protects one from excessive tendencies. Another way to view temperance is as a *tawāzun* (balanced) mindset that approaches two states of behavior with an open mind. This allows one to analyze and compare multiple viewpoints to derive a viewpoint that fits the situation and is not wrong. Appropriate circumstances. Norms that conflict with established forms of religion and communal customs. Realizing this helps one to maintain a *wasathiyyah* mentality, which prevents them from succumbing to excess (Sumarto, 2021). Moderation in thought and action, according to *Wahbah al-Zuhaili in Qadāyā al-Fiqh wa al-Fikr al-Mu'āshir*, is likely to bring stability and tranquility, which will substantially contribute to the well-being of people and society (Zuhaili, 2006). This is because *wasathiyyah* exemplifies the pure character of Islam and respect for morality. Today, there is an alternative phrase in

religious discourse at the global and local levels for a moderate or diverse stance, known as *wasathiyyah* (Mahardika, 2024).

In formal and informal contexts, Islamic teachings should be applied in education using the principles of religious moderation, also known as Wasatiya principles (Vedder et al., 2026). The lack of emphasis on the issue of how to internalize the meaning of cognitive religious knowledge is a necessary shift in Islamic education towards a focus on academic, religious studies, or cognitive religious theory students. First, get some hands-on experience (Ikhwan, 2017). The challenges of globalization and the fast pace of life require educational institutions to adapt and prepare for these changes. This aligns with the fact that people's way of life has changed substantially due to the development of science, technology, and communication. On the other hand, Islamic education seeks to instill respect for God Almighty, good character, and the ability to live in harmony with people of different religions in Indonesia. Along with scientific, technological, and artistic proficiency, Islamic education seeks to instill in students a deep understanding of and adherence to religious principles.

SMA Muhammadiyah Plus Salatiga is a school founded by the Muhammadiyah Association. The principles of the association center on educational growth, cultural elements, and a humane and comprehensive approach to teaching. The qualities that the youth should possess have been realized as a result of its goals and ideals. Based on the results of interviews with PAI teachers at SMA Muhammadiyah Plus Salatiga, it is explained that *wasathiyyah* values are substantively included in the sub-chapters of all subjects at school. So that the *wasathiyyah* values have been well implemented, the implementation of *wasathiyyah* values at SMA Muhammadiyah Plus Salatiga is as follows:

1) *Tawāzun* (balanced)

A balanced understanding and practice of religion that covers all aspects of life, worldly and ukhrowi, is firm in stating principles that distinguish *inhirāf* (deviation) and *ikhtilāf* (difference). *Tawāzun* also means giving something its due without adding or subtracting (Mahardika, 2024). Religious education at Muhammadiyah Plus Salatiga High School is highly prioritized, so it is instilled in all students and teachers that the primary purpose of life is to worship God. When worshipping God, there must be a balance between the life of this world and the life of the hereafter. For example, at SMA Muhammadiyah Plus Salatiga, there are daily dhuhr and zuhr prayers in the congregation. All students and teachers must perform congregational prayers as a form of obligation to worship God, after which they continue their worldly worship, namely teaching and learning activities.

2) *I'tidal*

The meaning of the language is unambiguous: putting things in their proper proportion, exercising rights, or fulfilling obligations. For every Muslim, *itidāl* is a component of maintaining morals and justice. According to Allah, the exercise of justice mandated by Islam is characterized by *ihsan*, or normality and balance in all aspects of life. Rights and responsibilities are properly fulfilled when everything is in its proper place and proportion (Hermanto, 2021). The cultivation of the subject of *akidah akhlak* in SMA Muhammadiyah Plus Salatiga has resulted in the formation of morals and character in students who are always responsible and fair to themselves and others in the school environment and social life.

3) *Tasamuh* (tolerance)

According to the Arabic Dictionary, the first version of the term *tasāmūh* is *Samah*, *samahah*, which is closely related to the meaning of kindness, forgiveness, modesty, and

calmness. Accepting or bearing something gracefully is the etymological origin of the word *tasāmuh*. In vocabulary, *tasāmuh* refers to accepting or tolerating differences with a gentle spirit. The presence of children with special needs or geographical, cultural, ethnic diversity, or inclusiveness at SMA Muhammadiyah Plus Salatiga has not led to student division or lack of respect for one another. This is because the school consistently upholds the values of tolerance. The school environment fosters a community where children can support, respect, and accept each other (Mahardika, 2024).

- 4) *Shurā* (deliberation) means explaining, stating, proposing, and taking something. Shura or deliberation is explaining and deliberating or asking each other and exchanging opinions (Mahardika, 2024). This *shura* value has been well implemented with the existence of the Pancasila Student Profile (P5) because there is a democratic value in it. An example that has been implemented is the deliberation in choosing the head of the Osis and so on, which is carried out democratically, and all students play an active role in making the election a success. In that case, students and teachers always apply the value of *shura* in school activities.
- 5) *Ishlah* (repair)
In the context of Muhammadiyah, it refers to the value of reform or improvement. This value emphasizes the importance of repairing and improving the quality of life. In SMA Muhammadiyah Plus Salatiga, this *ishlah* value is always well implemented. As educators, teachers at SMA Muhammadiyah Plus Salatiga always strive to improve teaching quality, provide remedial programs to students with poor academic achievement, and constantly evaluate and improve the teaching and learning process to create a comfortable learning environment for students. As for students, students at SMA Muhammadiyah Plus Salatiga are active in extracurricular activities as a form of self-development and improvement of discipline, always having good motivation to learn.
- 6) *Qudwah* (pioneer)
Qudwah is a good example in words, deeds, and leadership, so it becomes an inspiration and role model for others. Teachers at SMA Muhammadiyah Plus Salatiga always act as *uswatun Hashanah*, a good role model, teaching and modeling good behavior to their students. So that students will also imitate and implement what is taught by their teachers.
- 7) *Musāwah* (equality)
Musāwah is equality and respect for fellow human beings as creatures of God. All humans have the same dignity regardless of gender, race, or ethnicity (Mahardika, 2024). Q.S Al Hujurat verse 13 is the foundation for implementing equality values at SMA Muhammadiyah Plus Salatiga. Both teachers and students do not see the differences that exist despite their diverse regional backgrounds and personalities; they always consider equality essential to realizing unity in the school environment.

Based on the research data above, it is concluded that the *wasathiyah* values applied by the school are reflected in every lesson conducted by each teacher. The theory put forward determines the application of this value, where there are three application indicators. First, the program run, in this case, is religious moderation; second, the implementation target SMA Muhammadiyah Plus Salatiga students; and third, there is a person in charge, the Islamic Religious Education teacher.

Challenges in Multicultural Education at Muhammadiyah Plus Salatiga High School

The main challenge in creating a multicultural learning environment is the students' different opinions and backgrounds. Some of the main difficulties experienced by SMA Muhammadiyah Plus Salatiga in implementing *wasathiyah* values in multicultural education are;

- 1) As a school under the auspices of Muhammadiyah, SMA Muhammadiyah Plus Salatiga adheres to the main guidelines of the Qur'an and hadith. Therefore, the learning and practice of religion are slightly different from those of other schools. The existence of diverse students, not only those from the Muhammadiyah environment, makes it a challenge for teachers to deliver fiqh lessons, which certainly have some things that are contrary to what is implemented in the environment where students come from.
- 2) Some students are inclusive or have special needs. Students from outside the region and abroad, as well as SMA Muhammadiyah Plus Salatiga, also accept inclusion students who sometimes have unpredictable emotions, slow thinking, and difficulty receiving lessons.
- 3) SMA Muhammadiyah Plus Salatiga is one of the leading schools in Salatiga City and the only one with an athlete class program. The athlete class students still receive and learn general subjects like other students. It's just that they get additional training to hone their sports skills. Therefore, teachers face many challenges when teaching this class because the training or competition that student-athletes participate in affects their focus when learning in class.
- 4) The tahfidz flagship program. Because SMA Muhammadiyah Plus Salatiga is a school that emphasizes Islamic values, it makes Tahfidz a superior program and implements it in all classes in the school. The diversity of student conditions is a challenge for teachers because some students cannot fluently read the Qur'an, and some students find it challenging to memorize Qur'anic verses. Therefore, teachers must guide students with different abilities to keep up with tahfidz learning well.

These challenges can be overcome by providing students with an understanding of the importance of continuing to instill *wasathiyah* values in maintaining balance in life. Then, the teacher also familiarizes students with the importance of ways to be tolerant and reject all forms of violence. Teachers can also establish good cooperation with parents to jointly supervise and internalize *Wasathiyah*'s values towards students. In addition, teachers must also have an approach to overcoming these obstacles. So, the approach that teachers can take is a persuasive and emotional approach. Teachers interact with students and invite students to communicate more deeply regarding the problems they have faced so that they can support the creation of a good multicultural education in the community.

Supporting and Hindering Factors for the Implementation of *Wasathiyah* Values in Multicultural Education

Based on the observations made by researchers at SMA Muhammadiyah Plus Salatiga related to the application of *wasathiyah* values in a multicultural educational environment, there are several supporting factors, including;

- 1) Support from family
It is undeniable that it is from the family that the first *madrasa* begins, the cultivation of values starts from the family. No matter how much effort the school has put into implementing this *wasathiyah* attitude, it will not run smoothly without the support of parents. This also applies when mentoring is carried out to students. Parents' involvement is also essential so students' self-awareness of religious *wasathiyah* is balanced at home and school.
- 2) Support from the school

School is the second home for students, from a school environment that supports this *wasthiyah*, students will find it easier to apply. Primarily if the school has implemented a positive culture of this value both in learning and outside of learning, namely school programs outside of learning such as extracurricular activities, religious habituation, and school organizations.

3) Support from *stakeholders*.

The various excellent programs developed by SMA Muhammadiyah Plus Salatiga would not have been realized without the approval of the *stakeholders*. *Stakeholders* in the school strongly support this *wasthiyah* through various activities in their respective schools. Class recitations and outing classes to engage in heterogeneous communities are some of the policies issued by *stakeholders* at SMA Muhammadiyah Plus Salatiga.

4) The Role of the Educator/Teacher.

Teachers who function as educators have a crucial role in realizing the achievement of learning objectives. The critical role of teachers in realizing *wasathiyah* in schools is that educators are elements that directly meet and interact with students and learning resources so that the learning process can be carried out. The SISDIKNAS Law states that the learning process has three essential components: educators, students, and learning resources (Junaedi, 2019). The role of the teacher in the application of *wasathiyah* needs to be maximized because the teacher is the *creator* of the teaching and learning process. Consequently, to apply this, teachers must have a variety of knowledge that can be shared with students. Even teachers must be able to have specific characteristics and put themselves into various roles (Rizkiyani et al., 2020).

In addition to these factors, SMA Muhammadiyah Plus Salatiga also has additional supporting factors, such as its interesting *learning* model and *project-based* learning (PjBL). This learning model can make students become active and gain meaningful knowledge through their own experiences; students also become more impressed because, in the end, students must create work or reports from the projects they do. This is in line with the theory of Nababan et al. (2023), which states that *project-based learning* makes students the center of learning; the result of this learning is that students are expected to be able to create their work/product (Budiyati & Sa'adi, 2024). So, learning success depends on student activeness because students are given independence to work on their learning projects.

In addition to the supporting factors in implementing *wasathiyah* values in a multicultural educational environment at SMA Muhammadiyah Plus Salatiga, there are also inhibiting factors, among others:

1) Learner Condition

Learners in a school certainly have different characters and perspectives, depending on where they grow up and what they get from learning sources (either parents or the environment). So that beliefs cannot be easily changed. This is evident from some students at the school who have beliefs that have been imprinted in themselves. Based on the results of interviews, we found that some students still struggle to accept different opinions or new understandings outside of what they already believe. Of course, this is an obstacle to the application of religious moderation that is fair and balanced.

2) Environment

The community environment also plays a vital role in education. This aligns with Ki Hajar Dewantara's theory of the Tri-Center of Education. Education will not be realized without the support of the family, school, and community environment (Aprilianto & Arief, 2020).

Students are at school for a maximum of eight hours, then at home for ten hours, and then the rest of the community is the next teacher. The values contained in the environment will also influence the thoughts and views of students, more or less. Especially if the community conditions are less supportive, suppose an environment is still too extreme. In that case, the child may also be infected with a similar understanding and certainly not by *wasathiyah* values.

3) Facilities and Infrastructure

Facilities and infrastructure also encourage the success of an activity. Based on the above research results, there are still obstacles regarding the school's infrastructure. The condition of the ablution place, which is not proportional to the number of students, is one of the obstacles at SMA Muhammadiyah Plus Salatiga. Hence, the implementation of ablution and prayer becomes less conditioned. In addition, this school also does not have a religious laboratory, so students are less independent in finding learning resources because there is no special religious room.

4) Religious Moderation Curriculum

The curriculum is one of the critical factors in the education system because, in the curriculum, there are programs that are carried out to achieve learning objectives. Unfortunately, the religious moderation curriculum at SMA Muhammadiyah Plus Salatiga has not been clearly stated, only through the hidden curriculum contained in the independent curriculum through the project of strengthening the profile of Pancasila students (P5).

This is also the case in the PAI curriculum at SMA Muhammadiyah Plus Salatiga, which refers to the curriculum of the Assembly of Basic Education and Formal Education issued by PP Muhammadiyah. The religious moderation curriculum is only explicitly listed in other materials and is not in its chapter or material. So this is one of the obstacles because there is no systematic guidance.

4. Conclusion

This study concludes that Islamic education has a strategic role in building multicultural character in students through the integration of *wasathiyah* values, namely *tawazun* (balance), *i'tidal* (fairness and responsibility), *tasamuh* (tolerance), *shura* (deliberation), *ishlah* (improvement), *qudwah* (pioneer), *musawah* (equality). The strategy of implementing religious moderation values in SMA Muhammadiyah Plus Salatiga uses a project-based learning model, discussion method, and video media. Values that have been applied in PAI learning at the school. Factors that support the application of religious moderation values in PAI learning at SMA Muhammadiyah Plus Salatiga are support from many parties, the role of PAI teachers, and engaging learning models, while the obstacles are the condition of students, the environment, facilities, and the absence of a religious moderation curriculum.

Efforts that can be made to overcome the barriers to applying religious moderation in PAI learning include a religious laboratory, mentoring, and religious moderation curriculum. Implementing multicultural-based character education creates an inclusive learning environment and prepares a generation that can live harmoniously amid community diversity. The implications of these findings emphasize the importance of collaboration between educational institutions, teachers, parents, and communities to create an education system that is more responsive to diversity. The results also significantly enrich the literature on multicultural-based Islamic education, especially in a very pluralistic Indonesia.

However, this study has limitations, such as the reliance on literature data that does not cover all local contexts. In addition, challenges in implementing multicultural education, such as resistance to curriculum change and lack of practical guidance for teachers, still require more attention. For future research, it is recommended that more in-depth field studies be conducted to explore the practice of *wasathiyah* values in multicultural education in different types of Islamic education institutions. Research can also focus on developing practical teacher training modules and evaluation strategies to support the success of multicultural-based character education. Thus, this research contributes theoretically and provides practical directions for developing Islamic education that is more inclusive and relevant to modern challenges.

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