



Effectiveness of Qur'anic-Based Multicultural Instruction in Strengthening Tolerance among Primary Learners in Indonesia

Cynthia Permata Anugrah*, Muhlasin Amrullah, Khoiri

¹Universitas Muhammadiyah Sidoarjo, Sidoarjo, Indonesia

*Correspondence: E-mail: tyaaanugrah26@gmail.com

ABSTRACT

This study aims to analyze the impact of multicultural learning based on Surah Al-Hujurat, integrated with a deep learning approach, on students' tolerant attitudes within the context of Pancasila Education. The study was conducted at SD Muhammadiyah 1 Candi Labschool Umsida (Muhammadiyah University of Sidoarjo), Sidoarjo, East Java, Indonesia. The research employed a quantitative approach, specifically a pre-experimental design with a one-group pretest-posttest form. Data were collected using several instruments, namely pretest-posttest and teaching modules. The results of the paired-sample t-test showed $p < 0.001$. Furthermore, the partial eta squared value of 0.279 indicates a moderate effect size. These findings demonstrate that the integration of multicultural learning based on Surah Al-Hujurat, implemented through a deep learning approach, contributes significantly to character education, particularly in fostering a culture of tolerance in elementary schools.

ARTICLE INFO

Article History:

Received 12 February 2026

Revised 20 February 2026

Accepted 10 March 2026

Keyword:

Multicultural Learning,
Surah Al-Hujurat,
Deep Learning Approach,
Tolerance Attitudes,
Pancasila Education.

1. INTRODUCTION

Education is a key pillar in shaping character in the face of the complex realities of national life. Its function is to instill moral values in students in order to create a harmonious nation despite differences. This is in line with Law No. 20 of 2003, Article (3) on the National Education System, which states that national education aims to develop the potential of students to become people who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens. This objective reinforces the meaning that education in Indonesia does not focus on academic achievement but also instills awareness to respect differences in a heterogeneous society. The urgency of national education lies in its potential to produce a young generation that is not only skilled but also has a personality and character in line with the moral values of the nation and religion (Nurhayani, Yaswinda, and Movitaria 2022).

In addition to education, religion also plays an important role in shaping attitudes of tolerance. In Islamic teachings, human and social values are upheld through the concept of *habluminannas* (Fita Mustafida, 2020), which emphasizes the importance of harmonious relationships between fellow human beings. The Qur'an provides a normative basis for addressing diversity, particularly through verses 9–13 of Surah Al-Hujurat, which affirm the principles of justice, peaceful conflict resolution, and the acceptance of differences in ethnic and cultural backgrounds as decreed by Allah Subhanahu wa ta'ala (Hakim & Bayyinah, 2023). These values affirm that Islamic teachings are substantially compatible with the concept of multiculturalism. The concept of multiculturalism not only emphasizes religious and cultural diversity, but also includes diversity in all components and elements of life (Ningsih, Mayasari, and Ruswandi 2020). However, diversity, which should be a strength of the Indonesian nation, often triggers conflict. Societies living in diversity still face several problems in building and creating peace between community groups. One form of conflict that remains unresolved to this day is conflict between religious adherents. A more specific case is the burning of churches and boycott actions between religious leaders (Nugraha et al., 2020). Therefore, efforts to maintain unity amid diversity pose a unique challenge for the Indonesian nation, especially in terms of religion.

This challenge is reflected even among students. Data from Setara Institute (2023) also shows that the number of actively intolerant students has increased compared to 2016. At that time, around 2.4% of students were classified as actively intolerant, and 0.3% had been influenced by ideas that conflicted with the values of tolerance. In line with this, based on preliminary observations conducted by researchers in grade VI at SD Muhammadiyah 1 Candi Labschool Umsida, it was found that some students had demonstrated tolerance in the learning process. These findings indicate that tolerance cannot be fostered solely through the teaching of normative values; rather, a learning approach is needed that connects tolerance values with students' everyday social experiences.

Multicultural education is a relevant approach to instilling tolerance. Multicultural learning provides a pedagogical framework for students to understand diversity through equal and reflective interaction in the classroom, where each individual has the same opportunity to participate in the teaching and learning process without discrimination based on cultural, social, or personal identity (Irnawati et al., 2024). For tolerance to have moral strength and be internalized more deeply, a contextual ethical foundation grounded in students' social

experiences is needed. The values conveyed in verses 9–13 of Surah Al-Hujurat, which emphasize justice, brotherhood, and respect for differences, can be employed to reinforce the moral dimension of multicultural learning. Integrating these values into Pancasila Education subjects through a deep learning approach allows students not only to understand tolerance cognitively, but also to relate it to their social experiences in an inclusive school environment. This approach can theoretically bridge the gap between the normative values taught and students' daily social practices.

In line with efforts to integrate the value of tolerance in Indonesian schools, the concept of multicultural learning has also been developed globally by experts, one of whom is James A. Banks. James A. Banks argues that multicultural learning is a movement for reform and a process of education whose main objective is to change the structure of educational institutions so that male and female students, students with special needs, and students from specific groups, races, and ethnicities have equal opportunities to achieve academic success at school (Firtikasari & Andiana, 2024). According to James A. Banks, multicultural learning has five important dimensions. First, the incorporation of multicultural values into the learning curriculum. Second, the formation of knowledge. Third, strategies for reducing prejudice. Fourth, a fair learning approach. Fifth, the empowerment of school culture and an inclusive social system (Bank & Banks, 2010). Based on this, teachers play an important role in instilling diversity through multicultural learning by applying various relevant strategies (Suryaningsih et al., 2023).

Several previous researchers have examined the influence of multicultural learning in shaping tolerance attitudes in educational environments. Research by Nurhasanah shows that there is a positive influence in the integration of multicultural learning into Islamic Religious Education at SD 037 Sabang Bandung. Multicultural learning can create a comfortable and conducive learning atmosphere. This also affects the smooth running of school activities because students are instilled with a high level of tolerance, so there are no conflicts that can cause division. In addition, several aspects of Islamic Religious Education learning are highly relevant to the concept of multiculturalism, including the Qur'an and Hadith, Aqidah, Akhlak, Fiqih, and Tarikh (Nurhasanah, 2021).

Research by Zamroni explains that multicultural learning in inclusive schools also has a significant effect, with the concept of inclusive schools that equalize the learning process and also the role of teachers in building students' awareness of the importance of respecting and appreciating human differences. Positive results were found, namely that students with disabilities were able to live harmoniously with their peers. This is because there was no longer any discrimination. They also ultimately had the opportunity to grow and develop (Zamroni et al. 2024).

Another study by Arzaq highlights that verse 13 of Surah Al-Hujurat emphasizes the important role of tolerance education in a multicultural society. The concept of multiculturalism referred to in this verse is not limited to religious diversity but also includes diversity in race, ethnicity, culture, and customs. This verse also emphasizes that diversity is the basis for building brotherhood and mutual understanding among fellow human beings (Shofri et al., 2020).

Several previous studies have examined the influence of multicultural learning on attitudes of tolerance. However, this study is particularly important as it aims to examine multicultural learning in depth, exploring how it can foster tolerance in students by linking it to the Islamic

values contained in verses 9–13 of Surah Al-Hujurat. In this study, multicultural learning is integrated into the Pancasila Education curriculum. In practice, Pancasila Education emphasizes intellectual and social-ethical aspects, while attitudes and values of faith are also necessary to support student development. The integration of verses 9–13 of Surah Al-Hujurat into Pancasila Education is expected to offer students opportunities to comprehend the meaning of tolerance from both national and Islamic perspectives.

The establishment of inclusive schools is also one of the revitalizations in this study. Multicultural learning in inclusive schools has the principle and goal of upholding diversity and justice in carrying out education (Amaliani et al., 2024). Relevant to this and based on the latest policy direction from the Indonesian government, which emphasizes the implementation of a meaningful learning curriculum, this study uses an updated deep learning approach model. The deep learning approach directs students to relate their personal experiences to the learning process. By applying the deep learning approach during the learning process, it is hoped that graduates will have critical reasoning skills, be able to analyze things well, and have emotional and social sensitivity in the life of the nation and state (Nurhakim et al., 2025)—learning, mindful learning, and joyful learning. In meaningful learning, students are required to be able to connect learning materials with real-life experiences. Mindful learning focuses on learning activities that focus on students. Learners are fully present in the learning process so that they can examine their understanding, identify obstacles, and solve problems in the classroom learning process. Joyful learning emphasizes a pleasant learning atmosphere. With joyful learning, learners are expected to have good learning motivation, which encourages participation in the classroom environment (Arif et al., 2025).

The deep learning approach serves as a relevant pedagogical bridge for integrating multicultural education, Islamic ethical values, and inclusive learning. Although these three elements are considered essential in shaping tolerant attitudes, research examining their simultaneous integration into formal subjects remains limited, as previous studies have generally discussed religious education, Pancasila education, and inclusive learning in isolation; consequently, an integrated learning model is not yet available. Thus, empirical evidence regarding the impact of this integration on students' tolerant attitudes—particularly in inclusive elementary schools—remains scarce.

In this context, the present study focuses on integrating Islamic ethical values—specifically those contained in surah Al-Hujurat verses 9–13, which emphasize peace, justice, and respect for differences—into Civic Education through a deep learning approach to strengthen students' tolerant attitudes in inclusive schools. The research questions are formulated as follows: 1) how the Islamic ethical values in surah Al-Hujurat verses 9–13 can be integrated into Civic Education in inclusive elementary schools; 2) how the implementation of the deep learning approach in Civic Education can internalize the values of surah Al-Hujurat within students; and 3) how the integration of multicultural education based on the values of surah Al-Hujurat through a deep learning approach influences the development of students' tolerant attitudes in inclusive elementary schools.

Based on these considerations, this study comprehensively examines the impact of implementing multicultural learning based on surah Al-Hujurat on students' tolerant attitudes, specifically within inclusive schools, by integrating the values of verses 9–13 into the Civic Education curriculum through a deep learning approach. This implementation is expected to enable students to apply the meaning of tolerance in real-life contexts, both

within the school environment and society at large. Furthermore, it serves as a reference for teachers in creating instructional innovations that integrate diversity, are human-oriented, and remain aligned with social realities.

2. METHODS

This study uses quantitative methods. Quantitative methods are an approach based on empirical philosophy to examine populations or samples using research instruments and data analysis processes using statistical tests to examine predetermined hypotheses. (Sugiyono 2024). A quantitative approach was chosen because the researcher aimed to test the effect of the independent variable, namely surah Al-Hujurat–based multicultural learning, on the dependent variable, students' attitudes toward tolerance, using data that are objectively measurable and amenable to statistical analysis.

This type of research uses a Pre-Experimental Design in the form of a One-Group Pretest-Posttest Design. This design only uses one group of subjects who will be given a pretest and a posttest. The results of the two tests are compared to determine the cause and effect between the independent and dependent variables, as clearly presented in Table 1 as follows:

Table 1. One Group Pretest-Posttest Design

<i>One Group Pre-test and Post-test Design</i>			
Group	<i>Pre-test</i>	Treatment	<i>Pos-test</i>
Experiment	→ O1	X→	→ O2

Descriptions:

O1 : *Pre-test*

X: *Treatment*

O2 : *Post-test*

The research subjects were sixth-grade students at SD Muhammadiyah 1 Candi Labschool Umsida in the 2024/2025 academic year. The sampling technique used was nonprobability sampling with a saturated sample, where the entire population was used as the sample. A saturated sample was chosen because the population size was relatively small, allowing the researcher to include the entire population. The object of this study was students' attitudes toward diversity, which were analyzed after receiving treatment in the form of surah Al-Hujurat–based multicultural learning, specifically verses 9–13. This objective was the main focus because tolerance is one of the important attitudes that students must have from elementary school age.

This study was conducted through three structured meetings, with a time allocation of two lesson periods each, equivalent to 75 minutes per session. The first meeting was dedicated to administering a pretest to measure students' initial abilities. The second meeting was carried out intensively to provide the treatment in the form of multicultural learning based on Surah Al-Hujurat verses 9–13, which was integrated into the Pancasila Education subject through a deep learning approach. The third meeting was used to administer a posttest to measure changes in students' attitudes toward tolerance following the treatment.

The main variable in this study is student tolerance, which is defined as the readiness and ability of students to accept, appreciate, and respect differences in the school environment. Tolerance is measured through three dimensions, namely cognitive, affective, and behavioral. The cognitive dimension encompasses students' understanding of tolerance, the value of diversity, and the principles of justice as outlined in Pancasila and in verses 9–13 of Surah Al-Hujurat. The affective dimension includes students' feelings and emotional attitudes toward differences, such as empathy, concern, and appreciation for friends of different cultures, religions, or special needs. The behavioral dimension includes students' concrete actions in demonstrating tolerance, such as cooperating, helping friends, respecting differences, and avoiding discrimination.

The data collection technique used several research instruments. The first instrument was a pretest and posttest consisting of 25 multiple-choice questions, compiled based on indicators of the three dimensions and adapted to the context of the Grade VI Pancasila Education subject, so that it could comprehensively represent students' attitudes toward tolerance. The second instrument is a teaching module used as a learning guideline containing learning objectives, materials, methods, activities, and assessments.

The research procedure consists of five stages carried out sequentially. The first stage is preparation, which includes initial observation at the school, sample determination, and research instrument development. The second stage is the implementation of a pretest to the research subjects to determine the students' attitudes of tolerance before being given treatment. The third stage involves administering the treatment, in which one class receives multicultural learning based on Surah Al-Hujurat. This is integrated into the Pancasila Education subject utilizing a deep learning approach. The fourth stage is the implementation of a posttest to measure changes in tolerance attitudes after treatment. The fifth or final stage is the processing of research data.

Data analysis was carried out through several processes. First, the validity of the instrument was tested using the Pearson product-moment technique. Second, a test was conducted to measure the consistency of the instrument between items, called a reliability test. The reliability test in this study was conducted using Cronbach's alpha coefficient. Third, a normality test was conducted using Shapiro–Wilk because the sample size was less than 50. If the data obtained were normally distributed, the fourth data analysis used a paired sample t-test. The paired sample t-test was used to test two paired samples at different times, namely before and after the treatment was given. The final data analysis used the partial eta square test to determine the extent of the effect of the treatment given. All stages of data analysis in this study use SPSS version 25. The use of SPSS makes it easier for researchers to make decisions with objective and valid statistical results.

3. RESULTS AND DISCUSSION

Research instrument testing was conducted to ensure the feasibility and quality of the data obtained. The research instruments were first tested to ensure the feasibility and validity of the data collected. Based on the stages of research that had been carried out, the initial data analysis focused on testing the feasibility of the instruments through a validity test with reference to an r-table value of 0.361. The following Table 2 presents the results of the SPSS version 25 validity test calculation.

Table 2. Validity Test Results

Test Items	<i>r</i> -value	<i>r</i> -table	Sig.	Decision
Question_1	0.746	0.361	0.000	Valid
Question_2	0.852	0.361	0.000	Valid
Question_3	0.455	0.361	0.011	Valid
Question_4	0.455	0.361	0.011	Valid
Question_5	0.136	0.361	0.474	Invalid
Question_6	0.161	0.361	0.395	Invalid
Question_7	0.725	0.361	0.000	Valid
Question_8	0.508	0.361	0.004	Valid
Question_9	0.136	0.361	0.475	Invalid
Question_10	0.668	0.361	0.000	Valid
Question_11	0.643	0.361	0.000	Valid
Question_12	0.629	0.361	0.000	Valid
Question_13	0.411	0.361	0.024	Valid
Question_14	0.419	0.361	0.021	Valid
Question_15	0.537	0.361	0.002	Valid
Question_16	0.464	0.361	0.010	Valid
Question_17	0.095	0.361	0.617	Invalid
Question_18	0.610	0.361	0.000	Valid
Question_19	0.484	0.361	0.007	Valid
Question_20	0.0419	0.361	0.021	Valid
Question_21	0.497	0.361	0.005	Valid
Question_22	0.423	0.361	0.020	Valid
Question_23	0.415	0.361	0.023	Valid
Question_24	0.457	0.361	0.011	Valid
Question_25	0.482	0.361	0.007	Valid
Question_26	0.415	0.361	0.023	Valid
Question_27	0.600	0.361	0.000	Valid
Question_28	0.404	0.361	0.027	Valid
Question_29	0.727	0.361	0.000	Valid
Question_30	0.048	0.361	0.800	Invalid

The validity test results showed that of the 30 items tested, 25 items were declared valid because they had a calculated *r*-value > *r*-table (0.361). Meanwhile, 5 items were declared invalid because they had a calculated *r*-value < *r*-table and did not consistently represent indicators on the cognitive, affective, and behavioral dimensions of tolerance. Thus, these five items were excluded from the analysis, while the 25 valid items were used as research instruments. After the instruments were declared valid, the next stage was a reliability test to assess the consistency of the instruments in measuring students' attitudes toward tolerance. The instrument was declared reliable if Cronbach's alpha coefficient was > 0.700 (Abigail Soesana, Hani Subakti, Karwanto, Anisa Fitri Sony Kuswandi, Lena Sastri, Ilham Falani Novita Aswan, Ferawati Artauli Hasibuan 2023). The results of the reliability test are presented in Table 3.

Table. 3 Reliability Test Results

Reliability Statistics	
Cronbach's Alpha	N of items
0.897	25

The reliability criteria for the instrument were determined based on the Cronbach's alpha coefficient value. The closer the value is to 1.00, the higher the reliability of the instrument. The reliability test results showed a Cronbach's alpha coefficient of 0.897 for the instrument consisting of 25 items, indicating a very high level of reliability. (Abigail Soesana, Hani Subakti, Karwanto, Anisa Fitri Sony Kuswandi, Lena Sastri, Ilham Falani Novita Aswan, Ferawati Artauli Hasibuan 2023). Thus, the items used had strong internal consistency in measuring tolerance attitudes. Instruments that met the reliability criteria were then used in the treatment phase.

The data obtained from the instrument testing were then analyzed through a normality test. The normality test was conducted to determine the appropriate statistical analysis technique, particularly for interval and ratio scale data, and to ensure the suitability of the normal distribution assumption. (Setyawan 2021). In this study, the Shapiro-Wilk normality test was used, with a significance level of 0.05. Data were declared to be normally distributed if the p-value > 0.05. Conversely, if the p-value < 0.05, the data were not normally distributed, so further analysis used nonparametric statistical tests. The results of the normality test are presented in Table 4.

Table 4. Normality Test Results

Shapiro-Wilk				
Data	Statistic	df	Sig.	Description
Pretest	0.942	30	0.104	Normal
Posttest	0.933	30	0.060	Normal

The normality test results obtained were 0.104 and 0.060. These values are greater than 0.05, so it can be concluded that the instruments are normally distributed. Next, hypothesis testing was conducted to determine the significance of the effect of surah Al-Hujurat-based multicultural learning on the tolerance attitudes of elementary school students. The hypothesis test used by the researcher was the paired sample t-test.

The paired sample t-test is a statistical analysis technique used to compare two measurements with the same subjects before and after the study (Syafriani et al. 2023). The significance level used in the paired-sample t-test was 0.05. If the p-value was less than 0.05, H_0 was rejected and H_1 was accepted, indicating that surah Al-Hujurat-based multicultural learning had a significant effect on the tolerance attitudes of elementary school students. However, if the p-value was greater than 0.05, H_0 was accepted and H_1 was rejected, meaning that surah Al-Hujurat-based multicultural learning had no significant effect on students' tolerance attitudes. The following is the paired sample t-test table 5.

Table 5 Paired Sample t-Test Results

		Paired Samples Test							
		Paired Difference							
					95% Confidence				
			Std.	Std.	Interval of the				Sig. (2-
		Mean	Deviation	Error	Difference		t	df	tailed)
			n	Mean	Lower	Upper			
Pair 1	Pretest & Posttest	-16,8000	6,59362	1,20383	-19,26210	-14,33790	-13,956	29	0.000

The results of the paired sample t-test between the pretest and posttest scores show a t-value of -13.956 with a degree of freedom (df) of 29 and a significance value (Sig. 2-tailed) of 0.000. This value is less than 0.05, so it can be concluded that H_0 is rejected and H_1 is accepted, indicating that surah Al-Hujurat-based multicultural learning, integrated into Pancasila Education through a deep learning approach, has a significant effect on the tolerance attitudes of elementary school students. The next step was to conduct a partial eta squared test to measure the magnitude of the effect of a treatment. The results of the partial eta squared test are presented in the following Table 6.

Table. 6 Partial Eta Squared Test Results

	Sig.	Partial Eta Squared η^2
Pretest & Posttest	0.003	0.279

The partial eta squared (η^2) calculated using SPSS 25, yielded a value of 0.279, indicating a moderate effect. Consequently, this study found an increase in student tolerance of 0.279 following the intervention of multicultural learning based on Surah Al-Hujurat, which was integrated into the Pancasila Education subject through a deep learning approach. This finding is consistent with the results of the paired sample t-test, which showed a significance value of 0.000, signifying a difference in students' tolerance levels before and after the treatment. These results demonstrate that integrating multicultural learning with religious values provides a tangible, moderate contribution toward strengthening student character.

A proper understanding of multicultural learning, through curriculum planning, subject development, and the role of teachers, encourages students to develop social attitudes and reduce the tendency for discrimination between groups (Asmarita et al., 2022). In multicultural learning, students are integrated to respect differences in a pluralistic society, so that multicultural learning in Indonesia requires the development of teaching methods (Anam et al., 2021). Pedagogically, the application of multicultural learning has a real impact on changes in student attitudes and behavior. Students are not only introduced to the facts of diversity, but are also guided to internalize the value of acceptance of differences as part of community life. Through activities that highlight cultural, ethnic, and social background

diversity, students are trained to recognize, understand, and constructively appreciate differences. In addition, group discussions and collaboration in cultural project development can train students to respect opinions, consider various perspectives, and build habits of making decisions through deliberation. This learning process forms the basis for the development of tolerance because it provides direct experience in interacting and working together amid diversity.

Multicultural learning does not only emphasize understanding and appreciation of diversity, but also requires a robust normative foundation so that students can thoroughly internalize the values of tolerance. The principles of surah Al-Hujurat verses 9–13, which underscore peace, justice, respect, and acceptance of diversity, serve as ethical guidelines that strengthen the normative basis of tolerance education. The effectiveness of learning based on Surah Al-Hujurat in transforming students' tolerant attitudes can be explained through three interrelated primary mechanisms.

First, the religious authority of surah Al-Hujurat provides a moral and ethical foundation that motivates students to instill tolerance as both a cognitive and affective obligation. Students understand that respecting differences is a religious mandate, thereby enhancing cognitive understanding of justice and diversity while simultaneously forming affective responses, such as empathy and concern for others. Second, integrating surah Al-Hujurat content into Pancasila Education allows students to relate religious values to social and civic contexts. This integration encourages contextual cognitive development, as students analyze social and cultural differences within the school environment, while also supporting behavioral changes, such as cooperation, respectful interaction, and the avoidance of discrimination in daily activities.

Third, a deep learning pedagogical approach is applied through meaningful, reflective, and joyful learning, which actively engages students in direct experiential and student-centered activities. Meaningful learning links the material to real-life experiences (Wafa and Nadhif 2025) through role-playing based on scenario cards regarding tolerance, enabling students to gain a concrete understanding of tolerance while building empathy. Reflective learning positions students to analyze and resolve social problems related to diversity, strengthening affective awareness and encouraging proactive behavior (Ginting, 2024). Joyful learning, through the creation of diversity posters, stimulates students to express and internalize the values of tolerance creatively, thereby building sustained motivation to implement tolerant attitudes.

The interaction of these three mechanisms produces a comprehensive shift in students' tolerant attitudes. The cognitive, affective, and behavioral dimensions are simultaneously engaged, ensuring that the resulting changes are meaningful, contextual, and manifest in social interactions. With proper lesson planning and collaboration among all educational elements, the likelihood of creating an environment that consistently strengthens student character becomes significantly greater (Fitriyah, Amrullah, and Rezania 2025), as illustrated in Figure 1 below.

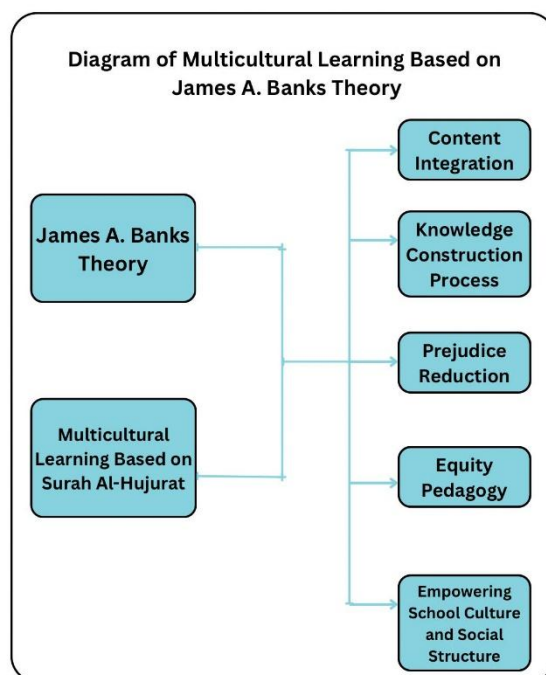


Figure 1. Diagram of Multicultural Learning Based on James A. Banks' Theory

The results of the study are consistent with the five main dimensions of James A. Banks' multicultural learning theory. First, content integration is reflected in the incorporation of the values of verses 9–13 of Surah Al-Hujurat into the Pancasila Education curriculum, providing students with a normative-ethical foundation regarding fairness, conflict mediation, and, as emphasized in verse 13, the acceptance of ethnic and cultural differences as decreed by Allah Subhanahu wa ta'ala. Second, knowledge construction is seen through the application of learning strategies using a deep learning approach. Meaningful learning encourages students to relate the material to real experiences. This leads to a more contextual understanding of tolerance. Mindful learning places students at the center of learning so that they can examine their understanding and problem-solving skills. Third, prejudice reduction is realized when the message contained in Surah Al-Hujurat is raised in the learning process, and students are guided to control negative attitudes and replace them with mutual respect. Fourth, equity pedagogy is evident in the context of inclusive schools that provide equal learning opportunities for all students. Fifth, empowering school culture is evident in an inclusive classroom culture that is student-centered and minimizes exclusion through collaborative and participatory learning (Ana & Arsyadana 2025).

Previous studies have indicated similar findings that reveal the positive impact of multicultural learning on tolerance attitudes. Nurhasana (2021) shows that integrating multicultural learning in the school environment can initiate a calm and supportive classroom atmosphere. Zamroni (2024) emphasizes the reduction of discriminatory attitudes in inclusive schools. Arzaq (2020) shows the relevance of Surah Al-Hujurat verse 13 in fostering tolerance in a pluralistic society. These findings reinforce the argument that the application of religious and national values-based multicultural learning not only impacts knowledge and attitudes but also students' actual behavior, supporting the development of positive, inclusive, and highly ethical character.

While this study indicates a positive influence of multicultural learning based on Surah Al-Hujurat on students' tolerant attitudes, several limitations warrant consideration. First, the research was conducted in a single inclusive elementary school; therefore, generalizing the findings to other schools with different characteristics and cultural contexts should be done with caution. Second, the cultural context and religious values of this specific school may have influenced student responses, suggesting that implementation in different environments might yield varying effects. Third, the relatively small sample size $n=30$ limits the statistical power and the precision of effect estimates for a broader population. Fourth, the research design employed a One-Group Pretest-Posttest model without a control group, meaning that changes in students' tolerant attitudes could be influenced by external factors other than the treatment.

These limitations underscore the need for further research using more robust experimental designs, larger samples, and diverse contexts to strengthen the generalizability and validity of the findings. In an educational context, it can be concluded that multicultural learning based on Surah Al-Hujurat carries significant implications at the elementary school level. Teachers can utilize this approach as a strategy in Pancasila Education, particularly within the framework of inclusive learning. At the school level, the implementation of this approach can be reinforced through instructional policies that balance the integration of religious and national values. Consequently, such learning not only contributes to enhancing student tolerance but also supports the realization of comprehensive and consistent character education amidst a diverse society.

4. CONCLUSION

This study demonstrates that multicultural learning based on surah Al-Hujurat, integrated into Pancasila Education through a deep learning approach, is capable of significantly increasing the tolerant attitudes of elementary school students. The integration of religious and ethical values through meaningful, reflective, and joyful learning experiences fosters an appreciation for diversity, awareness of justice, and inclusive behavior in social interactions. These results have implications for Indonesian education, particularly in the implementation of the Kurikulum Merdeka (Independent Curriculum) and religious moderation programs, while providing a foundation for developing instructional strategies that practically instill the values of tolerance in inclusive classrooms. The limitations of this research include the one-group pretest-posttest design and a sample size of 30. emphasize the necessity for further studies involving larger samples, longitudinal designs, and the exploration of other integrative pedagogical approaches. As a follow-up, educators may adopt value-based multicultural learning, policymakers can develop systematic curriculum guidelines, and researchers are encouraged to investigate the mechanisms of attitudinal change as well as the long-term impact of this approach.

5. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. The authors confirmed that the paper was free of plagiarism.

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