Implementation of Multicultural Education for Students through Seven Values of Islamic History Education in Indonesia

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Abstract
A study of the representation of multicultural educational values in textbooks is important because textbooks are the primary tool in the process of internalizing values in students. In the context of Indonesia's multicultural society, it is important to ensure that textbooks reflect diversity and encourage inclusive attitudes from an early age. This study aims to uncover the representation of multicultural educational values in Islamic Cultural History textbooks for secondary schools in Indonesia. This study uses a qualitative method with content analysis, and the data sources were taken from fourteen texts in Islamic Cultural History textbooks for Islamic secondary schools written by the Ministry of Religious Affairs of the Republic of Indonesia. All books were analyzed using three approaches, namely text analysis, discursive practice, and social practice analysis, as established by Norman Fairclough. The analysis identified seven main messages reflecting multicultural values, including religious tolerance, cross-ethnic collaboration, open and inclusive governance practices, and respect for local wisdom, ethics-based leadership, cultural mixing, and a critical stance toward corruption. These findings underscore the important role of Islamic secondary school textbooks in shaping inclusive educational practices, while also highlighting the need for a more critical and contextual approach to history in multicultural societies.

INTRODUCTION

The study of Islamic cultural history plays an important role in developing students' intelligence, attitudes, and character, by referring to the positive values of past events (Azizeh, 2021). Islamic cultural history education serves as a reinforcement for character education. History education provides content that includes heroic values, exemplary behavior, and nationalistic spirit, all of which are vital in the process of shaping students' character (Rulianto, 2019). A deep understanding of Islamic cultural history can foster critical and creative thinking in addressing various challenges in the modern era (Kurdi, 2023).

In a broader context, history education as part of multicultural education provides students with the opportunity to understand and appreciate cultural diversity, as well as cultivate tolerance toward differences (Daulay et al., 2023).

Mahmudah & Hidayat (2022) argue in their research that education, including religious education, needs to focus on shaping students' personalities so that they are not only knowledgeable but also have good character. In this context, the teaching of Islamic cultural history can be integrated with positive character values that strengthen students' identity and self-control in facing various challenges in life (Nabila et al., 2023).

The implementation of Islamic cultural history teaching faces several significant problems, especially in the use of textbooks (Harahap & Sabila, 2023). One of the main issues is the incompatibility of the material with the existing curriculum. Research by Muna (2020) shows an analysis of the incompatibility of student textbooks with the 2013 Curriculum, which impacts students' understanding of Islamic cultural history. This study aims to uncover the representation of multicultural educational values in Islamic cultural history textbooks used in Islamic secondary schools in Indonesia. The analysis focuses on how values such as tolerance, interethnic cooperation, ethical leadership, and cultural acculturation are conveyed through historical figures and educational institutions in the textbooks. This research contributes to the development of knowledge in the fields of education, Islamic studies, and multiculturalism by providing a critical understanding of the content of textbooks as a medium for internalizing values. Additionally, the results of this research are useful for the academic community as a basis for evaluating and developing curricula and teaching materials that are more inclusive, contextual, and relevant to the reality of Indonesia's multicultural society.

Referring to these various descriptions, researchers are interested in conducting research as an effort to improve student learning outcomes in Islamic Religious Education and Ethics subjects through the think-pair-share cooperative learning model. This is also an effort to provide alternative learning methods that tend to use lecture methods so that the learning process avoids boredom and fatigue experienced by students.

LITERATURE REVIEW

Textbooks on Islamic cultural history play a crucial role in the educational process, as they serve as the main source of information and pedagogy for teachers and students. As a learning medium, textbooks provide the structure and content necessary to facilitate students' understanding of Islamic history and cultural values (Sulastri, 2024). The implementation of the curriculum using Islamic cultural history textbooks requires special attention to ensure the success of holistic education.

Textbooks serve as the primary tool for delivering material, so their quality and relevance are crucial to the effectiveness of learning. Research conducted by Wahyudi and Ariyani shows that the implementation of the Merdeka Curriculum in Islamic junior high school makes textbooks a guide, but there needs to be innovation in the delivery of material (Wahyudi & Ariyani, 2023). The availability and clarity of the content of textbooks must be in line with the curriculum's emphasis on students and their local context. Research shows that the use of varied teaching materials, including textbooks, serves to increase student engagement and motivation in the learning process (Anggraini & Yefterson, 2023). With the right content and material in textbooks, Islamic cultural history education can have a significant impact on the character formation and knowledge of students in a multicultural society.

Many studies have been conducted on the teaching of Islamic cultural history, but studies that specifically analyze critical discourse in textbooks are still very limited. Not many studies have revealed how discourse in textbooks supports or hinders multicultural education, as well as the potential for bias in the presentation of material (Baroud et al., 2025; Htay et al., 2025; Jaafar et al., 2025). This research differs significantly from previous studies, which generally only discuss the importance of multicultural values in general and are normative-conceptual in nature. Instead, this research specifically analyzes the representation of multicultural values in the Islamic Cultural History textbook published by the Ministry of Religious Affairs using Norman Fairclough's Critical Discourse Analysis approach. The focus of the study is on 14 selected texts from the Islamic Culture History textbooks for grades VII, VIII, and IX, rather than on the curriculum or the learning process in general, thus offering a more in-depth analysis of the ideological construction in the texts.

METHODS

This study uses qualitative research with a critical discourse analysis approach introduced by Norman Fairclough. Qualitative research aims to understand the meaning contained in texts and the social and cultural contexts that surround them (Fairclough, 2015). The object of this research is a textbook on Islamic Cultural History designed for secondary school students in Indonesia and published by the Ministry of Religious Affairs. From this book, the researcher selected 14 texts to analyze in order to reveal the representation of multicultural educational values contained therein. The subjects were carefully selected so that the research results could provide an accurate picture of the representation of multicultural values in the existing teaching materials (Okenova et al., 2025; Hamzah et al., 2025).

The data analysis process followed the three main steps proposed by Norman Fairclough, namely text analysis, discursive practice analysis, and social practice analysis. The first step is to analyze the text by examining the genre, discourse, and vocabulary selection in the book. At this stage, the research includes an in-depth analysis of word choice and the use of metaphors that have contextual meaning, thus requiring precision to capture the nuances (Sukarismanti et al., 2024). The second step is to analyze discursive practices, which focus on the influence of statements in the text on readers, including their ability to encourage action or reinforce existing ideas. This analysis considers the coherence between texts and the interaction between them, with reference to other relevant research and phenomena (Mudiawati et al., 2023).

The final step is to analyze the relationship between social activities and the broader social order, as discourse cannot be separated from institutions or organizations in society. This method reveals social dynamics and the interconnection between texts and social practices in the context of education, which in turn shape the views, behaviors, and ideologies of students (Sanubarianto, 2022). Overall, the analysis is conducted through the stages of description, interpretation, and explanation, which are essential elements for understanding the dynamics and complexity of the textbooks being studied (Engkizar et al., 2025).

RESULT AND DISCUSSION

Based on the analysis of fourteen texts in the Islamic Cultural History textbook, which was used as the main source of data, it was found that the

representation of multicultural educational values was identified explicitly and implicitly in various historical narratives. A critical discourse analysis of these texts revealed the integration of values such as religious tolerance, cross-community cooperation, ethical leadership, appreciation of local wisdom, and criticism of unfair practices such as corruption. These findings are spread across secondary school textbooks, each of which presents various historical contexts as a vehicle for internalizing multicultural values to students.

Islamic cultural history textbooks at the Madrasah Tsanawiyah level have three books starting from grades VII and VIII, which have five chapters, while grade IX has six chapters. From the analysis, there are four texts in the seventh and eighth grade textbooks that explain multiculturalism in writing, and in the ninth grade, there are six texts that discuss stories and lessons on multicultural education. The total number of texts analyzed in this article is 14.
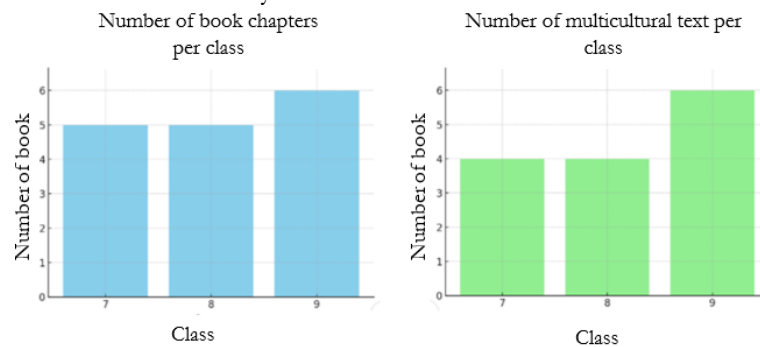

Fig 1. Number of Chapters and Amount of Text in Secondary School Textbooks on Islamic Cultural History in Indonesia

These textbooks were compiled in line with the implementation of the independent curriculum. As shown in Figure 1, the Islamic Cultural History textbooks consist of three books, with the first edition, published in 2020, covering grades VII, VIII, and IX. It is important to note that this study focuses solely on this specific textbook and its contents. However, it should be emphasized that these three books have been mandated as the latest and mandatory textbooks for all students since their publication and continue to be used. Therefore, any references made to multicultural education in Islamic cultural history textbooks in this article are directly related to the content found in these three specific books.

A critical discourse analysis of multicultural education in the context of Islamic cultural history, as represented in selected texts from educational materials, reveals multifaceted dimensions related to the representation of cultural diversity, ethical teachings, and historical narratives. This analysis articulates how multicultural values can be effectively integrated into educational practices and historical discourse, emphasizing the need to foster an inclusive understanding of Islamic heritage while engaging with contemporary issues of social justice and intercultural communication.

The analysis shows that there is a description of multicultural values as follows, in chapter 1, Prophet Muhammad SAW as a Blessing for the Entire Universe, on page 5, there is the following description:

Before being appointed as a prophet, Muhammad was known as al-Amin (the trustworthy one). Not only that, he also set an example of successful dialogue in resolving conflicts between tribes that almost ended in feuds between clans. At that time, all Arab tribes around the city of Mecca were competing for social prestige to replace the Black Stone when

the Kaaba was renovated due to flooding.

The historical foundation provided through narratives about the Prophet Muhammad (as exemplified in selected texts) illustrates a commitment to social justice and ethical leadership. Muhammad is portrayed not only as a religious figure but also as an effective mediator who resolved conflicts through dialogue between different tribes, highlighting the importance of multicultural interaction as part of the early principles of Islam (R'boul, 2021). His actions before receiving revelation, particularly as described in texts where he is referred to as Al-Amin or "the trustworthy one," establish him as an ethical leader who values interpersonal relationships across diverse cultural backgrounds.

The analysis results show that there are descriptions of multicultural values as follows, in chapter 1, Prophet Muhammad as a Blessing for the Entire Universe, subchapter The Prophet Muhammad's Da'wa Strategy in Mecca, on page 48, there is the following description:

The mission of the Prophet Muhammad as rahmatan lil 'alamin is: Teaching people about faith and prohibiting the worship of anything other than Allah, Affirming the existence of the Day of Judgment, Teaching good morals and prohibiting evil deeds, Recognizing and protecting human rights.

In analyzing the statement about the mission of the Prophet Muhammad as rahmatan lil 'alamin, we need to apply a critical discourse analysis perspective that encompasses broader social experiences and understandings. The statement emphasizes four important aspects: teaching about faith, affirmation of the Day of Judgment, teaching of virtuous morals, and recognition and protection of human rights. Each of these components reflects values that serve to educate humanity for a better and more dignified life. Teaching about faith and prohibiting worship of anything other than Allah contains important elements in building Islamic identity, where strengthening faith becomes a strong moral and spiritual foundation, in accordance with the principles outlined in scientific literature (Firmansyah et al., 2024). The application of this creed is not merely a ritual but also plays a role in constructing a mindset that leads to obedience and avoidance of deviant behavior.

The analysis results show that there is a description of multicultural values as follows, in chapter 1 The Struggle of the Prophet Muhammad to Bring about Change, Subchapter the Prophet Muhammad's Da'wa Strategy in Medina. On page 84, there is the following description:

Before the charter was written, the Prophet invited his companions, the Ansar, the Muhajirin, and the Jewish community to discuss the main points that would form the basis of the law. This draft contained rules concerning the Muhajirin, Ansar, and Yahudi communities who were willing to live peacefully alongside the Muslim community. This law is known as the Charter of Medina (Mitsaq Al-Madinah).

The establishment of the Charter of Medina further highlights the early commitment of Islam to inclusivity and cooperation among various communities. The agreement not only emphasizes inter-community relations but also governance principles applicable to both Muslims and non-Muslims, reflecting a critical discourse on a legal framework that upholds human rights and multiculturalism. This historical document exemplifies the need to incorporate diverse voices in the formation of legal and social frameworks governing society, offering a model of how educational policies can integrate aspects of multiculturalism (Siregar, 2018). The application of

this historical context in educational discourse serves as a reminder of Islam's traditional efforts to bridge cultural divides, promoting a more inclusive society.

The analysis results show that there is a description of multicultural values as follows, in Chapter 5 Leadership Style of Umar bin Abdul Aziz, on page 158, there is the following description:

Umar bin Abdul Aziz was appointed caliph based on the will of the previous Umayyad caliph, Sulaiman bin Abdul Malik. Upon hearing that he had been appointed as caliph, he uttered the phrase of istirja' "Innalillahi wa inna ilaihi roojiuun," as an expression that the position was a misfortune for him.

The idea of leadership through consensus decision-making in the case of Umar bin Abdul Aziz reflects the moral weight given to public service in Islamic tradition, which shows that effective leadership is characterized by accountability to the community and respect for collective desires. This phenomenon can be a focal point for the world of education to discuss ethical governance, responsibility, and community involvement in multicultural education (Mariyono, 2024). Such discussions encourage students to critically evaluate leadership styles in their own multicultural contexts, fostering a sense of responsibility for ethical and fair governance.

The analysis results indicate the following description of multicultural values, in Chapter 1, "The Abbasid Caliphate Building Islamic Civilization," on page 27, the following description is provided:

Al-Mansur, Harun Ar-Rasid, and Al-Makmun were golden ages of Islamic civilization. These great caliphs were known as just and wise rulers who had a strong interest in and love for science. Their support and persistence in developing science and Islamic civilization were reflected in various government policies.

Moving toward cultural advancement under leaders such as al-Mansur and Harun al-Rashid, it becomes evident that significant progress in science and culture occurred when diverse intellectual contributions were allowed to flourish. This can be crucial in contemporary educational settings, where a curriculum that values various contributions may lead to a more holistic understanding and foster innovation in problem-solving approaches in schools (Ruslan et al., 2024). Such a narrative also cultivates an appreciation for diverse cultures as sources of knowledge, enriching students' educational experiences and social contributions.

The analysis indicates the presence of multicultural values in Chapter 2, *The Intellectual Achievements of Scholars and Ulama in the Abbasid Caliphate*, Subchapter *Muslim Scholars during the Abbasid Period*, on page 33, which states:

The enthusiasm of Muslim scholars to realize brilliant ideas through discoveries and scholarly works was reflected in the advancement of knowledge at that time. The conditions, situations, and support from rulers created an environment, tradition, and scientific culture that advanced rapidly. The translation of ancient manuscripts, books, and scientific literature originally in Greek and Roman into Arabic was widely undertaken.

The role of translators and scholars during this period of significant cultural exchange illustrates the engagement with diverse cultures and ideas, embodying a multicultural approach aimed at gathering wisdom from various sources, thereby enriching the Islamic intellectual tradition (Ulumuddin et al., 2023). Such historical reflection can serve as an educational touchpoint to inspire students to value cultural

exchange as a positive force in their learning environment and communities, fostering a spirit of multicultural collaboration.

The analysis also shows multicultural values in Chapter 4, *Great Leaders and the Contributions of Islamic Scholars in the Caliphates*, Subchapter *Great Leaders of the Ayyubid Caliphate*, on page 90, which describes:

> *Sultan Salahuddin al-Ayyubi was known as a leader deeply concerned with education and the economic welfare of his people. He actively promoted religious studies, built dams, dug canals, and established mosques.*

Salahuddin's leadership, which integrated economic welfare, infrastructure development, and education, reflects a holistic perspective on societal well-being, echoing the principles of multicultural education that emphasize meeting diverse community needs to foster comprehensive growth. This leadership approach provides a model for contemporary educators to integrate academic learning with social awareness and civic contribution (Khotimah & Saputro, 2022). In the context of students, this example can instill positive traits in them.

The analysis shows that there is a description of multicultural values as follows, in chapter 5, *Daulah Mamluk Pelanjut Kemajuan Kebudayaan Islam* (The Mamluk State: Continuing the Progress of Islamic Culture), on page 127, which states:

> *The collapse of the Mamluk Sultanate occurred due to corruption among the rulers. Corrupt behavior was carried out by the sultan and even low-ranking officials. The unstable economic situation was exacerbated by the self-serving policies of the sultans. The Mamluk rulers imposed taxes without a standardized system on the entire population.*

A critical discourse analysis of statements regarding the collapse of the Mamluk Sultanate reveals fundamental issues concerning corruption and tax policy. Corruption, from the sultan to low-level officials, created a situation in which leaders prioritized personal gain, leading to economic instability (Pramesti & Haryanto, 2019). In this context, corruption not only reflects individual behavior but also creates a systematic pattern where personal interests override public responsibility (Santika & Sunariyanti, 2024). Arbitrary tax policies also play a crucial role. Without a structured and fair taxation system, the public tends to feel that they are not being treated fairly, which leads to non-compliance and tax evasion.

The analysis shows that there is a description of multicultural values as follows: In Chapter 1, History of Islam in Indonesia, on page 3, there is a description.

> *Trade was the first and main channel for the spread of Islam in Indonesia. Some came directly from Arabia, Persia, Gujarat, and China. They came to Indonesia to trade while preaching. Some of them married local residents, settled down, and had children. Muslim communities and villages emerged, and that is how Islam began to develop in Indonesia. The subsequent channels for the spread of Islam in Indonesia included trade, marriage, education, arts and culture, Sufism, and politics. It was through these channels that the Walisongo played a crucial role in the propagation of Islam in the archipelago. Despite the lengthy process, the Walisongo succeeded in "rooting" the values of Islamic teachings, shaping the distinct character of Islam in the Nusantara.*

The spread of Islam through trade demonstrates the fluidity of cultural exchange and the transformative power of interpersonal relationships in diverse contexts. Historical trade routes facilitated cultural mixing, which can be significant in current discourse on globalization and multicultural education (Djamdjuri et al., 2023). Understanding these historical interactions is crucial for fostering a global perspective among students, encouraging them to identify local and universal narratives.

The analysis results indicate that there are descriptions of multicultural values as follows: On page 3, there is a description.

During the period of Islamic kingdoms in Indonesia, this nation experienced tremendous upheaval, yet Islam must continue to develop dynamically. Islamic values sought to find the right coordinates and point of balance. In turn, these values would form the best possible structure to be offered to the motherland, the United Republic of Indonesia. This optimal structure is none other than the Umbrella Structure, where Islam must be able to shelter all layers of society from diverse ethnic groups and religions. In other words, Islam rahmatal lil'alamin.

The dynamic interaction between Islam and local traditions during the formation of Indonesian identity recognizes the need to contextualize Islamic values within the diverse cultural context of Indonesia. The Umbrella metaphor articulates a vision of Islam that embraces all segments of society, offering an intriguing model for navigating the multicultural dilemmas faced in current educational discourse (Hamid & Ruswandi, 2022). This metaphor can serve as an illustrative framework in educational discussions, enabling students to explore their own identities amidst a diverse cultural backdrop.

The analysis results show that there are descriptions of multicultural values as follows: In Chapter 3, The Role of Islamic Boarding Schools in Islamic Da'wa in Indonesia, on page 42, there is a description.

Islamic boarding schools are Islamic educational institutions that play an important role in the spread of Islam in Indonesia. The role of Islamic boarding schools cannot be separated from the Walisongo's da'wa through the educational process until the next generation of scholars who fought for independence. This shows that Islamic boarding schools play a very important role, both for the advancement of Islam itself and for the nation and the Unitary State of the Republic of Indonesia.

Islamic boarding schools have emerged as important institutions in spreading not only Islamic teachings but also as a medium for fostering community relations and educational inclusivity throughout Indonesia. Educational practices in Islamic boarding schools embody direct engagement with local cultural heritage, enabling students to respect the plurality of their religions and cultures in various contexts (Randa & Arsyam, 2022). This representation serves as a case study for analyzing how educational institutions can integrate local wisdom and multicultural perspectives to enhance relevance and acceptance in multicultural environments.

The analysis results show that there is a description of multicultural values as follows: In Chapter 4, Islamic Values and Local Wisdom from Various Ethnic Groups in Indonesia, on page 60, there is a description.

One tangible manifestation of the Indonesian nation's appreciation of local wisdom and diversity as both a treasure and an inevitability. Differences and diversity are not reasons for division, but rather tools for unity in the pursuit of a progressive Indonesia, guided by the motto "Bhinneka Tunggal Ika" (Unity in Diversity).

The importance of valuing local wisdom and the essence of unity in diversity. These texts advocate that recognizing diverse cultural identities fosters stronger social bonds than division, aligning with the national motto 'Bhinneka Tunggal Ika.' This discourse can serve as an important pillar in multicultural education, which urges a commitment to recognizing and celebrating diversity as a path toward a more cohesive educational environment (Putra et al., 2021). Addressing diversity in Indonesia, in particular, requires tolerance for local wisdom in order to achieve a harmonious society through a middle ground between all existing differences.

The analysis results indicate the following descriptions of multicultural values: In Chapter 4, "Islamic Values and Local Wisdom from Various Ethnic Groups in Indonesia," on page 72, there is a description.

This dining culture is practiced by the Minangkabau people by sitting together in a designated room or place. This local tradition is generally held on important Islamic holidays and during various traditional ceremonies, festivals, and other important gatherings.

A critical discourse analysis of communal eating practices in Minangkabau society highlights the social and cultural values integrated into this tradition. This practice is not merely a physical activity, but also a manifestation of strong social bonds among community members. By sitting together in one room, the community strengthens social bonds and solidarity among members, aligning with the family values of Minangkabau culture (Rahman, 2022; Tamyiz et al., 2023). These communal meals are often held on major Islamic holidays, as well as during traditional ceremonies or other important gatherings. This reflects the adaptation of religious and local cultural values that influence each other, illustrating the strengthening of Islamic identity that is internalized in daily traditions.

The analysis results show that there is a description of multicultural values as follows: In Chapter 7, Biographies of Founding Figures of Religious Organizations in Indonesia, on page 112, there is a description.

Muhammadiyyah was founded on November 18, 1912/8 Dhu al-Hijjah 1330, based on the verse: "And let there be among you a group of people who call to virtue, enjoin what is right, and forbid what is wrong; they are the ones who will be successful." (QS. Ali Imran verse 104). Nahdlatul Ulama was founded on January 31, 1926/16 Rajab 1344, based on the verse: "And hold firmly to the rope of Allah and do not be divided, and remember the favor of Allah upon you when you were enemies, then Allah brought your hearts together, and made you, by His grace, brothers. And you were on the brink of a pit of fire, but Allah saved you from it. Thus does Allah make clear His verses to you, that you may be guided." (QS. Ali Imran verse 103).

From a textual perspective, the existence of two verses of the Quran that form the foundation for these two organizations demonstrates an effort to contextualize social justice in terms of virtue and unity. The verse that explains the call to promote goodness and prevent evil (QS. Ali Imran: 104) encompasses the social reality faced by Muslims, where both organizations play a role in responding to the challenges faced by society by providing a platform for social and moral advocacy (Goziyah & Asifa, 2021). Social analysis highlights the power dynamics between Muhammadiyah and Nahdlatul Ulama in a broader context, where both function not only as social-religious bodies but also as political entities that influence collective societal thinking (Soedarsono et al., 2023). This shows that through discourse built on religious texts, they shape a positive image of themselves as agents of renewal.

Table 1. Multicultural education in the context of Islamic cultural history

Text Analysis	Focus of Analysis	Values/Principles Conveyed
Chapter 1, page 5	Resolution of the Black Stone Conflict	Social justice, ethical leadership, multicultural interaction
Chapter 1, page 48	Mission of the Prophet Muhammad (PBUH)	Aqidah, Judgment Day, noble morals, human rights
Chapter 1, page 84	Medina Charter	Inclusivity, inter-community cooperation, multiculturalism
Chapter 5, page 158	Leadership of Umar ibn Abdul Aziz	Consensus, public responsibility, ethical leadership
Chapter 1, page 27	Golden Age of the	Support for science, civilization,

	Abbasid Caliphate	cultural appreciation
Chapter 2, page 33	Abbasid Muslim Scholars	Scientific tradition, cultural translation, multicultural collaboration
Chapter 4, page 90	Sultan Saladin Al-Ayyubi	Education, social welfare, holistic leadership
Chapter 5, page 127	Collapse of the Mamluk Caliphate	Corruption, economic injustice, the importance of fair governance
Chapter 1, page 3	Spread of Islam in Indonesia	Cultural exchange, trade, marriage, education
Chapter 2, page 24	Islam as the Umbrella of the Republic of Indonesia	Islam as a blessing for all the worlds, cultural diversity, national unity
Chapter 3, page 42	The Role of Islamic Boarding Schools	Islamic education, cultural plurality, local wisdom
Chapter 4, page 60	Islamic Values and Local Wisdom	Bhinneka Tunggal Ika
Chapter 4, page 72	Islamic Values and Local Wisdom	Social Tradition and Solidarity
Chapter 7, page 112	Biographies of the Founding Figures of the Organization	Islamic Unity and Social Advocacy

The results of the study indicate that Islamic Cultural History textbooks at the secondary school level in Indonesia have integrated important multicultural values into the narrative of Islamic history. This finding highlights the strategic role of textbooks as a source of information and an ideological tool that serves to instill values such as tolerance, inter-community cooperation, appreciation of local wisdom, and social justice in the minds of students. Thus, these textbooks are an important means of building an inclusive and harmonious social identity in a diverse society (Mashuri, 2021; Riyawi & Febriansyah, 2023). There are efforts to frame Islamic history in the context of universal values that can be adapted in a pluralistic society. The historical narratives presented not only educate about past events but also build collective awareness of the importance of peaceful coexistence between different cultures and religions (R'boul, 2021). In this context, the textbook authors have integrated character education oriented toward social interests, complementing the goals of inclusive and adaptive education.

Active participation in learning activities is also emphasized as key to internalizing these multicultural values. Through historical narratives that emphasize ethical and participatory leadership, such as those seen in the story of the Madinah Charter and the leadership of Umar bin Abdul Aziz, the textbook builds an understanding of democratic and collaborative values that are relevant in both historical and modern contexts (Mufid et al., 2024). On the other hand, negative narratives about the collapse of the *Mamluk* Caliphate provide important lessons about moral responsibility and ethics in leadership, as well as the consequences of corruption that can lead to social destruction (Araniri et al., 2023).

Islamic cultural history textbooks also address the challenges faced by multicultural education, where learning materials must reflect the cultural diversity of students and enhance their critical thinking skills regarding the dominance of certain cultures (Grever & Adriaansen, 2019). However, research findings indicate that the representation of multicultural values remains largely normative and does not fully

reflect the complexity of Indonesia's ethnic and cultural diversity. Innovation in the development of teaching materials is crucial to ensure that education is not merely theoretical but also contextual and relevant to students' daily lives (Sobri et al., 2019).

In research analyzing multicultural values in the Qur'an, there is continuity with the fundamental principles taught in Islamic cultural history textbooks. Both sources emphasize the enforcement of brotherhood, justice, and respect for differences (Pamuji & Mawardi, 2023). However, the presentation of material in textbooks needs to take into account the social context of students so that these values can be internalized and applied in inclusive social practices in the school environment. This research not only answers questions about the representation of multicultural values in textbooks but also opens up a broader discussion about how historical narratives can be optimized as tools for positive social transformation. Recommendations to involve textbook authors, teachers, and policymakers in the development of teaching materials reflect the need for a more holistic and humanistic approach in designing a curriculum that comprehensively describes the cultural diversity of the archipelago (Lestari, 2023).

Going further, the values of tolerance, social justice, and respect for diversity are not only pillars of education but also keys to building a civilized society. Education based on these principles will lead future generations to a better understanding of the social and cultural issues facing society today (Atika & Yanuarti, 2023). Thus, education oriented toward multicultural values in the context of Islam is important for social stability and improving the overall quality of life of society. Incorporating multicultural narratives into the teaching of Islamic cultural history also contributes to strengthening students' character. The character formed through this learning is important to prepare students to face the increasingly complex and diverse challenges of society. In this case, an inclusive and responsive pedagogical approach to diversity is very important to support positive character development (Hamamah, 2023).

Furthermore, this study confirms the close relationship between history education and the formation of moral values in the context of Islamic education. The narratives presented should inspire and serve as role models for students to apply these values in their daily lives, so that they not only gain historical knowledge but also the ability to interact harmoniously with individuals from different backgrounds (Jinan et al., 2024). The challenge for educators and curriculum developers is to ensure that education is not merely a transfer of knowledge but also a vehicle for internalizing and practicing multicultural values. With a deep understanding of history and the universal values it contains, students can become powerful agents of change in promoting tolerance and social justice in society (Khoiriyah, 2024; Riyawi & Febriansyah, 2023). Therefore, the development of more inclusive, contextual, and relevant history of Islamic culture textbooks and curricula will have a significant impact on education that is oriented toward the formation of positive character and a harmonious society.

CONCLUSION

This study concludes that history of Islamic culture textbooks for junior high school students have integrated multicultural educational values such as tolerance, cross-cultural cooperation, ethical leadership, appreciation of local wisdom, and criticism of social injustice. Through an analysis of 14 texts in the textbook, this article found that the narrative of Islamic history can serve as an effective means of instilling these values in students. These findings are useful in demonstrating the

potential of textbooks as a medium for internalizing multicultural values that are contextual to Indonesia's diverse society. However, this article also highlights the need to enrich the narrative to be more representative of the diversity of socio-cultural perspectives, thereby strengthening an inclusive education curriculum and fostering critical awareness among students.

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Author Contribution

Ahmad Munarun: Writing-Preparation of original manuscript, Conceptualization, Methodology, **Nilal Muna Fatmawati:** Visualization, Investigation, Improve Content, **Sofa Muthohar:** Data accuracy, Improve Language.

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The authors declare that this research was conducted without any conflict of interest in the research.

Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

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