

## The Implementation of Islamic Religious Education With a Multicultural Perspective at SMA Piri 1 Yogyakarta

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### Abstract

This research article discusses the implementation of Islamic Religious Education (hereafter abbreviated as IRE) with a multicultural perspective at the High School (SMA) of PIRI 1 Yogyakarta. This study is field research with a qualitative approach. The data were collected through observation, documentation, and interviews. The results of this study indicated that: First, IRE learning at SMA PIRI 1 Yogyakarta has matched the criteria of IRE with a multicultural perspective because SMA PIRI 1 Yogyakarta has: (1) created a diverse academic environment; (2) engaged multicultural IRE's teachers; (3) made IRE learning fun, inclusive, and inspiring. Second, IRE learning with a multicultural perspective taught at SMA PIRI 1 Yogyakarta can change students. This change involves their mindset and understanding of students and students' behavior towards different Islamic groups and followers of other religions. Another finding was that teaching IRE at SMA PIRI 1 Yogyakarta applied a principle of rahmatan lil alamin, which was illustrated by the teacher's behavior and the diversity in teaching staff in the school. Last but not least, this is quite different from learning in the past, in which they were unfairly prejudiced against followers of other religions.

### Keywords

IRE; student; multicultural; radicalism

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## 1. INTRODUCTION

Since the reformation period until now, cases of terrorism and religious radicalism have often occurred in Indonesia. Surprisingly, the perpetrators of terrorism and religious violence often claim to be people of Faith and commit barbaric acts in the name of religion (Islam). What's more, many terrorist groups are the younger generation. Phenomenon of young people joining radical group was due to the fact that they are basically laypeople and emotionally immature adults. Their involvement in various terrorism cases may be an indication of the failure of Islamic religious education (Nurhakiky & Mubarok, 1970).

The failure of Islamic Religious Education to produce a tolerant and inclusive generation can be seen from a survey conducted by the Center for Islamic and Community Studies (PPIM) UIN Syarif Hidayatullah Jakarta. It stated that the majority of Islamic Religious Education teachers and Islamic students in schools in Java indicated intolerance and rejected religious pluralism. Similarly, the Institute for Islamic Studies and Peace (LaKIP) asserted that educational institutions had been a hotbed for propagating radicalism and intolerance towards groups of other religions. Ironically, this is done by Islamic Religious Education teachers. Lately, there has been a tendency for systematic efforts made by certain religious groups to teach the doctrine of radicalism among high school students in big cities (Nasri, 2020). Komaruddin Hidayat said that a number of research results showed that radicalism movements and networks had long grown in senior high schools. Students who only have a limited understanding of religiousness and still looking for self-identity in psychology are targeted by radical Islamic groups. The target is even controlling intra-school student organizations (OSIS) and Islamic spirituality associations (rohis). The former Chancellor of UIN Syarif Hidayatullah also said that a network of Islamic radicalism had taken root and spread in a number of schools. Hence, all parties, including schools, the government, and parents, must respond to this issue thoughtfully (Farras & Sunesti, 2022).

As such, this situation has deteriorated sharply. Instead of teaching the values of peace, Islamic Religious Education has become a broad platform for inculcating intolerance, terrorism, and religious radicalism. Therefore, the government and all stakeholders must immediately redesign the learning model of Islamic Religious Education in schools, such as curriculum, teachers, learning materials, learning methods, learning evaluation, and other important elements (DM & Rijal, 2018). It is important to redesign the Islamic Religious Education learning model to produce an inclusive and multiculturalist generation. The appropriate Islamic Religious Education learning model is a learning model with a multicultural perspective (Susanto, 2018). It turns out that a number of private high schools in Yogyakarta have implemented Islamic Religious Education with a multicultural perspective independently with various learning innovations. One of them is at SMA PIRI 1 Yogyakarta.

## 2. METHODS

This research uses a qualitative method that was conducted at SMA PIRI 1 Yogyakarta. Qualitative research can refer to research on people's lives, history, and behavior, as well as on organizational function, social movements, or kinship relations (Mulyana, 2003). Qualitative data were collected from books, encyclopedias, magazines, newspapers, the internet, and other sources relevant to the research. As for the techniques to collect data in the field as a supporting point for research, the methods included observation, interviews, and documentation.

After the data is collected, data will be analyzed. Data analysis organizes data into patterns, categories, and a basic description to find and formulate a working hypothesis (Moleong, 2007). There are several steps in the following. First, data reduction includes selection, categorization, and sorting. Second, data exploration is to clarify and deepen the data found. Third, data verification is to prove the accuracy of existing data by cross-checking with other data. The fourth stage is data contextualization,

combining field data with library research data. This whole process produces descriptive-analytical exposure (Gunawan, 2017).

In terms of novelty value in this study, the author found that IRE at SMA PIRI 1 Yogyakarta is taught to suit the principle of *rahmatan lil alamin*, which is reflected in the attitude of teachers. This principle is also illustrated in the diversity of teachers in this school. Another finding is that IRE in schools is taught in a persuasive, inclusive way and with an understanding of differences. This then makes IRE learning in this school impact the students' attitude, which is quite different from IRE teaching in other schools.

### 3. FINDINGS AND DISCUSSIONS

#### *Diverse Academic Environment*

Even though SMA PIRI I Yogyakarta is an Islam-based school, in practice, this school accepts non-Muslim teachers and students. Almost every year, there are non-Muslim students, even though not many. It was recorded that there was once a Hindu teacher who taught extracurricular theater, a Mandarin teacher of Chinese ethnicity, and a follower of Confucianism. In addition, there are also students from SMA PIRI 1 Yogyakarta who are Hindus and Buddhists (Farikhatin, 2013). They gain religious education subjects based on the religion they adhere to and are taught by teachers with the same religion. Providing religious education subjects to students and taught by teachers according to the student's religion is a constitutional mandate. It is a Joint Decree (SKB) of two ministers (Minister of Education and Minister of Religion): No. 4/U/SKB/99, which states that parents or students who wish to exercise their right to request religious education by the religion they adhere to (Sari, Alfiyah, & Sugiarto, 2021); and (2) Law on National Education System No. 2 of 2003 stated that religious education is part of the national education system. More specifically, in Article 12, Paragraph (1) points to a Law on National Education System No. 2 of 2003 states that: "Every student in each education unit has the right to receive religious education by the religion they adheres to and is taught by educators believing the same religion (Rahman, Naldi, Arifin, & Mujahid R, 2021)."

Diversity at PIRI further develops universal values and can accept non-Muslim teachers and students accordingly. Even though those non-Muslims have different concepts of Faith and rituals, they can understand, protect and respect each other. They are united for two reasons: First, they are God's creations; and Second, they are both beings who believe in God and are struggling on the path to God. The only difference is the route and their different vehicles.

Teachers at SMA PIRI 1 Yogyakarta also have diverse religious affiliation backgrounds. There are those with Muhammadiyah backgrounds. There are Nahdlatul Ulama (NU), but also those with no background in any religious organization. The religious tradition at PIRI is very open. So, Mrs. Anis, who is also a *nahdliyyin* (follower of NU) can still receive *shalawatan* (praise to Prophet Muhammad), *yasinan* (recite surah Yaseen), *muqoddaman* (read the Qur'an together), *semaan* (heed the content and meaning of the Qur'an verses) and *khataman* (finish reading the Qur'an) with students. At SMA PIRI 1 Yogyakarta, various religious ritual traditions are well received. This is because tradition is seen as a process of mental construction to sharpen life orientation. This view is also an answer to the existence of certain Islamic groups that tend to have narrow-mindedness to the universality of the meaning of religion, which is only limited to rituals (Ratnawati, 2020).

Besides that, many SMA PIRI 1 Yogyakarta students come from outside Yogyakarta or even outside Java. Some are boarding houses around the school, and some live at the Minhajurrahman Islamic Boarding School, owned by the PIRI Foundation, whose activities are integrated and adapted to the school's formal schedule. Of course, apart from having diverse ethnic backgrounds, they also have different cultures, traditions, and languages. But all these differences and varieties are regarded not as a problem.

It is obvious that at the research site, the authors have found a diverse academic environment in this school. Within Islam, one teacher is affiliated with Muhammadiyah, and one is affiliated with Nahdlatul Ulama. In addition, there are also two non-Muslim teachers who each teach extracurricular dancing and Chinese. As for non-Muslim students, the author found one Christian student in this school. This proves multiculturalism has been practiced at SMA PIRI 1 Yogyakarta (Takrip, 2018).

### ***Multiculturalist Islamic Religious Education Teacher***

There are 2 (two) Islamic Religious Education teachers at SMA PIRI 1 Yogyakarta, namely Mrs. Anis Farikhatin and Mr. Agus Sumanto. They are known as inclusive and multicultural educators. Mrs. Anis is a dedicated, creative, innovative, and inspiring educator with many achievements. She is active in various activities. She is a Bachelor of IAIN Sunan Kalijaga and a Master of Yogyakarta State University (UNY). She is also involved in multiple organizations such as MGMP-PAI, Teacher Forum of Reproductive Health (Kespro), and FKGA (Communication Forum of Religious Teachers).

FKGA was initiated by the Yogyakarta Dian/Interfidei Foundation, an NGO concerned with issues of religious plurality. At the FKGA, Mrs. Anis and interfaith religious teachers began conducting dialogues and friendly visits to various places of worship such as vihara, seminaries, temples, Ashram Krishna, Islamic boarding schools, and others. This is where the understanding emerges that there are extraordinary beliefs and experiences of Faith in all religions. Religious teachers more often participate in a lengthy discussion regarding the experience of Faith and the various challenges of teaching, and then it makes the bonds of brotherhood closer. A sense of mutual trust began to build. Their friendly relations and ongoing dialogue may eliminate prejudice and suspicion towards members of other religions that had so far crossed their minds (Wahyudi & Kurniasih, 2022).

Mrs. Anis is also known to be prolific in writing. Some of her writings have been published in several scientific journals and as books. One is "Building Inclusive-Dialogical Diversity at SMA PIRI 1 Yogyakarta: Experiences of Religion Teachers Accompanying Students amidst Radicalism Challenges".

Various groups often invite her to share experiences on the practice of religious education (Islam) with a multicultural perspective. For example, it is a guest speaker at the workshop "Building a Tolerant Indonesian Islamic Future Through Inclusive Religious Education at the High School Level," organized by the Faculty of Islamic Studies at the Islamic University of Indonesia, on December 27, 2016. Mrs. Anis Farikhatin's multicultural perspective is very strong. This can be seen in one of the following articles:

*"Religious education will be a hope when religious values are promoted to heighten awareness of diversity, creating a tolerant character in the midst of pluralism. On the other hand, it will become a threat if the teacher emphasizes exclusive understanding, which can instill negative prejudices that lead to acts of discrimination and intolerance."*

According to Mrs. Anis Farikhatin, to implement Islamic Religious Education with a multicultural perspective, people can start with themselves. Mrs. Anis explanatively said:

*"I start it by myself. Before teaching it to school, I must first create multicultural awareness and understand that religion is like a double-edged sword. On the one side, it can strengthen. On the other side, it can be a threat and danger. There is a danger of disintegration when the preferred discourse is a more exclusive, fundamentalist. They only speak the truth about themselves and consider others different from themselves as infidels and enemies. But when we choose another discourse, it turns out that Belief in the One and Only God can be interpreted in various forms, names, and interpretations. There are so many that we have to adopt an inclusive discourse. That there are many names but one God".*

After taking a multicultural perspective with a more inclusive discourse, Mrs. Anis began to strengthen her capacity by building networks with people different from her and dismantling her prejudices. After feeling confident, she started by changing the learning orientation, such as viewing, correcting, and updating handbooks used in schools. She revised handbooks that did not have a

multicultural perspective by discussing them first with her fellow Islamic Religious Education teachers at the PIRI Foundation.

Since the 1997/1998 academic year, Mrs. Anis initiated curriculum renewal at SMA PIRI 1 Yogyakarta; such a curriculum was motivated by teachers' concerns at the PIRI Foundation about the many conflicts between religious communities at the end of the New Order, such as the conflicts in Ambon and Poso. She said:

*"Religious conflicts are alarming and make our nation deteriorate. This is a concern for my colleagues and me here. Then I am the first to try to dialogue with my colleagues in similar fields of study like Civic Education (PPKN), known as PMP, and the course of history. Then, what if we studied together, History teachers, Civics teachers, and Religion teachers? One day, we want to make learning together, the point of which is how to encourage our students to think in a multicultural context. This nation's powerlessness and downfall have occurred since the reformation era from 1998 until now. In that case, we can examine the religious expressions restricted to date. Yet, it is still within the limits of discourse. At least we are having an intense dialogue with our friends on encouraging students to think and adopt a pluralistic perspective. But I'm sure those my friends have implemented it in their learning."*

As teachers of Islamic Religious Education, Mrs. Anis and Mr. Agus Sumanto are essential in implementing Islamic Religious Education with a multicultural perspective at SMA PIRI 1 Yogyakarta. These teachers play a crucial role in the success or failure of instilling tolerance values toward students. From the standpoint of Jedid T. Posumah-Santoso, Islamic Religious Education teachers are the key to success in the teaching-learning process and instilling noble values in their students. Teachers must be able to set as role models. The teacher's task is not just to transfer knowledge but become a role model for students at school and in everyday life. Therefore, religious teachers do not teach about religion which educates through indoctrination. They must teach students about Faith with the spirit of religiosity in everyday life (Posumah-Santoso, 2005).

Islamic Religious Education, the figure of an inclusive, friendly, fair, tolerant, and democratic teacher who manifests the learning interaction process with his students will strongly influence the religious character of his students (Nugroho, 2019). Those teachers can't produce inclusive and tolerant students if those themselves are intolerant towards followers of other religions. Unfortunately, several institutions' surveys show that the religious tolerance level for most teachers, including Islamic Religious Education teachers, is still relatively low. On the other hand, some teachers have radical views. This reality can be seen in the survey by PPIM UIN Syarif Hidayatullah in 2019, which stated that teachers in Indonesia from Kindergarten (TK)/Raudhatul Athfal (RA) to High School (SMA/MA) eventually have highly intolerant and radical opinions. The PPIM UIN Syarif Hidayatullah survey was conducted from August 6 to September 6, 2019 (Rohayati & Garadian, 2016). This survey took a sample of 2,237 Muslim teachers in Indonesia. The findings found that: (1) 21% of teachers disagreed with neighbors who were of different religions holds religious events at their residence; (2) As many as 56% of the votes do not agree if non-Muslims build a religion-based school near their place of residence; (3) 29% of teachers wish to sign a petition refusing the education authorities of a different religion; (4) 33% of teachers agree to encourage other people to join the war to create an Islamic state; (5) 13.30% of teachers wish to attack the police who arrest people who are struggling to establish an Islamic state. Long before, according to the PPIM survey by UIN Syarif Hidayatullah in 2016, it was deeply concerned that Islamic Religious Education (IRE) teachers in high school mostly showed a tendency to express an exclusive view of Islamic ideology, even though at the same time they accepted Pancasila as the basis of the state (Indonesia, 2018).

In light of the discussion above, the author found that 2 IRE teachers at PIRI 1 Yogyakarta School, Mrs. Anis Farikhatin and Pak Agus Sumanto have applied multicultural principles in every teaching they presented. The author also witnessed this with our eyes when they taught in the classroom. They always conveyed in the classroom that diversity has become a blessing in Indonesia. Accordingly, we

must be able to live and practice a multicultural life to live in peace and harmony.

***Effects of Learning Islamic Religious Education with a Multicultural Perspective on the Religious Practices of Students at SMA PIRI 1 Yogyakarta***

As reported by Mrs. Anis Farikhatin, one source of conflict is prejudice. She began by revising the learning orientation, materials, and methods to confront and encounter religious prejudice. She named the Islamic Religious Education learning model as Experience-Based Religious Education. From an orientation perspective, she is making efforts to generate awareness of the importance of building a peaceful life in the midst of diversity. The subject is oriented towards developing a proactive attitude by enriching the diversity experience in society through hospitality and dialogue. In terms of process, the learning model of Islamic Religious Education is carried out using an andragogical approach through a critical, inclusive-dialogical, and reflective Experience Learning Cycle (ELC) framework. This approach helps students find their own sense of security, comfort, and mutual understanding. Therefore, she makes the reality of a pluralistic society as a medium and source of learning as well as a learning laboratory.

In the midst of global struggles, adherents of a religion must be able to define themselves and explain their Faith in the midst of the community of other religions. There is a mistaken assumption that only one religion exist and others are considered an enemy. A dialogical inclusive theological approach is then needed to grasp understanding and regard other people as 'partners' in the path to God. After all, the teaching of Islamic Religious Education taught in schools must contain a diversity-based (multicultural) curriculum so as not to create one point perspective and false-belief understanding (Suryana, 2011). By understanding the diversity of race, ethnic culture, and religion, it is hoped that the stigma attached to them can be eliminated. Several cases of conflict were mainly caused by stigma, misunderstanding, and negative attitudes (Umar, 2012).

Mrs. Anis carry out the learning model for Islamic Religious Education with a multicultural perspective with various activities. Its teaching and learning activities are not always in the classroom but also outside the classroom by visiting and having dialogues with certain communities. As reported by the confessions of a number of students, this learning at SMA PIRI 1 Yogyakarta is very interesting. Lutfia Annisa said that learning Islamic Religious Education is interesting because it is not only limited to theory and memorization but also discussed in depth and broadly and applied in everyday life. Regarding the model, Admin Kamil said that:

*"Mrs. Anis gave a theory, explained the others, then it was discussed within the scope of Islam and how we would be in the outside world. So that we don't just get the theory, but we open our minds so we can practice it, apply it in everyday life where we live in diversity".*

Ilham Fatir said that the study of Islamic Religious Education with Mrs. Anis was fascinating because she not only theorized but often gave various case studies, both of which occurred among Muslims and other religions. Mrs. Anis often shares about other religions, so we can learn how to practice the religion appropriately when confronted with other religious beliefs. Not much different from the opinion of Ilham Fatir and his other friends, Bungsu Putra Dinata said that the Islamic Religious Education with Mrs. Anis was amazing because it was not just theory but performed by practice. Interestingly, Mrs. Anis brought speakers from other religious leaders to the class to understand other religions. In class discussions with speakers from other religious leaders, we are free to ask questions and share anything, including the prejudices that have come into our minds so far. Learning such an Education with a multicultural perspective is conducted in class and sometimes outside the classroom by joining, visiting (field study), and engaging in dialogue with other (religious) communities. We are invited to discuss ways of peace as a fellowship in these dialogues and discussions. For example, we were asked to study Christianity in depth by Pastor Herlina. The students of SMA PIRI 1 Yogyakarta admit that they are often invited or sent to participate in interfaith activities such as discussions with the Catholic community at Sanata Dharma University, discussions with the Santikara

community (Christian community), and the Shia community.

It has been seen that the PIRI Foundation strongly supports the learning model and is also the principal of SMA PIRI 1 Yogyakarta. The foundation and the school agree with Mrs. Anis' steps in inviting speakers from various interfaith leaders to share knowledge and experiences about their religion with the students of SMA PIRI 1 Yogyakarta. As reported by the principal, SMA PIRI 1 Yogyakarta is always visited by Yogyakarta Duta Wacana Christian University (UKDW) to be involved in interfaith activities every year. The foundation and the principal of SMA 1 PIRI Yogyakarta also accompany Mrs. Anis' various activities to invite her students to visit and participate in dialogue with interfaith communities. In their eyes, SMA PIRI is an open (inclusive) school that respects diversity and religious differences.

There are several learning activities/programs for such learning models with SMA PIRI 1 Yogyakarta students applied in several communities. Those are illustrated in the following activities:

- a. Students learned empathy and tolerance at Al-Fatah Moyudan, Waria Boarding School in Yogyakarta. This activity was attended by 30 students from SMA PIRI 1 Yogyakarta. Al-Fatah Waria Boarding School has 19 students and is led by Mrs. Mayuni and her secretary Mrs. Shinta. The students come from various cities in Indonesia. Ustad Isnaeni guides the activities of the boarding school on Monday and Thursday.
- b. Students learned to appreciate the opportunity and freedom to live with the Wirogunan Women's Penitentiary (LP) residents of Yogyakarta. This activity was a friendly visit and dialogue sharing life experiences between female prisoners at the Wirogunan Women's Penitentiary and SMA PIRI 1 Yogyakarta students (30 people) who visited the prison at 16.00 until breaking their fast together. Tears of sadness welled up in their eyes when each prisoner shared their life experiences.
- c. Students studied while doing charity work at the Rehabilitation Center for Children with Multiple Disabilities, Sayap Ibu Foundation, Kalasan Yogyakarta. Sayap Ibu Foundation II takes care of neglected children with multiple disabilities. There are about 29 children with multiple disabilities. Some of the SMA PIRI 1 Yogyakarta students cried when they were told about a baby found in a trash can a few years ago. The activity ended with a spontaneous donation of funds from students.
- d. The student learned to understand the differences by visiting the Sapta Darma Spiritual Community in Dukuh Perengkembang Balecatur Gamping Sleman Yogyakarta. The hermitage led by Mr. Supriyanto is one of 6 hermitages in the Special Region of Yogyakarta. There are around 50 followers. Almost all spiritual followers of Sapta Darma are of the same family or are related by blood/brotherhood.
- e. The student learned tolerance, sympathy, and empathy with Mrs. Ruth and her foster children at the Yakkum Disability Rehabilitation Foundation, Jl. Kliurang KM. 13.5 Yogyakarta. It is a Christian foundation that specifically cares for children with disabilities under the age of 20. Those who live there are 85% Muslim. The rest are mixed religions. For 3-6 months, they are provided with 2 (two) things, namely character development and life skills such as batik, cooking, computer, and salon courses. During the visit, SMA PIRI Yogyakarta students were given a very touching and inspiring message by Mrs. Ruth: "Our Faith is only meaningful/valuable if it is manifested in concrete works that benefit other people, humanity regardless of ethnicity or religion. Because all of us are God's creatures. This is the true meaning of Faith."
- f. Student learned Natura Esoterika with Kang Sabar Subardi at the Yogya Gallery, Yogyakarta Northern Square complex. They were shown the works of painters with disabilities. There are foot and mouth painting artists. On this occasion, students were allowed to see all the paintings. After that, it was followed by a dialogue about Sabar Subardi's journey to find his world and a discussion about the messages behind his paintings.

- g. The student learned the values of life from Mr. Surya, a teacher of Hindu Religious Education. Mr. Surya from Ashram Krishna came to SMA PIRI 1 Yogyakarta. He shared knowledge about Hindu teachings and shared the spiritual journey he had experienced.

In the class, the students admitted that its materials were values of tolerance and peace. By studying Islamic Religious Education, they feel they can increasingly appreciate differences and diversity, such as differences in religion, culture, ethnicity, and language. This change in mindset and religious understanding was expressed by several students at SMA PIRI 1 Yogyakarta. Some of them are Admin Kamil, a grade 12 majoring in natural science, who admitted that there had been changes after taking the Islamic Religious Education subject with Mrs. Anis. He said that since getting the subjects, he has become open-minded. Here is his narration:

*"Even though I used to have non-Muslim friends, sometimes in my heart, I said: how come you are different? I can't get into your world. You can't get into mine. We are different even though we are close friends. But since getting this Islamic Religious Education subject, I have opened my mind. Even though we may have different religions, that doesn't make us create boundaries so that, in the end, we can't feel what it's like to love friends or other people. I realized that my life needs the help of other people, regardless of Muslims or Christians.. They are good to me. They treat me like their own child, like their own brother. What made me make a boundary between them? I am more aware that we need each other. We can bring love and affection without looking at what religion he is".*

In line with Admin Kamil, Ilham Fatir, a natural science student in grade 12, said that after receiving Islamic education subjects, we were taught to prioritize similarities over differences, especially in the Indonesian context. He said more:

*"Indonesia is an extraordinary diversity, multicultural. Mrs. Anis always provides an understanding that to live in peace, to be tolerant of other religions. First, our religious identity must be secondary. We have to become Indonesian people first. Even though there are differences, we try to find similarities as much as possible so that we can enjoy and interact with people of other religions. Due to social affairs and dealings with God, each religion is different. We prioritize hablum minannas, relations with fellow human beings, both Muslims and non-Muslims. So, we are looking for similarities in Islamic Religious Education lessons first. For differences, we put aside the former when interacting with others".*

Meanwhile, Lutfia Annisa, a student in grade 12 majoring in social studies, said that after receiving Islamic Religious Education lessons, she felt a change in perspective of respecting other religions. Before studying at SMA PIRI 1 Yogyakarta and getting the subject, she was afraid and suspicious of followers of other religions. However, after receiving these, she felt she had an open mind (inclusive) toward other religions. She claimed to appreciate differences respectfully. She then compared the differences and diversity with parks. She said: "A garden is not beautiful if it is filled with only one kind of flower".

Unlike Lutfia Annisa's opinion, Bungsu Putra Dinata, a social studies student in grade 12, also admitted that after receiving the Islamic Religious Education subject with Mrs. Anis, he felt many changes in himself, especially regarding his perspective on other religions. Before attending SMA PIRI 1 Yogyakarta and studying the subject, he was displeased with non-Muslims and considered them enemies. However, after meeting and studying with Mrs. Anis, he felt that he is more open-minded and able to appreciate differences and eliminate bad perceptions about other religions.

Changes in the perspective (mindset) and behavior of SMA PIRI 1 Yogyakarta students regarding other religions conform to the role and function of religious education itself. John Sealy said that one of the roles and functions of religious education is to promote the diversity of students with their own religious beliefs and provide the possibility of openness to studying other religions to foster tolerance.



#### 4. CONCLUSION

Implementing Islamic Religious Education (IRE) with a multicultural perspective at SMA PIRI 1 Yogyakarta has positively changed students. This is mainly caused by: (1) the diversity of the academic environment; (2) Islamic Religious Education teachers having a multicultural perspective; (3) enjoyable, inclusive, and inspiring Islamic Religious Education Learning. This learning impacts the behaviors and attitudes of SMA PIRI 1 Yogyakarta students, who tend to be more open-minded and tolerant towards differences. This is much more different from the previous learning in which students showed prejudice more often against adherents of other religions.

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