

Analysis of Multicultural Education Values in the Islamic Religious Education and Ethics Textbooks for Grade-XI Senior High School

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ABSTRACT

This study aims to analyze the multicultural education values contained in the Islamic Religious Education and Ethics textbooks for grade XI of Senior High School/Vocational School. Using a Critical Discourse Analysis (CDA) approach, the research focuses on the representation of multicultural values in both textual and visual content. Data were collected through literature review and documentation, while the analysis involved three stages: description, interpretation, and explanation. The primary data source is the 2021 first edition of the Islamic Religious Education and Ethics textbook published by the Ministry of Education, Culture, Research, and Technology. The findings reveal that the textbook incorporates values such as tolerance, equality, justice, democracy, and humanism, which are represented through 289 textual narratives and 105 visual illustrations. CDA also shows that these values are reflected in subchapters covering Islamic insights, inspirational stories, character development, and reflections. The analysis of visuals further illustrates multicultural discourses related to equality, humanism, democracy, and tolerance in educational and social contexts. The study concludes that the textbook can serve as a vital tool in promoting multicultural awareness and building student character. It also offers valuable insights for textbook authors, educators, and policymakers to create more inclusive and culturally responsive educational materials in response to Indonesia's pluralistic society.

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INTRODUCTION

Indonesia is a nation prosperous in a diverse tapestry of customs, traditions, ethnicities, cultures, races, languages, and religions. This diversity represents an inherent historical and social reality that cannot be denied. The cultural variations present across the archipelago constitute a distinctive characteristic of the Indonesian nation, offering a wide array of perspectives, dispositions, and individual behaviors unique to each region (Azzahra, G. F., Asbari, M., & Ariani, 2023). The diversity of Indonesian society can be categorized into two dimensions: vertical and horizontal. Vertical stratification refers to social layers observed through economic, political, and social differences among groups. In contrast, horizontal stratification encompasses differences based on cultural backgrounds, customs, traditions, social norms, languages, ethnicities, and related elements (Arif Munandar, 2022).

Diversity holds excellent potential for the advancement of a nation. As a country often referred to as a large and prominent nation, Indonesia certainly possesses such an opportunity (Wahyudi, 2023).

However, differences within society continue to spark conflict and violence, which can threaten social welfare if not properly managed and addressed. The essence of multiculturalism in fostering national progress was exemplified by the Prophet Muhammad when he established Islamic civilization in the city of Medina through the Constitution of the “Medina Charter” (Fihris, 2019). The Prophet Muhammad was able to ensure equality between Muslims and non-Muslims without any form of discrimination (Herawati, E., Ningtias, R. K., & Habibie, 2021). The formulation of the Medina Charter, grounded in principles of freedom and unity, reflects the universal values of peace, truth, justice, welfare, mutual respect, and the preservation of human fraternity (*ukhuwwah insaniyyah*) (Fihris, 2019).

The concept of multiculturalism has been widely examined and has sparked interest and empirical studies across various countries. Alghamdi notes that the United States, as a multicultural or “melting-pot” nation, has long welcomed foreign immigrants in pursuit of education or employment (Alghamdi, 2017). Purwanto argues that Russia promotes moderate Islam as a form of positive Islamic representation (Purwanto, 2018). In Norway, anti-radicalism protests have been held to foster a more moderate religious atmosphere. Yanuarti & Devi reveal that Canada officially introduced multicultural policies into its national school curriculum as early as 1971 (Yanuarti, E., & Sari, 2020). Santoso highlights Indonesia’s national motto, “*Bhinneka Tunggal Ika*” (Unity in Diversity), as a symbol of multicultural practice aimed at uniting differences (Santoso, G., Aulia, A. N., Indah, B. S. N., Lestari, D. P., Ramadhani, F. F., Alifa, H., & Mahya, 2023). However, the implementation of multicultural perspectives in Indonesia’s pluralistic society has not yet functioned optimally (Yanuarti, E., & Sari, 2020).

Multicultural conflicts remain a pressing issue in Indonesia, marked by a history of painful and tragic experiences (Katsir, 2004). Acts of violence, rebellions, genocides, societal fragmentation, and threats of national disintegration have occurred throughout Indonesian history from the Singosari, Sriwijaya, and Majapahit kingdoms to the modern era. Historical events such as the mass killings of Indonesian Communist Party members in 1965, the anti-Chinese riots and discrimination in Jakarta in 1998, and the religious conflict between Muslims and Christians in North Maluku from 1999 to 2003, serve as stark reminders of the nation’s lack of multicultural awareness (Yaqin, 2019).

In addition to such large-scale incidents, multicultural conflict is also prevalent within the educational sphere. Issues such as bullying, student brawls, interschool violence, and acts of discrimination are still commonly found in Indonesian schools. These phenomena indicate a concerning decline in nationalistic values among Indonesian youth (Wirda, A., Dhoni, A. R., Ulva, D. A., Fatmawati, Listiana, & Banani, 2023). Such occurrences reflect underlying socio-cultural problems, often rooted in differing worldviews, misunderstandings, and exclusive attitudes (Mustafida, 2020).

A survey conducted by the SETARA Institute for Democracy and Peace (2023) on tolerance among senior high school students in Bandung, Bogor, Surabaya, Surakarta, and Padang based on a sample of 947 students revealed that approximately 70.2% of students were categorized as tolerant, 24.2% as passively intolerant, 5% as actively intolerant, and 0.6% as vulnerable to radicalization.

When compared to the survey results from 2016-2017, the percentage of tolerant students increased from 61.6% to 70.2%, and the percentage of passively intolerant students decreased from 35.7% to 22.4%. However, it is regrettable that a portion of students previously identified as passively intolerant transitioned into the actively intolerant category, increasing from 2.4% to 5%. Furthermore, the percentage of students considered vulnerable also rose from 0.3% to 0.6%. These findings underscore the pressing need for Indonesian society to play an active role in fostering multicultural awareness, particularly within educational institutions (Peacy, 2023).

Education plays a vital role in fostering tolerance, harmony, and unity within the diverse socio-cultural landscape of Indonesian society. It serves as one of the most effective means of shaping a generation that views diversity as something to be celebrated and constructively appreciated (Purwanto, 2018). The urgency of promoting multicultural awareness in the educational sphere lies in instilling values in students that encourage mutual respect, recognition, and appreciation of diversity, thereby preventing conflict and discrimination (Shabilla, S. P., & Suryarini, 2023). Furthermore, embedding multicultural values into the learning process is expected to contribute significantly to

regenerating Indonesia's societal character, which is rooted in mutual respect, cooperation, justice, harmony, and equality (Mustafida, 2020).

In essence, multicultural education acknowledges differences, promotes appreciation of diverse cultures, integrates cultural diversity, and fosters social harmony across various backgrounds (Azzahra et al., 2023). It is one of the most important assets to be implemented within the education system. The primary goal of multicultural education is to create an inclusive learning environment that upholds humanistic values, encourages tolerance, fosters social cohesion, promotes ethical communication, and prepares future generations to be empathetic and culturally literate, particularly in a world where diverse cultural influences are increasingly prevalent.

Multicultural education promotes cultural equality, asserting that all cultural aspects are equal and valid. It aims to shape Indonesian society into one that is just, prosperous, harmonious, and appreciative of differences. It is essential to reject any assumption that certain cultures are superior to others, as such perspectives foster ethnocentrism, chauvinism, or fanaticism (Amin, 2018).

At the senior high school and vocational school levels, cultural diversity tends to be more prominent compared to Madrasahs. The variety of cultural backgrounds among students may potentially lead to negative behaviors, especially when discriminatory actions emerge between majority and minority groups. In response, it is imperative to apply multicultural education values, particularly through religious education. In this regard, the Islamic Religious Education and Ethics textbooks play a crucial role in fostering an open and positive understanding of Indonesia's cultural diversity (Purwanto, Y., Firdaus, E., & Faqihuddin, 2024).

Textbooks serve as primary learning resources for students and serve as references for educators to implement the curriculum. They are systematically and structurally designed to meet students' needs and comprehension levels, facilitating the achievement of Islamic education goals. These textbooks present content in accessible language, complemented by illustrations and other media to enhance the learning process (Prayoga, A.S., Natasya, R.D., & Syaifudin, 2024). A textbook with a clear and well-structured learning framework can serve as an effective medium for instilling multicultural awareness.

Islamic Religious Education and Ethics is one of the core subjects taught at senior high schools and vocational schools. This subject guides students in developing a spiritual relationship with God, building moral character, and avoiding negative behaviors such as intolerance, discrimination, and bullying (Aseery, A., & Alfaifi, 2024). Furthermore, the Indonesian education system, especially under the 2013 curriculum, emphasizes the integration of character and moral values, including multicultural values, into religious education.

However, in light of the aforementioned issues, a critical question arises: To what extent do the Islamic Religious Education and Ethics textbooks for grade-XI Senior High School/Vocational School, published by the Ministry of Education, Culture, Research, and Technology in 2021, effectively convey and incorporate multicultural education values? These values include tolerance, equality, justice, democracy, and humanism.

This research is necessary to support the formation of a young Indonesian generation that embraces and respects societal pluralism. Therefore, this study aims to analyze the extent to which the Islamic Religious Education and Ethics textbooks for grade-XI Senior High School/Vocational School (published by the Ministry of Education, Culture, Research, and Technology in 2021) incorporate multicultural education values. The findings of this study are expected to contribute meaningfully to textbook authors, publishers, and curriculum developers in becoming more responsive and sensitive to multicultural issues.

METHODS

This study employs a qualitative research design using critical discourse analysis (CDA) as the methodological approach. This method seeks to conduct an in-depth analysis by examining the relationship between language and discourse. Experts in this field argue that language reflects the intentions, ideologies, efforts, social relations, and thoughts of its users (Charmilasari & Juni, 2024). Furthermore, discourse is not only a tool to address social issues but also serves as an ideological

strategy to critique the majority, social inequalities, and societal structures (Idaningsih, 2020). According to Norman Fairclough, critical discourse analysis consists of three dimensions: textual analysis, discourse practice, and social practice (Armiyati, L., 2024).

In this study, the three dimensions of CDA were applied as follows: textual analysis focused on identifying vocabulary, grammar, and sentence structure in the textbook; discourse practice analyzed how the textbook content is produced and interpreted within the educational context; and social practice examined the broader ideological and social implications behind the use of multicultural narratives. The data collection techniques employed in this study include a literature review and documentation. The data analysis process follows the steps of description, interpretation, and explanation (Syahrman, A., & Mulyana, 2021). The primary data source for this research is the Islamic Religious Education and Ethics textbooks for grade-XI Senior High School/Vocational Schools, published by the Curriculum and Book Center of the Ministry of Education, Culture, Research, and Technology, 1st edition, 2021 (Rahman, A. & Nugroho, 2021). Secondary data sources include books, national and international journals, written reports, and internet resources that discuss multiculturalism, values of multicultural education, textbooks, and Islamic religious education.

FINDINGS AND DISCUSSION

Multicultural education is a developmental process that aims to foster appreciation for diversity and heterogeneity within the social environment (Vanesia, A., Kusriani, E., Putri, E., Nurahman, I., & Pandapotan Simaremare, 2023). According to Melsya & Dinda, multicultural education can be defined both descriptively and normatively to reflect educational issues connected to cultural communities, such as tolerance, socio-cultural and religious differences, anti-discrimination, human rights, and similar themes. This positions multicultural education as a cross-cutting field that addresses social issues within diverse societies (Firtikasari, M. & Andiana, 2024).

Mapuranga & Bukaliya define multicultural education as a transformative effort to realize equal educational opportunities for students from various social backgrounds (Mapuranga, B., & Bukaliya, 2014). In essence, multicultural education emerged as a response to the oppression experienced by individuals or groups due to their differences (Agustian, 2019). Advocates of this discipline assert that learners can serve as agents of social change. Students are encouraged to establish a social order that is sensitive to pluralism and heterogeneity, ultimately fostering an egalitarian society (Mapuranga & Bukaliya, 2014). Chairul Mahfud conceptualizes multicultural education as a gift, meaning diversity is an inevitable and divine gift. Hence, the essential task for all human beings is to determine the appropriate attitude toward that diversity (Alhaddad, 2020).

Indonesia's vast socio-cultural diversity provides a strong rationale for the development and implementation of multicultural education as an alternative model within the national education system. *First*, Indonesia is inherently a nation marked by socio-cultural plurality. *Second*, this pluralism existed long before the nation was formally established. *Third*, the Indonesian public generally resists educational practices that prioritize or favor specific majority groups. *Fourth*, multicultural education functions as a rejection of fanaticism that could lead to conflict. *Fifth*, it offers a hopeful approach to addressing social and cultural disparities (Alhaddad, 2020). As an effort to uphold human dignity and minimize social issues, multicultural education promotes universal humanistic values (Amin, 2018), namely: the value of tolerance, equality, justice, democracy, and humanism.

1. Representation of Multicultural Education Values in Textbooks

This study conducts an in-depth analysis of the representation of multicultural education values in the Islamic Religious Education and Ethics textbooks for grade XI of Senior High School/Vocational School. The analysis begins with the classification of the corpus data (Table 1). The objective is to examine how these values are represented in relation to broader social contexts. Table 1 offers an overview of the data presentation and illustrates how multicultural values are manifested in both the textual and visual components of the textbook. Accordingly, this study aims to examine these multicultural educational values as generally conceptualized in the Islamic

Religious Education and Ethics textbooks for grade-XI of Senior High School/Vocational School, as outlined below:

Table 1.
Representation of Multicultural Education in Textbooks

No.	Multicultural Education Values	Number of Narratives	Number of Pictures	Total
1.	Affection	8	6	14
2.	Anti-violence	13	2	15
3.	Appreciate	11	6	17
4.	Being friendly	1	2	3
5.	Believe	8	1	9
6.	Care	25	8	33
7.	Cooperation	1	3	4
8.	Deliberate, Discuss	22	1	23
9.	Doing good	11	11	22
10.	Emancipation	3	0	3
11.	Empathy	2	4	6
12.	Equality	1	2	3
13.	Fair	16	1	17
14.	Forgive, Apologize	4	0	4
15.	Free and Open	6	3	9
16.	Get along well	9	7	16
17.	Help and Assist	8	7	15
18.	Honoring the right	12	7	19
19.	Love	24	5	29
20.	Mutual cooperation	1	1	2
21.	Patriotism	5	2	7
22.	Polite	20	2	22
23.	Respect	10	6	16
24.	Sage	12	2	14
25.	Spreading peace	37	8	45
26.	Togetherness	10	6	16
27.	Well-Spoken	9	2	11
Total		289	105	394

Based on the analysis data presented above (see Table 1), it is evident that the Islamic Religious Education and Ethics textbooks for grade-XI of Senior High School/Vocational School incorporate multicultural educational values. These values are represented through two primary forms: textual content and narrative, as well as visual illustration. As shown in Table 1, the

textbooks contain a total of 394 instances of multicultural values, 289 represented through textual or narrative content and 105 through visual illustrations.

2. Critical Discourse Analysis: Representation of Visual in Textbook

Critical Discourse Analysis (CDA) is not only employed to examine linguistic elements but also to identify visual contexts within textbooks. Visuals in textbooks serve as a medium for storing information, thereby facilitating deeper understanding for students. A critical discourse analysis of multicultural education values has identified their presence in the Islamic Religious Education and Ethics textbooks for grade-XI Senior High School/Vocational School as an effort to cultivate multicultural awareness among students, as elaborated below:

Table. 2

The Description of Visual Representation of Multicultural Education Values in Textbooks

No.	Theme	Description	Multimodal Appraisal Analysis	Multicultural Education
1.	Cultivating Critical Thinking and a Spirit of Loving Science and Technology	A group of students engaged in collaborative learning	Five students are shown studying together in a group setting. Their focused expressions, face-to-face body orientation, and hand gestures, indicating active communication, suggest engagement in dialogue and a mutual exchange of ideas.	This visual represents group learning activities as an embodiment of democratic values.
2.	Evidence of Faith: Keeping Promises, Being Grateful, Guarding Speech, and Concealing Others' Faults	Teacher-student interaction regarding the fulfillment of a promise	A student, with a smiling expression and a slightly bowed posture, is shown handing over a document (using both hands) to a teacher, who responds with a warm and appreciative expression.	This visual conveys humanistic values.
3.	Evidence of Faith: Keeping Promises, Being Grateful, Guarding Speech, and Concealing Others' Faults	A Group of Students Engaged in Positive Activities	Three hijab-wearing female students are seated together, reading books, depicted with calm expressions, close body proximity, and hand gestures as they hold the books.	This visual represents the value of humanism.
4.	Evidence of Faith: Keeping Promises, Being Grateful, Guarding Speech, and Concealing Others' Faults	A Group of Female Students in Conversation	Three female students are portrayed demonstrating a respectful attitude by concealing the faults of others.	This visual reflects humanistic values.

5.	Avoiding Student Fights, Alcohol, and Drugs	A student avoiding involvement in a physical altercation	The visual depicts a seated student with a fearful and anxious expression and a closed-off body posture, while two other students are shown fighting in the background.	This image illustrates the principle of non-violence as a core humanistic value.
6.	Spreading Da'wah, Sermons, and Islamic Preaching	A Group of Students Engaged in Da'wah Activities	A male student delivers a da'wah message with a serious yet approachable facial expression and expressive hand gestures, while other students attentively listen with engaged body postures.	This visual reflects the value of equality.
7.	Spreading Da'wah, Sermons, and Islamic Preaching	Interaction Between Male and Female Preachers in Da'wah	Two male and one female preachers are involved in a da'wah session. One male preacher (left) is standing at a podium, seemingly giving a sermon. In contrast, the other male and the female preacher (center and right) are seated, both delivering their messages with open hand gestures.	This visual conveys the recognition of equal rights.
8.	Spreading Da'wah, Sermons, and Islamic Preaching	A Female Preacher (Da'iyyah) Delivering a Sermon	A female preacher is delivering a da'wah message with a smiling, confident expression and communicative hand gestures.	This image affirms the value of equality.
9.	Strengthening Harmony through Tolerance and Preserving Human Life	Social interaction among religious leaders in maintaining unity	Seven religious leaders are standing side by side. This visual depicts smiling expressions, close body posture, and hand gestures embracing each other	The image fosters attitudes of mutual respect and appreciation as a value of tolerance.
10.	Strengthening Harmony through Tolerance and Preserving Human Life	Social interaction among Indonesian society from diverse ethnicities and cultures	Three men and three women interact, displaying smiling expressions, positive communication gestures, and friendly, respectful attitudes.	This visual promotes mutual respect and appreciation as expressions of tolerance.
11.	Strengthening Harmony through Tolerance and	A group of students distributing donations at an orphanage	Two male and three female students are distributing donations (smiling expressions, handshakes, and carrying boxes) to	This visual embodies the values of love, compassion, and empathy as

	Preserving Human Life		orphaned children (three boys, two girls, and caregivers) at the orphanage, who also show happy and smiling expressions.	fundamental to humanism.
12.	Strengthening Harmony through Tolerance and Preserving Human Life	Two students are assisting older people crossing the street	Two students (male and female) are holding and guiding elderly individuals crossing a busy street, showing smiling and friendly expressions	This visual illustrates the concept of helpfulness and assistance as a humanistic value.

The critical discourse analysis of the findings (Table 2) reveals that four multicultural education values are predominantly represented through the visual content of the textbook, namely: tolerance, equality, democracy, and humanism. The value of justice, as part of religious moderation, is also implicitly embedded in visuals that convey messages of equality. The findings of this study highlight the representation of multicultural education values within school settings (five visuals) and community contexts (seven visuals).

Constructing the Discourse of Tolerance



Figure 1. Textbooks Page.
177



Figure 2. Textbooks Page.
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Figure 1 illustrates a scene of social interaction among various religious leaders aimed at maintaining national unity. Based on multimodal analysis, this visual representation reflects the idealism embedded within the discourse of tolerance in Indonesia. The religious attire worn by each figure serves as a visual cue, symbolizing the diverse spiritual identities of the individuals. Their adjacent physical positioning suggests mutual respect, appreciation, openness, peace, and harmony. These visual elements collectively convey a message that interfaith unity and harmony constitute essential foundations for sustaining social cohesion. The multimodal analysis of tolerance discourse offers learners insight into understanding that differences should not be perceived as threats, but rather as an inherent aspect of human life that must be nurtured to build shared unity.

Figure 2 illustrates social interaction among members of Indonesian society representing various ethnic and cultural backgrounds. Through multimodal assessment, this image portrays the ethnic diversity of Indonesian communities in the context of tolerance discourse. The facial expressions, hand gestures, and bodily postures depicted suggest the presence of positive and inclusive communication. The ethnic identities signified by the traditional clothing worn by each figure narrate a story of unity and peace within a multicultural society. Moreover, the practical enactment of tolerance is evidenced through attitudes of acceptance, openness, respect, and appreciation for the nation's pluralism. It is therefore imperative that the value of tolerance be instilled within students and the broader society as a means to safeguard national integrity, peace, and social harmony.

Constructing the Discourse of Equality

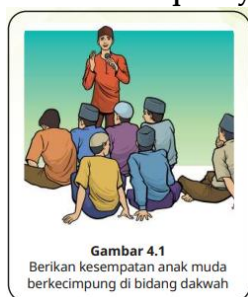


Figure 3. Textbooks Page.
102

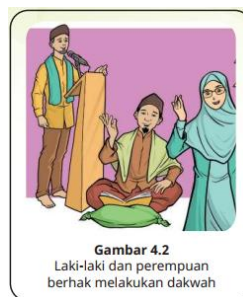


Figure 4. Textbooks Page.
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Figure 5. Textbooks Page. 108

Figure 3 portrays a group of students participating in a da'wah activity. Based on a multimodal assessment, this visual illustrates the discourse of equality by highlighting the opportunity given to students to engage in da'wah practices. The depiction of a student delivering a speech in front of peers signifies that students are not merely passive listeners but also active participants and initiators empowered to develop their potential. Within the framework of multicultural education, the act of da'wah is not limited to religious (individual) dimensions but extends to social (collective) aspects of life. Therefore, providing youth (students) with opportunities to engage in da'wah activities exemplifies a commitment to upholding universal values such as equality and justice (Nasir, R., Nurjannah, S., Andria, N. F. A., 2023).

Figure 4 presents two male preachers alongside a female preacher engaged in da'wah. Through multimodal analysis, this image reflects the recognition of rights within the discourse of equality. The inclusion of a female preacher together with male counterparts in the same frame signifies an egalitarian representation and conveys a visual message of gender equity in religious communication.

Meanwhile, Figure 5. focuses solely on a female preacher delivering a sermon. Based on multimodal interpretation, this image asserts the presence and active role of women in da'wah as a manifestation of the equality discourse. In Islam, da'wah is a responsibility shared by all muslims, regardless of gender. Thus, women possess equal rights and responsibilities in engaging with religious teachings. The discourse of equality within multicultural education emphasizes the importance of gender equity education for students, reinforcing the principle that every individual, regardless of gender, has the right to equal roles, rights, and opportunities to contribute to various spheres of life.

Constructing the Discourse of Democracy

Figure 6 depicts a group of students engaged in collaborative learning. Based on a multimodal assessment, this visual represents group learning activities as a discourse of democracy. The focused facial expressions, body orientations facing one another, and hand gestures indicative of active communication reflect the participation of each student in fostering a dialogic space.

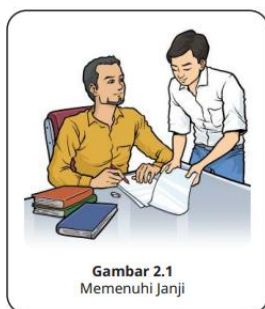


Gambar 1.6 Belajar kelompok
sangat membantu pemahaman
materi ajar

Figure 6. Textbooks Page. 13

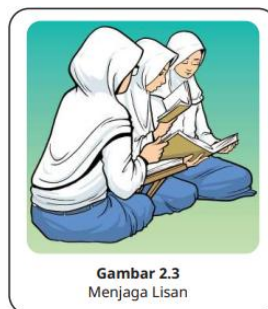
The representation of democratic discourse in multicultural education, as illustrated in Figure 6, suggests the presence of opportunities for each student to express their opinions, listen to others, accept differing viewpoints, remain open-minded, and collaborate in achieving shared goals. This visualization highlights the importance of inclusivity, dialogue, and mutual respect in educational settings, aligning with the core democratic values that are essential for fostering civic engagement among students.

Constructing the Discourse of Humanism



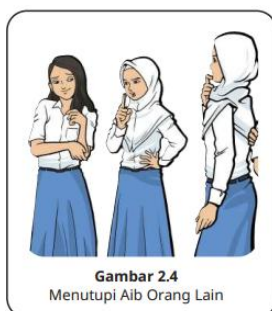
Gambar 2.1
Memenuhi Janji

Figure 7. Textbooks Page. 36



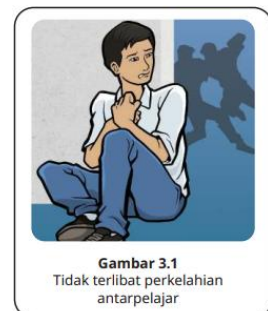
Gambar 2.3
Menjaga Lisan

Figure 8. Textbooks Page. 36



Gambar 2.4
Menutupi Alb Orang Lain

Figure 9. Textbooks Page. 36



Gambar 3.1
Tidak terlibat perkelahian
antarpelajar

Figure 10. Textbooks Page.

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Gambar 6.3
Pelajar memberikan santunan
kepada anak yatim piatu

Figure 11. Textbooks Page. 8



Gambar 6.4
Pelajar membantu menyeberangkan
orang tua di jalan raya

Figure 12. Textbooks Page.

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Figure 7 illustrates a student submitting a document or assignment to a teacher. The representation of humanism discourse, based on multimodal assessment, is conveyed through the commitment to fulfilling responsibilities. Eye contact, a smiling facial expression, and a slightly bowed posture suggest values such as responsibility and trust. In the context of multicultural education, humanist discourse emphasizes character development grounded in ethical responsibility.

Figure 8 portrays a group of female students reading books. The representation of humanism discourse is communicated through calm facial expressions, close physical proximity, and the positive activity of reading as a form of verbal restraint. In multicultural education, the appropriate use of speech contributes to reducing social tensions and conflicts. Guarding one's speech upholds human dignity and promotes values of non-violence, love, compassion, and politeness. Therefore, the visual representation in this figure encourages ethical character development among students in multicultural settings.

Figure 9 shows a group of female students engaged in conversation. According to multimodal assessment, this visual represents the act of concealing others' flaws as a form of humanist discourse. The visual portrays indifference through facial expressions, turned-away gazes, and finger gestures in front of the mouth, indicating a call for silence. In multicultural education, humanist discourse stresses the importance of preserving human dignity by refraining from exposing others' shortcomings. This visual reinforces universal values such as empathy, responsibility, respectful speech, and the maintenance of social harmony.

Figure 10. depicts a student who refuses to engage in a physical altercation. This visual represents the humanist discourse of non-violence and the preference for peaceful conflict resolution. Through multimodal analysis, the expression of fear and the body language of self-protection set against the backdrop of a fight between two students suggests that violence is not a humane solution. Thus, multicultural education highlights non-violence as a key value within humanism, emphasizing self-control, clear thinking, effective communication, and a preference for peaceful resolutions to cultivate a harmonious life.

Figure 11. presents a group of students offering assistance at an orphanage. Based on multimodal analysis, this visual embodies social compassion as an expression of humanist discourse. Smiling expressions and handshakes indicate a warm atmosphere marked by a sense of togetherness, responsibility, and care. Multicultural education (Figure 11) stresses the importance of mutual assistance and helping others as fundamental expressions of humanist values.

Figure 12. illustrates a group of students helping an older person cross a busy street. According to multimodal evaluation, the act of helping reflects humanist discourse. The interaction between younger (students) and older (elderly) generations, expressed through smiling faces, friendly demeanor, and guiding hand gestures, represents a concrete enactment of humanist values. Additionally, this visual highlights kindness, empathy, affection, care, and respect for elders. Hence, multicultural education instills an awareness of humanist values within a diverse societal context.

CONCLUSION

Based on the research findings, it can be concluded that the Islamic Religious Education and Ethics textbooks for grade-XI of Senior High School/Vocational School, published by the Ministry of Education, Culture, Research, and Technology (first edition, 2021), contains multicultural education values that are presented in the forms of affection, anti-violence, appreciate, being friendly, believe, care, cooperation, deliberate, discuss, doing good, emancipation, empathy, equality, fair, forgive, apologize, free, open, get along-well, help and assist, honoring the right, love, mutual cooperation, patriotism, polite, respect, sage, spreading peace, togetherness, and well-spoken.

The Critical Discourse Analysis (CDA) in this study identifies that multicultural education values are explicitly presented within learning materials, particularly in the subchapters on Islamic insights, inspirational stories, character application, and reflection. Moreover, data findings from the

textbooks' visual content have been inclusively represented through CDA, leading to the identification of multicultural values such as tolerance, equality, democracy, and humanism. As a primary resource for students and a teaching guide for educators, the textbooks serve as a supportive tool for fostering multicultural attitudes among senior high/vocational students.

This study contributes to the academic discourse by providing a comprehensive framework for analyzing multicultural values in religious education textbooks using CDA. It also highlights the importance of integrating visual and textual content in understanding ideology in curriculum materials. Future research is recommended to apply similar analysis to textbooks from different education levels, subjects, or cultural contexts, as well as to investigate how students interpret and internalize these values in classroom practice.

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