

## Strategy for Strengthening Multicultural Competence of Islamic Religious Education Teachers

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### ABSTRACT

Teachers have a central position in education. This is inseparable from their role as the frontline in developing human resources. In the context of disruptive life and interaction patterns that lead to a borderless world order, humans who are socially capable and oriented towards world peace are needed. In this aspect, teachers who have multicultural competence and strategies to form multiculturalist educators are needed. This research is qualitative and uses a literature review approach. The data is taken from expert concepts related to the study of multiculturalism and Islamic religious education teachers. The result of the research is that multiculturalist Islamic religious education teachers are educators who have pedagogical competence, pedagogical competence, personality, professional and social as well as multicultural competence, namely competence that leads to the mastery of teachers in understanding ethnic issues, national and global values; diversity and culture. And strengthened by pedagogical skills where Islamic religious education teachers are able to sow multicultural values to their students. In the realm of strategy, a political approach to education is needed; a curriculum with multiculturalism insights and empowerment of Islamic religious education teachers.

### Introduction

Problems in the life of the nation and state in economic, social, political and cultural aspects are something that cannot be avoided. However, no matter how complicated the problems and problems faced by a nation, solutions and solutions will be sought. In solving the problems of a nation's life and advancing it, education has great significance in overcoming these problems. There is almost no time in

history that the progress of a nation does not begin with the progress of its education (Idi, 2015).

In the education system wherever it is located, teachers have a central position in education. This cannot be separated from its role at the forefront in developing human resources. Each country will position teachers in an important place in advancing their country and nation. Because of its role in the world of education, it is an important instrument in developing human resources and advancing the civilization of a nation and state. Even its existence in human life has never been shifted. Throughout the history of human life, teachers have transferred their knowledge to make it easier for humans to live their lives (Dewi, 2017).

The teaching profession in advancing civilization and the quality of human life is required to be sensitive to the needs of students living in their time. The main task of teachers is to educate, which in this case can also be interpreted as developing and transmitting life values (Darmadi, 2018). Therefore, an educator is expected to master a lot of knowledge and be able to think critically and be responsive to every change. Moreover, living in an era of globalization where advances in information technology have an impact on the fast and unpredictable dynamics of social life.

UNESCO as an institution that focuses on education in the world, states that the direction of education in the 21st century is based on learning 1) learning to think, 2) learning to do, 3) learning to be and 4) learning to live together (Tilaar, 1998). The meaning captured in the 21st century model of education in this formulation means that teachers must have the competence to make students able to appreciate the learning process, master competencies, make students fully human and able to live together in a global society - a society that is difficult to provide. cultural boundaries and barriers between countries become biased.

Implementing a learning model that leads to how to live together is a challenge in itself for education, especially Islamic religious education teachers. considering that globalization is a trend in people's lives and this disruptive era has an impact on diverse models of society in terms of culture (multicultural). Multicultural society as an unavoidable reality needs to be anticipated with an educational model and multiculturally competent teachers who are oriented towards producing students who learn how to live in a pluralistic cultural society.

This article attempts to examine the urgency of Islamic religious education teachers in a multicultural society that is at odds with different ideologies and the

competencies needed by every educator who can instill the idea of multiculturalism in their students, as well as strategies for strengthening the competencies of multiculturalist teachers that are so needed.

## **Method**

This article was studied using a qualitative research approach oriented towards library research. Qualitative research in the report aspect of the study results is descriptive and the description of the data analysis is not numerical. However, it is more about the natural and natural nature of data studies. In practice, this literature review is based on data and concepts and ideas about the multicultural competence of Islamic religious education teachers and data related to ideas written by experts about strategies for strengthening teacher competence in its implementation.

## **Result and Discussion**

### **Islamic Religious Education Teacher Perspective of Multiculturalism**

The term teacher refers to the definition that he is a professional educator. The main task is to educate, teach, guide, direct and also train, assess and evaluate students at the formal education levels of early childhood, primary and secondary education (Sembiring, 2016). The definition above shows that teachers as educators have many tasks. This task is related to educational activities, one activity strengthens each other in the process.

In line with the statement above, the term teacher is equivalent to the word teacher which is defined as the person who teaches especially in school or a teacher as a teacher, especially in school. The term teacher is broadly defined as all educational staff who are in charge of learning in classes at the primary and secondary education levels. This term also refers to someone who carries out educational duties such as a counselor, educational supervisor in state schools or private schools. In the legal aspect, teachers are graduates in the field of education who have teaching skills. Although in reality it may be that a teacher is someone who does not have formal legal evidence such as an educational certificate, but because he has teaching skills, the educational institution makes him a teacher (Musriadi, 2016).

In the context of Islamic education, the term teacher has other names in defining it. The term mu'allim indicates that he is someone who has high capability

and mastery of knowledge, is able to explain it both theoretically and practically and can internalize it. The definition of a Ustadz is a person who is committed to professionalism accompanied by dedication and commitment to the quality of the process and work results. Mursyid is the equivalent of the word teacher because he is a person who is able to become a role model, self-identification and role model for students. Muaddib is defined as a person who is able to enable his students to build a quality civilization. Mudarris as an educational actor is intellectually sensitive to the needs of students and upgrades his knowledge grade according to the context of students' lives. The term murabbi is applied to teachers because they are tasked with educating and preparing students to be able to be creative and take responsibility for the results of their creations so that they do not cause disaster for themselves, society and the environment (Hambali, 2024).

Improving quality human civilization and placing students in the context of their time is an educational vision that must be understood by every teacher. According to Amir Faisal, the vision of education must be able to produce creative and productive people where students not only receive the flow of global information but are able to process, adapt and develop everything related to that information (Tim Guru Muhammadiyah, 2017). This is what every teacher must be aware of, remembering that he is a source of values and a source of inspiration for students to face the times and their challenges.

This vision is based on awareness of the emergence of the world of education in solving the problems of the times. The developments and emerging problems of the times are a logical consequence of life and a necessity. This kind of foundation for thinking will make a teacher less rigid and flexible in dealing with students and their lives. Failure to understand it will result in the failure of education as an instrument in creating future generations. The teacher's success in responding to the times means that he can carry out his function in producing the future generation that is desired by the community, nation and state.

At this time, education is faced with the reality of life which is fast-paced and difficult to predict. The disruptive era is marked by information technology that is developing increasingly rapidly. This information technology can erode existing positive values or vice versa, namely transfer positive values to society in any part of the world depending on the user of the information technology. This information technology also triggers the birth of the phenomenon of globalization. It is a life

process in which territorial boundaries are eliminated in carrying out social interactions.

Many experts have provided definitions of globalization, including Antony Giddens who understands that globalization is a reality that is multidimensional and not monolithic. He considers globalization to have political, economic dimensions and other areas of life, including education (Hisyam, 2016).

Among the phenomena that educational institutions must first pay attention to is changes in value aspects. Education as a tool for transferring values when faced with the reality of globalization is not constant. As revealed by Tilaar, globalization has had an impact on many values whose truths were initially believed to have disappeared without a trace (Hisyam, 2016). This means that the impact of globalization is that the values used as references and goals in Islamic education will face a battle at the level of implementation.

Second, globalization has an impact on the spread of various ideologies and isms in people's lives. At this level, every ideology tries to defend itself in order to be accepted and continue to exist in the midst of social life. What is most visible in the process of globalization of information, especially in the lives of citizens, is that everyone is free to access and believe in the truth of the isms they consume. Globalization according to Thomas L Friedman has ideological and technological dimensions. The ideological dimension is capitalism and the free market. Meanwhile, the technological dimension is technology that unites the world (Rappana, 2018).

The unification of the world which is the hallmark of globalization often has a negative impact on a nation's ideology so that countries sometimes do not hesitate to protect their ideology from being hit by the currents of globalization. People sometimes see ideologies outside themselves as more attractive than their own nation's conception of life. The isms that thrive are dialectical and show their invulnerability in the struggle between one idealism and another.

An ideology and idealism will lose its footing in such a transformation process, if the idealism is unable to maintain and articulate its ism with the development of the aspirations of society which is experiencing a shift in values (Hasan, 2008). Every ism and ideology will try as hard as possible so that social transformation and values do not impact its ideology. So he hopes that his idealism will continue to exist and be accepted, but this will have the impact of wild contestation where each adherent and devotee of an ism will act offensively and

defensively so that the ism and its ideology can survive the onslaught of globalization.

Third, globalization has an impact on social aspects. It is understandable that the globalization of information can reduce distance and time, making the model of interaction between people easier and more affordable. Distance is not an obstacle for someone to communicate, those in America can communicate easily with people in Indonesia or vice versa. This globalization of information makes it easier for one community to get to know each other and know each other. It is very apparent that even though geographical boundaries between countries have been known and agreed upon, these boundaries have become biased and blurred by the impact of globalization of this information where we are in a global village called the world community.

Global village or global village according to experts is symbolized by a borderless world, the fading nation-state, or the expression placeless society and so on. This has its own impact on social life (Tilaar, 1998). Among them is the existence of an individualistic attitude due to the influence of information technology making a person lazy to carry out social interactions. On the other hand, when the world becomes a global village, social differentiation is massive and cannot be stopped. Therefore, society must be able to accept this reality wisely and wisely.

Islam does not prohibit humans from getting to know and understand each other. Because Islamic teachings actually recommend it to its adherents as in Surah Al Hujurat verse 12. Regardless of race or nationality, it does not make it an obstacle to getting to know and learning from one people. However, on the other hand, it does not rule out the possibility that when society and its racial models mix, what happens is that one group of society feels better than another society, as in post-colonialism studies (Tilaar, 2007).

Fourth, globalization has an impact on cultural aspects. where global culture and the culture of all world communities meet and greet each other with local culture. This phenomenon is something that today's society cannot avoid. When diverse cultures meet each other, a reality emerges where society's culture becomes homogeneous. This cultural homogenization has an impact on the impoverishment of local cultures. A strong culture will erode local culture and can result in the loss of indigenous culture.

Apart from that, cultures that meet may attract each other and try to exist. This phenomenon is very likely to lead to a clash of cultures as predicted by experts.



The clash of cultures is a form where a dominant and strong culture will completely bulldoze culture and cultural structures. Cultural clashes can also be categorized into a liminal phase where searches will occur that go beyond the previous cultural status (Sutrisno, 2009).

Meanwhile, a solution like this should be found. One way to solve this problem is to use a multiculturalism study approach which can simply be interpreted as a response to the reality of cultural diversity itself (Parekh, 2008). As stated by Tilaar, thinking about multiculturalism cannot be separated from the first issue of the influence of cultural studies, where studies look critically at the main problems in contemporary culture, such as group identity, marginalized communities, the distribution of power in discriminatory societies or tolerance between groups or religions. Both ideas about multiculturalism are associated with post-colonial studies which usually view the culture of the colonizers as superior to the culture of the colonized. The third idea of multiculturalism is related to the problem of globalization which generally raises the problem of impoverishment of indigenous cultures (Tilaar, 2007).

Departing from that, it is deemed necessary to prepare Islamic religious teachers who have a good multiculturalism perspective. It is deemed necessary for Islamic Religious Education teachers to be able to respond to changing times by looking at the challenges and opportunities. The challenge of how religious values can be eroded by advances in information technology, a sense of social identity becomes stronger and can eliminate tolerance between groups of people or religions, ideological battles which have implications for the blurring of Islamic religious teachings. With that, Islamic religious education teachers can turn these challenges into opportunities to make Islam relevant and make it a spirit towards harmony and a better human civilization.

### **Multicultural Competence of Islamic Religious Education Teachers**

A concise definition of the teaching profession is a professional educator whose main task is to educate, teach, guide, direct and also train, assess and evaluate students at the formal education level starting from early childhood, primary or secondary (Sembiring, 2016). The definition of a teacher above is more or less the same as the definition in the teacher law (Yusuf, 2007). In connection with this research, the researcher places the teacher's position in a position that is interpreted as defined above, namely a position that functions to increase the

competence of students with the task of teaching, training and directing the goals to be achieved in the educational process.

The definition is limited by education experts with meaning that is more about the role of the teacher. Functionally, Islamic religious education teachers are people who have the role of delivering material and are tasked with internalizing the desired values and competencies as stated in the education formula. His function as an educator indicates that he is an academic warrior (A Z Mulyana, 2001). However, it is understood that the teacher's job is not just to teach, more than that, the teacher is the actor behind success in education. The quality of education also depends on the quality of the teachers. When teachers as educational developers have very good qualities then this becomes linear with the quality of education (Futaqi, 2023). Its strategic role in improving the quality of education is very significant.

Therefore, Islamic religious education teachers must have competence as a prerequisite for achieving educational success. first: pedagogical competence. Pedagogical competence is the teacher's ability to carry out something obtained from education. This understanding implies that teacher behavior must be rational and systematic. Indicators that an educator has pedagogical competence includes the ability to get to know students both psychologically and in techniques for applying learning to students. Apart from that, pedagogical competence requires educators to have the ability to plan, manage the class and the ability to organize learning.

Second: professional competence is defined as the teacher's ability to master the material being taught (Tim Pengembang Ilmu Pendidikan UPI, 2007), with the hope that students achieve optimal standards of learning completeness. The wider and deeper mastery of the material by a teacher will have an impact on students' understanding and mastery of the material well and comprehensively. When teachers do not have adequate professionalism, students' graduation standards will be less than ideal or even less.

Third: personality competency reflects the teacher's ability to become a person who can be used as a role model by students. This ability requires teachers to be able to control themselves and provide good examples to students. So that with this, students are not confused about looking for real examples of good things in their learning process. Primarily related to values, Islamic religious education teachers must be at the forefront in implementing them. In detail, the indicators that



an Islamic religious education teacher has personality competence are characterized by the reflection of a teacher whose personality is steady, stable, mature, wise and authoritative, is a role model for students and has noble character (Thalib, 2017).

Apart from that, from the perspective of Islamic education, according to an educator, he is expected to be able to have the first competencies. competence in faith and strong worship where this competence in faith is the main aspect because education with teachers who make God their orientation will become more stable. Both Islamic religious educators are expected to have professional competence in carrying out their teaching. The three competencies of an Islamic religious education teacher are expected to be capable and successful in their family education. The fourth competency is in the social aspect where a teacher is required to be able to be a person who interacts with his community based on tolerance and compassion. The five Islamic religious educators are physically in good health, which has an impact on the learning and quality of the teachers' worship. The six Islamic religious educators are expected to be able to have social intelligence where everything they produce can reap benefits for their community.

In the context of multiculturalism, this personal competency directs teachers to become exemplary individuals who are open, inclusive, tolerant, respect differences and place human dignity in accordance with their position. Wise, wise individuals should be displayed by an Islamic religious education teacher in instilling multicultural values. The hope of a teacher is to lead his students to live together in a multicultural community. Students who are open and critical will be able to live in their time.

Social competence is the ability of teachers in their daily lives to be inclusive, not discriminatory towards students, able to speak empathetically, effectively and politely to students, colleagues, parents and the community (Rofaah, 2016). Teacher social competence places teachers as part of society. Ideally, as part of society, teachers must obey social rules (Toenlloe, 2014).

This social competence needs to be elaborated into an understanding of multicultural teacher competence. In this regard, indicators of a teacher having high social competence are characterized by traits such as not criticizing, judging or complaining, giving honest and sincere appreciation, showing genuine interest and interest in other people, smiling and being open-minded; make others feel important and valuable; asking question. Do not give direct orders, be open to opinions and be critical, show empathy for others; respecting the diversity and

differences of students, teachers and society, being empathetic and helpful (Raihani, 2016).

Apart from that, what needs to be developed regarding the competency of multicultural Islamic religious education teachers is that a teacher's learning is based on diversity. At least when the teacher tries to communicate the material, it is hoped that first the teacher can discuss the contribution of various cultures and people from other ethnicities in living together. The two teachers also tried to discuss that everyone from any culture also uses the work of other people from other cultures (Harto, 2014) to achieve this, systematic and well-structured efforts are needed in the hope of producing teachers in Indonesia who have a multicultural perspective. (Halim, 2016).

In general, the competence of multicultural Islamic religious education teachers requires a positive attitude towards cultural diversity as well as understanding the importance of the school reform movement towards multicultural culture and having the desire to increase global and multicultural insight in their actions. In this case, Ilghiz determines 2 competencies that multicultural teachers must have. The first is the basis of teachers' multicultural understanding. Teachers are expected to be able to understand ethnic, national and global values issues; diversity and culture; different preferences and learning of students due to culture, religion and environment; pedagogical traditions of people from various cultural groups reflected in the classroom, school and society. Second: the basis of a teacher's pedagogical skills. In developing multicultural values, an educator must have sufficient pedagogical skills, such as how to increase students' capacity to have local and global values; teaches students to be tolerant and respect differences (Sinagatullin, 2003). This statement shows that to become a multicultural teacher at least requires a good multiculturalism perspective and the teacher's pedagogical skills in developing and conveying multicultural values. A good teacher's understanding of multiculturalism will have implications for an educator's real actions and commitment to developing multiculturalism among students.

### **Strategy for Forming Islam Teacher be Multicultural**

Islamic education with a multicultural perspective needs to be put on the agenda so that it can be implemented in practice. Because it is time to review the concept of multicultural politics to manage diversity. Teach students to still feel like they are brothers and sisters even though they are of different religions, tribes,

ethnicities and even nationalities. Responding to the need for schools with a multicultural perspective, a mirror of diversity education is depicted in a multicultural school by providing character building, religions and civics (CBRC) lessons, in addition to educational material on Islam or other religions. So the material contains universal religious messages which emphasize the message of harmony in living life with different religious, cultural, ethnic and ethnic backgrounds. Ultimately, the goal of multicultural Islamic education is to sow harmony and equality in the public sphere of life where cultural differences both vertically and horizontally cannot be avoided.

In this context, it is hoped that educational actors can develop ways to initiate multicultural Islamic education. It is hoped that this model of education can create an attitude and culture of mutual respect, respect for cultural, ethnic, religious and other differences that exist in society for synergy to create a multicultural, peaceful and tolerant society. Through openness and dialogue, foster values, foster friendship between students of various ethnicities, races and religions, and develop an attitude of mutual understanding. This form of education is perhaps what many parties hope for, in order to anticipate socio-religious conflict towards peace.

Of course, the paradigm for building multicultural Islamic education must include how to improve the quality of human resources, especially teachers as the front guard in advancing education. remembering that education has a positive influence on the progress of all areas of life and human development. Teachers have the quantity and quality of teaching which ultimately plays a role in improving the quality of education nationally (Rofaah, 2016). Seeing the complete figure of the teacher and empowering him will make progress that is symmetrical to the development of education itself. therefore, the development of Islamic education without involving teachers themselves will be meaningless.

In this regard, there are several strategies in developing multiculturalist Islamic teachers first using a political education approach. According to Sirozi, education politics is an important and fundamental decision in the field of education at the local and national level (Putra, 2016). Educational politics allows educational actors to question problems, assumptions and various strategies for educational change. Another meaning of educational politics is that educational actors try to mobilize devices and all instruments to achieve educational goals. Simply put, educational politics seeks to involve the role of the state in the field of education.

Based on this definition, Islamic education stakeholders must be aware of the importance of the multiculturalism paradigm in aspects of the field of Islamic education. This means that all educational instruments such as a nation's educational goals, state laws, educational policies and instruments, whether in the form of ministerial regulations or regional heads, are required to be sensitive to the study of multiculturalism. Among the efforts to form multiculturalist teachers are the objectives of multicultural education, such as appreciation of the reality of cultural plurality in society; recognition of human dignity and human rights; development of world community responsibility; development of human responsibility towards planet earth, (Tilaar, 2003) attempted to be integrated into the understanding of Islamic religious education teachers through state instruments and policies.

Second, a curriculum with a multicultural perspective can be understood and implemented by Islamic religious education teachers in their learning. The definition of a simple curriculum is defined as all experiences that have been designed by educational institutions to help students achieve learning outcomes in the form of competencies in a better direction. Meanwhile, in relation to national education, students' goals and competencies are aligned with national education goals (Sarinah, 2015). From this it can be said that the curriculum is a set of rules in the form of material, teaching and evaluation that is planned to achieve the competencies and skills expected by educational institutions.

Among the parts of the curriculum that multicultural Islamic educators must pay attention to are teaching and learning. In this case, Islamic religious education teachers are required to be able to implement important steps in their learning in line with the goals of multicultural education. The aim of multicultural education related to learning is to correct stereotypes, distortions, misunderstandings about ethnic groups in textbooks and learning media as well as providing evaluation techniques; helps clarify values and explain cultural dynamics (Neolaka, Amos & Neolaka, 2017). In this case, it is necessary for educational practitioners, especially those who create curricula, to provide an overview and instructional objectives and learning steps for Islamic religious education with a multicultural perspective that are easy to apply and understand by Islamic religious education teachers.

Apart from that, Islamic religious education content or materials that have a multicultural perspective should be mastered by Islamic religious education teachers. The Islamic religious education teaching materials that are developed are

at least able to be mastered and implemented by Islamic religious education teachers, as Baidhawry believes, according to Baidhawry, the development of Islamic religious education with a multicultural perspective is carried out in three ways; The first is the renewal of religious education which introduces its contents, both in the syllabus, references and materials. Both ways of learning are focused on student diversity. All three developments are carried out with learning based on a social environment which is in fact plural in nature (Bhaidhawry, 2007).

Third, Empowerment of multiculturalist Islamic religious education teachers. Empowering teachers is the most important part in forming multiculturalist Islamic religious education teachers. This is based on everything related to multicultural Islamic education, such as educational politics and a curriculum that has a multicultural perspective, which will be meaningless when the teacher does not understand the essence and urgency of multicultural Islamic education. This teacher empowerment aims to understand and open the horizons of Islamic religious education teachers related to multicultural Islamic education.

The form of teacher empowerment is in the form of training and seminars on multicultural Islamic education. These seminars or workshops are at least at the cognitive level where Islamic religious education teachers are able to absorb multicultural Islamic education. In strengthening cognition and rationalization so that multicultural Islamic education can be accepted by Islamic religious education teachers is by strengthening the philosophical, juridical and theological bases where multiculturalism as an understanding is sought to have a fairly strong religious foundation in the eyes of Islamic religious education teachers. Next is a workshop or training on Multicultural Islamic religious education required by Islamic religious education teachers in the hope that they will be able to apply multicultural values in their educational process.

What is most important is that the government and school principals are fully responsible for the success of empowering teachers to become multiculturalist Islamic educators. In this case, government support with strong infrastructure and funding is needed to make religious education teachers multiculturalists. Furthermore, madrasah heads are also needed who are capable, visionary, understand and are sensitive to educational issues. especially multicultural Islamic education. School leaders who have a vision for the future will be responsive to the problems and development of Multicultural Islamic education. Apart from that, he is required to be able to have related technical, human and conceptual skills. The

principal as mentioned above is a principal who is able to empower teachers (Syafaruddin, 2012). Meanwhile, the issue of empowering multicultural Islamic religious teachers is not a matter of just one element, but all educational components and stakeholders are in synergy and are strongly committed to quality multicultural Islamic education.

## **Conclusion**

Talking about Islamic education cannot be separated from the presence of the teacher. The better the quality of teachers, the better the quality of education. Therefore, improving and developing education is improving and empowering teachers. The teaching profession is a noble profession held by someone considering that the future of the nation rests in his hands. The quality of the nation's successors will be determined by him. There are many names for the teaching profession in Islamic education. including ustadz, muallim, muaddib, mudarris and murabbi. The meaning of murabbi is that teachers, apart from being able to transfer their knowledge, are also required to be tasked with educating and preparing their students to be able to be creative and take responsibility for the results of their creations so that they do not cause disaster for themselves, society and the environment.

Meanwhile, Islamic education should be able to capture these challenges and problems by turning them into opportunities for Islamic teachings to remain relevant and become a spirit towards a peaceful and civilized world. Of course, making multicultural Islamic education an alternative solution to educational problems requires involving teachers and educational practitioners. Multicultural Islamic religious education will run well and according to expectations when the implementation process is supported by multicultural Islamic religious education teachers.

Multicultural Islamic religious education teachers are those who, apart from having pedagogical, personality, professional and social competencies, are also required to have multicultural competencies, including the basis for multicultural understanding of Islamic religious education teachers, where teachers must understand ethnic, national and global values issues; diversity and culture; The different preferences and learning of students are caused by culture, religion and the environment. Furthermore, teachers must have pedagogical skills where Islamic religious education teachers are able to instill multicultural values in their students.



To be able to make Islamic religious education teachers multicultural, strategies are needed in their development. The development in question can use a political approach to education where all aspects of Islamic religious education with a multicultural perspective are included in the realm of state infrastructure and its apparatus. Educational politics is a kind of use of state systems and facilities in the field of education to form multiculturalist teachers. Furthermore, the strategy for forming multicultural Islamic religious teachers uses an approach to the subject of education, namely the curriculum where the content and teaching of multicultural Islamic religious education materials can be easily absorbed and practiced by Islamic religious teachers. and no less important is that the strategy for forming multicultural Islamic religious teachers is to empower them through seminar programs, multicultural Islamic religious education workshops.

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