

MULTICULTURAL PAI LEARNING DESIGN THROUGH STUDENT TEAMS ACHIEVEMENT DIVISIONS IN HIGH SCHOOL

Ria Nata Kusumaa^{1,2}, Musa Asy'arie²
Universitas Muhammadiyah Surakarta^{1,2}
rianatakusuma3@gmail.com, musalesfi@gmail.com

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ABSTRAK

Pembelajaran Pendidikan Agama Islam (PAI) yang cenderung berpusat pada guru membuat penanaman nilai multikultural kurang optimal, sehingga diperlukan desain pembelajaran berpendekatan kooperatif yang inklusif. Penelitian kualitatif studi kepustakaan ini bertujuan mendeskripsikan rancangan pembelajaran PAI berbasis multikultural melalui penerapan model *Student Teams Achievement Divisions* (STAD) di Sekolah Menengah Atas. Sumber data diperoleh dari penelaahan 25 literatur ilmiah relevan mengenai pendidikan multikultural, kurikulum PAI, serta model *cooperative learning*, yang kemudian dianalisis secara deskriptif-analitis meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa desain sintaks model STAD mampu mengintegrasikan nilai-nilai multikultural secara terstruktur melalui pembentukan kelompok heterogen, kegiatan diskusi kooperatif, presentasi kelompok, kuis individu, serta pemberian penghargaan tim. Pembentukan kelompok yang heterogen memfasilitasi interaksi sosial siswa secara inklusif tanpa membedakan latar belakang akademis maupun sosial, sehingga efektif menanamkan nilai toleransi (*tasamuh*), persaudaraan (*ukhuthwah*), tolong-menolong (*ta'awun*), dan musyawarah. Kebaruan penelitian ini terletak pada pengintegrasian eksplisit prinsip-prinsip inklusivitas ke dalam setiap tahapan instruksional model STAD pada mata pelajaran PAI. Simpulan utama mengonfirmasi bahwa penerapan desain pembelajaran kooperatif STAD dapat menjadi alternatif strategi pembelajaran PAI yang transformatif dan relevan untuk memperkuat karakter sosial serta toleransi siswa di tengah dinamika masyarakat yang majemuk.

Kata kunci: *Pendidikan Agama Islam, Multikultural, Student Teams Achievement Divisions (STAD), Pembelajaran Kooperatif, Toleransi.*

ABSTRACT

Islamic Religious Education (PAI) learning tends to be teacher-centered, making the instillation of multicultural values less than optimal, so that an inclusive cooperative learning design is needed. This qualitative literature study aims to describe the design of multicultural-based PAI learning through the implementation of the *Student Teams Achievement Divisions* (STAD) model in Senior High Schools. Data sources were obtained from a review of 25 relevant scientific literature on multicultural education, PAI curriculum, and cooperative learning models, which were then analyzed descriptively and analytically including data reduction, data presentation, and conclusion drawing. The results of the study indicate that the syntax design of the STAD model is able to integrate multicultural values in a structured manner through the formation of heterogeneous groups, cooperative discussion activities, group presentations, individual quizzes, and team awards. The formation of heterogeneous groups facilitates inclusive social interaction of students without differentiating academic or social backgrounds, thus effectively instilling the values of tolerance (*tasamuh*), brotherhood (*ukhuthwah*), mutual assistance (*ta'awun*), and deliberation. The novelty of this research lies in the explicit integration

of inclusivity principles into each instructional stage of the STAD model in Islamic Religious Education (PAI) subjects. The main conclusion confirms that the implementation of the STAD cooperative learning design can be an alternative transformative and relevant PAI learning strategy to strengthen students' social character and tolerance amidst the dynamics of a pluralistic society.

Keywords: *Islamic Religious Education, Multicultural, Student Teams Achievement Divisions (STAD), Cooperative Learning, Tolerance.*

INTRODUCTION

Indonesia is a nation characterized by profound cultural, ethnic, and religious diversity that necessitates mutual respect and social cohesion (Mulyadi, 2026). In an increasingly pluralistic society, educational institutions bear a strategic responsibility to foster inclusive values among young generations. Multicultural education emerges as a critical framework to cultivate democratic attitudes, humanism, and mutual tolerance within school environments (Hakim & Haris, 2024). This approach enables students to embrace diversity as an enriching asset rather than a source of social division. Consequently, integrating multicultural principles into secondary education becomes essential for maintaining national harmony. Islamic Religious Education (PAI) occupies a central role in cultivating ethical character and social awareness alongside theological knowledge (Handoko et al., 2022). Core Islamic teachings such as *tasamuh* (tolerance), *ukhuwah* (brotherhood), and *ta'awun* (cooperation) directly align with the core tenets of multicultural education (Dwiyan, 2023). While subjects like Pancasila Education address civic diversity, PAI specifically shapes students' spiritual and moral framework from an internal religious perspective. Therefore, designing PAI instruction contextually is imperative to prevent religious exclusivity and foster inclusive social interactions among students.

Despite its strategic importance, the implementation of multicultural values in PAI encounters persistent empirical challenges in secondary schools. Student diversity frequently triggers social stereotypes, identity-based bullying, and exclusive peer groupings (Sa'diyah, 2025; Salsabila, 2026). Recent field investigations by Andrean et al. (2023) confirm that prejudice and discriminatory behaviors still manifest within school environments. These conditions indicate that schools have not fully realized inclusive learning spaces capable of nurturing genuine pluralism. These social challenges are further exacerbated by conventional PAI instruction, which remains predominantly teacher-centered (Candira et al., 2025). Traditional lecturing restricts meaningful peer dialogue and prevents students from experiencing collaborative problem-solving across diverse backgrounds (Anwar, 2021). While active learning strategies like Jigsaw or Group Investigation exist, they often present structural drawbacks such as complex division of labor or high individual reliance that can lead to peer exclusion. Consequently, an accessible cooperative framework is required to promote equitable peer engagement and social integration.

To overcome these limitations, the Student Teams Achievement Divisions (STAD) cooperative model offers a balanced instructional framework (Slavin, 2014). STAD utilizes heterogeneous small groups where students of varying academic abilities, genders, and backgrounds collaborate toward shared goals (Jannah & Aisyah, 2021). Unlike models that isolate individual tasks, STAD combines collective team rewards with individual accountability to prevent peer dominance. This structure fosters mutual reliance, open dialogue, and empathy across diverse student profiles. Previous empirical research has consistently demonstrated the effectiveness of the STAD model in improving academic achievement and classroom

engagement (Jannah & Aisyah, 2021). However, existing studies by Handoko et al. (2022) and Purwasari et al. (2023) primarily treat multiculturalism as supplementary reading content rather than an embedded instructional process. Furthermore, systematic frameworks that explicitly map Islamic multicultural values into each step of the STAD syntax remain scarce in current literature (Cahyono et al., 2025). This noticeable gap highlights the urgent need for an integrative instructional design tailored specifically for secondary PAI learning.

To address this gap, this study formulates a multicultural PAI learning design by systematically embedding inclusive principles into the STAD model for high school classrooms. The primary novelty lies in the explicit integration of *tasamuh*, *ukhuwah*, *ta'awun*, and *musyawarah* into each step of the STAD syntax. This approach transforms STAD from a mere academic tool into an active vehicle for social character formation. Ultimately, this research provides PAI educators with a practical and transformative strategy to cultivate enduring tolerance in pluralistic school environments.

RESEARCH METHODS

This study utilized a qualitative approach with a Systematic Literature Review (SLR) method to construct a multicultural Islamic Religious Education (PAI) learning design through the Student Teams Achievement Divisions (STAD) model (Ade, 2023). Data sources were gathered from reputable academic databases including Google Scholar, Garuda, and Semantic Scholar using targeted search strings such as "Islamic Religious Education", "multicultural education", "Student Teams Achievement Divisions", and "tolerance". The initial literature search yielded 142 records across national and international journals published between 2020 and 2026. A rigorous three-stage screening process was applied to select relevant sources based on explicit inclusion criteria: (1) peer-reviewed publications focusing on PAI instruction, multicultural theory, or STAD syntax; (2) studies addressing secondary education contexts; and (3) literature emphasizing social character development. Unindexed articles, duplicate records, and studies lacking methodological rigor were excluded, narrowing the selection to exactly 25 primary and secondary literature sources for deep analysis.

The selected literature was analyzed using a descriptive-analytical technique comprising data reduction, data display, and conclusion drawing (Ade, 2023). Primary sources included foundational texts on multiculturalism and PAI curriculum theory, while secondary sources encompassed empirical evaluations of cooperative learning models. Data reduction involved extracting core concepts regarding Islamic values (*tasamuh*, *ukhuwah*, *ta'awun*, *musyawarah*), multicultural education principles (Banks, Gay), and STAD syntax components. These extracted data points were systematically mapped into comparative state-of-the-art matrices and structural diagrams to visualize the integration of multicultural principles across each instructional stage of the STAD framework. Qualitative content synthesis was performed to establish conceptual coherence between religious values and cooperative learning procedures. Finally, logical verification and conclusion drawing were conducted to ensure that the proposed PAI learning design offers a highly practical and transformative framework for fostering student tolerance and social character in pluralistic high school environments.

RESULTS AND DISCUSSION

Results

A. State of the Art Research

Studies on Islamic Religious Education (PAI) learning, multicultural education, and cooperative learning models of the Student Teams Achievement Divisions (STAD) type have

been conducted by many previous researchers. However, most of the research still focuses on the effectiveness of learning models in improving students' academic learning outcomes, while the integration of multicultural values in the Student Teams Achievement Divisions (STAD) learning syntax in PAI learning is still relatively limited.

Table 1. State of the Art Previous Research

No	Researcher	Research Focus	Research Results	Differences with This Study
1	Ade (2023)	Implementation of Islamic education in children's character building	Islamic education effectively shapes children's character and moral values in society.	Has not discussed multiculturalism or the STAD cooperative learning model in high schools.
2	Andrean, Fharadilla, & Amelia (2023)	The role of multicultural education in elementary schools	Multicultural education significantly reduces discrimination and intolerance among students.	Focuses on elementary school students and does not integrate the STAD model in the learning design.
3	Anwar (2021)	Implementation of multicultural Islamic education (PAI) values	Integration of multicultural values in PAI fosters student tolerance and mutual respect.	Has not utilized the Student Teams Achievement Divisions (STAD) model as the primary instructional syntax.
4	Ashari & Achmad (2025)	Islamic education from Zakiah Daradjat's perspective	Psychological and educational approaches are crucial for students' mental and spiritual development.	Focuses on a specific figure's theoretical perspective rather than an applied STAD instructional design.
5	Cahyono et al. (2025)	Multicultural-based PAI learning strategies	Multicultural strategies successfully encourage religious tolerance and intercultural solidarity in schools.	Does not specifically apply the STAD cooperative learning model to deliver the multicultural content.
6	Candira et al. (2025)	Evaluation of PAI learning processes in Junior High Schools	PAI learning requires continuous evaluation to improve overall student outcomes and engagement.	Focuses on evaluation in Junior High, whereas this study designs STAD-based learning for Senior High School.
7	Cristyanto & Firdaus (2025)	Implementation of STAD cooperative learning in High School	The STAD model optimizes group member involvement and active	Applied in general subjects; has not integrated multicultural-based

			participation in grade XI.	Islamic Education (PAI) content.
8	Dwiyani (2023)	Multicultural Islamic education in schools	Multicultural approaches are vital for creating inclusive and harmonious school environments.	Lacks the integration of specific cooperative learning frameworks like the STAD model.
9	Hakim & Haris (2024)	Multicultural PAI from an integrative learning perspective	Integrative learning in PAI comprehensively supports students' multicultural understanding.	Does not specifically utilize the STAD cooperative model as the delivery and assessment mechanism.
10	Hamdani, Abdullah, & Hunaida (2026)	The role of PAI teachers in multicultural learning	Teachers play a pivotal role in building religious tolerance and diversity awareness among students.	Focuses on the teacher's role rather than developing a specific STAD-based instructional design.
11	Handoko, Sumarna, & Rozak (2022)	Multicultural-based PAI learning	Multicultural learning is able to increase students' tolerance attitudes.	Has not discussed the integration of the Student Teams Achievement Divisions (STAD) model in PAI learning.
12	Jannah & Aisyah (2021)	The effectiveness of the STAD model on learning outcomes in PAI	The Student Teams Achievement Divisions (STAD) model improves student learning outcomes and cooperation.	The focus of the research is still on the academic aspect, without a specific emphasis on multicultural values.
13	Masnu'ah, Khodijah, & Suryana (2022)	Islamic education policy analysis based on the National Education System Law	National education laws strongly support the framework for character and Islamic education in Indonesia.	Focuses on macro-level policy analysis, not an empirical instructional design study using STAD.
14	Mulyadi (2026)	Concepts of multiculturalism and character education in Indonesia	Multiculturalism is a fundamental component of national character education and social harmony.	It is a conceptual study, not a practical PAI learning design utilizing cooperative models.
15	Nasution & Albina (2024)	Collaborative learning and social character	Collaborative learning supports democratic attitudes	Has not specifically discussed multicultural-based

			and social communication.	PAI learning in a structured design.
16	Purnama & Ishak (2025)	Effectiveness of the STAD model in High School Physics	The STAD model significantly improves student academic learning outcomes in science subjects.	Applied specifically in Physics, whereas this study applies the STAD model in multicultural-based PAI.
17	Purwasari, Waston, & Maksum (2023)	Multicultural education in an educational environment	Multicultural education builds an inclusive attitude and appreciation for diversity.	Has not integrated cooperative learning (like STAD) into the practical learning design.
18	Ramdhani & Ulya (2021)	Islamic education strategies to improve human resources	High-quality Islamic education improves the holistic intellectual and spiritual quality of human resources.	Broad strategic focus; does not specifically construct a STAD and multicultural PAI learning design.
19	Sa'diyah (2025)	Internalization of multicultural values for a tolerant school culture	Internalizing these values effectively creates a harmonious, safe, and tolerant school culture.	Does not focus on the STAD cooperative learning framework as the method of internalization.
20	Sahabuddin, Syamsul, & Oktaviani (2026)	Collaborative approaches as a learning strategy	Collaborative strategies effectively enhance student engagement, interaction, and learning outcomes.	Focuses on general collaborative strategies, not specifically STAD integrated with multicultural PAI.
21	Salsabila (2026)	Multicultural education to prevent intolerance	Multicultural education serves as an effective preventive strategy against intolerance and bullying in schools.	Does not construct a specific instructional design using the STAD cooperative syntax.
22	Slavin (2014)	Cooperative learning in elementary schools	Cooperative learning structures significantly boost both academic achievement and social skills.	Foundational theory focusing on the elementary level, while this study focuses on High School PAI.
23	Sofiya, Khoiri, & Lailliyah (2025)	Effectiveness of STAD on PAI learning outcomes and student reliance	The STAD model successfully improves academic outcomes and positive student	Focuses purely on academic and psychological outcomes, without

			interdependence in PAI.	integrating multicultural values.
24	Vygotsky (1978)	Social constructivism and cognitive development	Social interaction and collaborative problem-solving play a fundamental role in cognitive development.	It is a foundational psychological theory, not an applied multicultural learning model for PAI.
25	Wirianty (2023)	Theories and implementation of multicultural education in Elementary Schools	Effective implementation of multiculturalism improves elementary student relations and mutual respect.	Focuses on elementary schools, whereas this study explicitly targets Senior High Schools using STAD.

Based on table 1, this study differs from previous research because it not only discusses the effectiveness of cooperative learning models, but also develops multicultural-based PAI learning designs through the integration of Islamic values and multicultural values into each learning stage of Student Teams Achievement Divisions (STAD). Thus, learning is not only oriented to academic learning outcomes, but also to strengthen the social character of students.

B. Conceptual Framework of Multicultural-Based PAI Learning through the Student Teams Achievement Divisions (STAD) Model

Multicultural-based PAI learning through the Student Teams Achievement Divisions (STAD) model is built on the conceptual relationship between Islamic educational values, multicultural education principles, and cooperative learning. These three components are interrelated in forming a learning process that is oriented towards strengthening the social character of students.

Islamic values such as tasamuh, ukhuwah, ta'awun, and discussion are the basis for the formation of students' social attitudes in PAI learning. These values are related to the principles of multicultural education which emphasizes inclusiveness, democracy, respect for diversity, and anti-discrimination. Meanwhile, the Student Teams Achievement Divisions (STAD) model provides a space for social interaction through heterogeneous group formation, group discussions, teamwork, and group rewards.

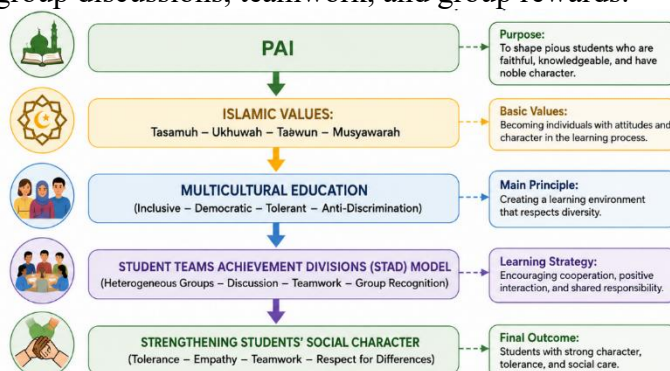


Figure 1. Conceptual Framework of Multicultural-Based PAI Learning through the Student Teams Achievement Divisions (STAD) Model

The conceptual framework shows that the integration of PAI learning, multicultural education, and the Student Teams Achievement Divisions (STAD) model not only results

in active and collaborative learning, but also supports the contextual internalization of social values and Islamic values through students' learning experiences.

C. Multicultural-Based PAI Learning Design through the Student Teams Achievement Divisions (STAD) Model

The learning design of multicultural-based Islamic Religious Education through the Student Teams Achievement Divisions (STAD) model was prepared as an effort to create a learning process that is not only oriented towards mastering the material, but also strengthening the social character of students. The integration of multicultural values is carried out at each stage of learning so that students gain direct social learning experience through heterogeneous group interaction.

The learning material used in this design is "Tolerance in Islam" because it has a strong relevance to the value of multicultural education. The learning strategy is carried out through the formation of heterogeneous groups based on the academic ability, gender, and social characteristics of students.

Table 2. Multicultural-Based PAI Learning Design through Model Student Teams Achievement Divisions (STAD)

Stages STAD	Learning Activities	Multicultural Value Integration	Developed Islamic Values
Delivery of Materials	The teacher explained the material on tolerance in Islam and the importance of respecting diversity	Instilling an awareness of respecting differences	Tasamuh (tolerance)
Group Formation	Students are divided into heterogeneous groups	Encourage inclusive and anti-discrimination interactions	Ukhuwah (brotherhood)
Group Discussions	Students discuss and work together to complete group assignments	Practice cooperation and respect for other people's opinions	Ta'awun (help)
Group Presentations	The group presents the results of the discussion in front of the class	Developing democratic attitudes and social communication	Deliberation
Individual Quiz	Students do the evaluation independently	Instilling individual responsibility	Amanah
Group Awards	Teachers give appreciation to the best group	Fostering collective motivation and social solidarity	Ukhuwah and social appreciation

In addition to the learning design table 2, this study also offers a visualization of multicultural-based learning flows through the Student Teams Achievement Divisions (STAD) model as follows:

Discussion

A. Multicultural-Based PAI Learning Concept

Islamic Religious Education (PAI) is an instructional process aimed at guiding students to understand, appreciate, and practice Islamic teachings in their daily lives. PAI learning not only emphasizes cognitive mastery of religious doctrines, but also cultivates noble character, moral integrity, and prosocial behavior in alignment with Islamic principles (Masnu'ah, Khodijah, and Suryana 2022). In Zakiah Daradjat's perspective, Islamic education represents a conscious, systematic effort to nurture students to comprehend Islamic guidance holistically as

a foundation for life (Ashari and Achmad 2025). Within a pluralistic society, PAI holds a strategic function in instilling tolerance, mutual respect for differences, and peaceful coexistence (Ramdhani and Ulya 2021).

In multicultural education theory, James A. Banks defines multicultural education as an approach aimed at creating an inclusive, democratic, and equitable learning environment that honors student diversity. This conceptualization aligns closely with core Islamic values such as *tasamuh* (tolerance), *ukhuwah* (brotherhood), *ta'awun* (cooperation), and *musyawarah* (deliberation) that emphasize social harmony (Purwasari, Waston, and Maksum 2023). Geneva Gay reinforces this perspective through culturally responsive teaching, stressing the necessity of culturally supportive classrooms for meaningful social engagement (Wirianty 2023). These theoretical frameworks confirm that multicultural-based PAI effectively strengthens student awareness of pluralism and social cohesion (Handoko et al, 2022).

B. Analysis of Multicultural Value Integration in the STAD Model

The integration of multicultural values into the STAD model demonstrates that cooperative learning possesses immense potential for developing students' social character. The formation of heterogeneous groups enables students to engage across differences in academic performance, gender, and social background. This inclusive interaction reduces social exclusivity and fosters open, democratic communication within classroom teams (Purnama and Ishak 2025). These findings validate Banks' multicultural framework and align with research by Nasution and Albina (2024), which demonstrates that collaborative tasks cultivate empathy, tolerance, and prosocial skills.

Nevertheless, implementing the STAD model in heterogeneous classrooms also presents specific instructional challenges. Heterogeneous group dynamics may occasionally result in the dominance of academically stronger students during group discussions (Cristyanto and Firdaus 2025). Additionally, variations in communication styles and interpersonal maturity can hinder effective group cooperation if left unguided. In this context, PAI teachers play a pivotal role as facilitators who actively monitor interactions, ensure equal participation, and reinforce multicultural principles throughout group work (Hamdani, Abdullah, and Hunaida 2026).

C. Implications of Learning Design on Strengthening Students' Social Character

The multicultural-based PAI learning design through the STAD model offers significant implications for strengthening students' social character in secondary education. Through structured group collaboration, students gain direct social learning experiences that foster democratic communication, teamwork, and respect for diverse viewpoints (Sofiya, Khoiri, and Lailiyah 2025). Core Islamic principles such as *tasamuh*, *ukhuwah*, and *ta'awun* are transformed from abstract concepts into active social practices during group problem-solving and presentations (Nasution and Albina 2024). Consequently, PAI instruction evolves from passive knowledge transmission into an active medium for social character formation.

Despite its theoretical and practical contributions, this study has inherent limitations that must be acknowledged. Because this research is conceptual and based on a Systematic Literature Review (SLR), the proposed learning design has not undergone direct empirical classroom testing or formal expert validation. Consequently, the quantitative impact of this STAD design on students' tolerance and social skills remains to be measured empirically. Future research is highly recommended to implement this design in high school PAI classrooms to evaluate its empirical efficacy and validate its instructional components.

CONCLUSION

This study formulates an integrative multicultural-based Islamic Religious Education (PAI) learning design by embedding Islamic values (*tasamuh, ukhuwah, ta'awun, musyawarah, amanah*) and multicultural principles into each instructional step of the *Student Teams Achievement Divisions* (STAD) cooperative model. By structuring instruction through heterogeneous grouping, team problem-solving, group presentations, individual quizzes, and team rewards, this design transforms abstract religious concepts into active social practices that cultivate tolerance, empathy, and social character among secondary school students. The primary limitation of this research stems from its conceptual library-based nature, as the proposed STAD design has not yet undergone direct empirical classroom testing or formal expert validation. Consequently, future research should empirically implement this multicultural STAD design in high school PAI classrooms, validate its instructional components with curriculum experts, and quantitatively measure its effectiveness in improving student tolerance and social cohesion.

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