

Empowering Diversity: A Multicultural Approach to Inclusive Islamic Education



Hosnan*¹, Maskuri², Muhammad Hanief³

^{1,2,3} Universitas Islam Malang

ABSTRACT: This study aims to analyze the learning model in multicultural-based inclusive Islamic education conducted at the State High School Education institution 1 Sumber Sumber District, Probolinggo. This research method is a qualitative research type case study. The informants in this study were three people: school principals, PAI teachers, and curriculum waka. The results of this study show that the learning model in multicultural-based inclusive Islamic education applies first the Islamic Education Curriculum with an Inclusive-Multicultural Vision to internalize the learning model in the implementation of multicultural education so that awareness is born to maintain community cohesiveness while honing self, social, and cultural wisdom, none other than the formal learning process at each level of education. Second, the Epistemological Transformation Paradigm of National Education can be applied to the principles of national education implementation. Based on the study's results, several implications can be made for improvement in education. These results and research will likely improve how learning models can be designed and implemented effectively in multicultural-based, inclusive Islamic education.

KEY WORDS: Learning model, Inclusive Islamic Education, Multicultural

INTRODUCTION

Education is an essential foundation for forming the next generation with intellectual and moral qualities (Pradana, 2020; Pring, 2021). Especially in multicultural Islamic education, the challenge of integrating religious values with cultural diversity is faced by educational institutions such as SMAN 1 Sumber, Probolinggo, East Java, Indonesia.

Islamic education in Indonesia develops in a dynamic context, especially in the face of the complexity of a multicultural society. Along with global changes and cultural diversification, new challenges arise for Islamic educational institutions to align religious teachings with the values of multiculturalism. One institution at the forefront of facing these challenges is SMAN 1 Sumber.

Education is one of the most essential factors in developing a country. Education is vital in improving the quality of human resources owned (Mustajab et al., 2021). Efforts to improve the quality of education by the times and technology can improve Indonesia's dignity in the eyes of the world (Umar, 2021). Improvements and updates in the field of education must continue to be carried out so that the main objectives of Indonesian national education can be achieved (Baharun et al., 2021). These improvements can be made by updating educational models in appropriate learning. Especially in the Islamic education learning model (Romero & Ventura, 2020).

The learning model in Islamic education is a conscious effort to form religiosity in students through Islamic teachings (Baharun et al., 2022; Komariah & Nihayah, 2023). Islamic education is a place to equip students to recognize the values of diversity, which in this context is known as multicultural; several times, religion triggers the emergence of social, economic, and other problems in mankind. Islamic psychological values should exist in the Multicultural Islamic education learning model (Sechandini et al., 2023). In this case, multicultural Islamic education also needs to be touched and entered into the value of Islamic psychology (). Because education will certainly always intersect with personality, both educators and students (Mustajab et al., 2021).

Therefore, to avoid conflicts so that they do not develop widely in Indonesia, it will be significant to build multicultural, inclusive awareness through education (Maulidah et al., 2023). The discourse of inclusive Islamic education in religion does not mean that all religions are equal or recognize the truth of religions that differ from their beliefs because such efforts are improbable (Kühle & Larsen, 2021).

Multicultural education is a concept where a community in the context of nationality can recognize differences, diversity, and plurality of cultures, races, tribes, ethnicities, and religions (Baharun & Rizqiyah, 2020; Efendi & Lien, 2021; Rohmah et al., 2023). A concept that provides an understanding that a plural and plural nation is a nation filled with diverse cultures, and a multicultural nation is a nation of ethnic groups and cultures that can coexist peacefully and is characterized by a willingness to respect other cultures (Hartoyo et al., 2020; Suradi et al., 2020).

Empowering Diversity: A Multicultural Approach to Inclusive Islamic Education

For Indonesia, one of the largest multicultural countries in the world, multicultural education is critical because it consists of various customs with various races, ethnicities, religions, and languages (Efendi & Lien, 2021). fostering a sense of unity and unity of the nation by the spirit of independence of the Republic of Indonesia in 1945, which was a milestone in the history of the establishment of the Unitary State of the Republic of Indonesia (NKRI).

In the SETARA Institute report, in 2020, there were 180 cases of violations of freedom of religion/belief with 424 forms of violence. The report said that violations of freedom of religion and belief in 2020 were spread across 29 provinces in Indonesia, with West Java, East Java, and Aceh being the three provinces with the highest violations (Hasibuan et al., 2021).

Probolinggo Regency, the population of Sumber District is very heterogeneous, especially in terms of religion. Based on data from the Central Statistics Agency (BPS) of the local district, of the six religions and beliefs recognized by the government, only Confucian believers do not exist in this sub-district with 9 (nine) villages. Adherents of Islam and Tengger Hinduism are the most numerous in this sub-district. In 2020, there were 19,917 adherents of Islam, three adherents of Catholicism, 17 adherents of Protestantism, one adherent of Buddhism, and 5,720 adherents of Hinduism (Mardiana, 2020).

Based on the results of preceding studies and observations made by researchers at SMAN 1 Sumber Probolinggo, the students' backgrounds are diverse, with differences in ethnicity and religion. Students have their uniqueness in various kinds that have the potential to cause conflicts and problems. This is what is unique in the application of learning models in schools. Unification in various multicultural groups means each student is made an inclusive Islamic learning model that makes education more exciting and unique to observe.

In this context, education has a vital role in shaping public life, but it is also believed to be able to play a significant role in shaping politics and culture (Mardiana, 2020). Thus, education as a medium to prepare and shape social life will become the basis of educational institutions full of idealistic values (Manan & Tul-Kubra, 2022).

The novelty of this research lies in developing a multicultural, inclusive Islamic learning model that not only considers the challenges of integration between religious values and cultural diversity but also accommodates the psychological aspects of students holistically, with concrete implementation at SMAN 1 Sumber Probolinggo. With a focus on practical and theoretical approaches, this research is expected to significantly contribute to strengthening harmony in the multicultural Islamic education environment, improving the quality of education, and building an inclusive society in Indonesia.

Based on the explanation above, there is a need for a learning model in inclusive multicultural Islam-based education to reduce horizontal conflicts based on ethnicity, religion, race, and between groups. An inclusive, multicultural, Islam-based learning model can be implemented integrally by adjusting the school curriculum. Moreover, schools are the basis of diversity from culture, race, ethnicity, religion, and others so that diversity can be accepted as natural and does not cause conflict. So, researchers are interested in researching multicultural-based, inclusive Islamic education models.

RESEARCH METHODS

The type of research conducted in this study is qualitative research. The approach used in this study is a case study approach (Alam, 2021). Qualitative research allows researchers to understand complex and contextual phenomena in greater depth. In contrast, case study approaches allow researchers to thoroughly study those phenomena in specific contexts, such as educational institutions. With the combination of types and approaches of this research, researchers can gain a deep understanding of the learning model in multicultural-based inclusive Islamic education at SMAN 1 Sumber, Probolinggo.

Data collection techniques in this study involve several planned and systematic steps (Nassaji, 2020). First, researchers used purposive sampling techniques to select respondents with knowledge and experience relevant to the research object, namely principals, PAI teachers, and deputy curriculum heads at SMAN 1 Sumber, Probolinggo. After the respondents were selected, researchers conducted in-depth interviews to comprehensively understand the learning model in multicultural-based, inclusive Islamic education. Interviews are structured and documented to ensure that all relevant information can be appropriately recorded. In addition, researchers also use observation and documentation techniques to collect additional data that can support an understanding of the context and practice of education in the institution. The collected data is then systematically analyzed to identify patterns, findings, and conclusions relevant to the research objectives. Combining interviews, observation, and documentation techniques, the research can produce rich, in-depth data on learning models in multicultural-based inclusive Islamic education at SMAN 1 Sumber, Probolinggo.

The data analysis started from the overall display of data from interviews, observations, and documentation obtained in the field (Mezmir, 2020). Then, the researcher conducts data reduction, namely sorting and selecting data that has been collected by a predetermined theme so that systematic data will be obtained according to the focus of the study. The findings of the interim research then ended with the drawing of research conclusions as a research finding.

RESULTS AND DISCUSSION

In this study, the results of learning models in inclusive Islamic education based on multiculturalism were obtained, including the following:

Empowering Diversity: A Multicultural Approach to Inclusive Islamic Education

Islamic Education Curriculum with an Inclusive-Multicultural Vision.

The vital essence of the conception of multicultural thinking is the recognition and appreciation of the primordial dimensions in social life, both related to aspects of ethnicity, race, language, skin color, social stratification, and religion, even including political choices, and so on to the extent that differences and diversity are believed to be significant social and cultural capital towards the cohesiveness of social life itself. One of the best media to internalize the learning model in multicultural education so that awareness is born to maintain community cohesiveness while honing self, social, and cultural wisdom is the formal learning process at each level of education.

The internalization of multicultural education integrated with Islamic education in practice still leaves various problems related to vision and mission, goals, implementation strategies, curriculum content, and the need for more competent educator capacity to teach it in the classroom. The most highlighted problem is that the epistemological basis of *ulum al-din* needs to be clarified once the presentation of the material tends to be partial, sectarianist, very dependent on formal aspects (*fiqh* minded), and makes patterns of thinking more exclusive so that it is intolerant of the diversity of *madhab*, including religious diversity.

An opinion from Daris Wibisono (2023), the principal of SMAN 1 Sumber, said that the learning model in multicultural-based Islamic education is one of the leading programs in our school, with different student backgrounds, so our inclusive education model is effective and efficient. Farid Herman Shah (2023), as the *waka* curriculum, said that the curriculum at SMAN 1 Sumber is by the vision and mission of the school, one of the learning models in multicultural, inclusive Islamic education is in it, as well as data on students and educators at SMAN 1 Sumber Probolinggo as follows:

Table 1. Student data at SMAN 1 Sumber Probolinggo

Number	Number of Students	Religion of Learners
1	190 People	Islam
2	20 People	Hindu
3	13 People	Christian
Sum	223 People	

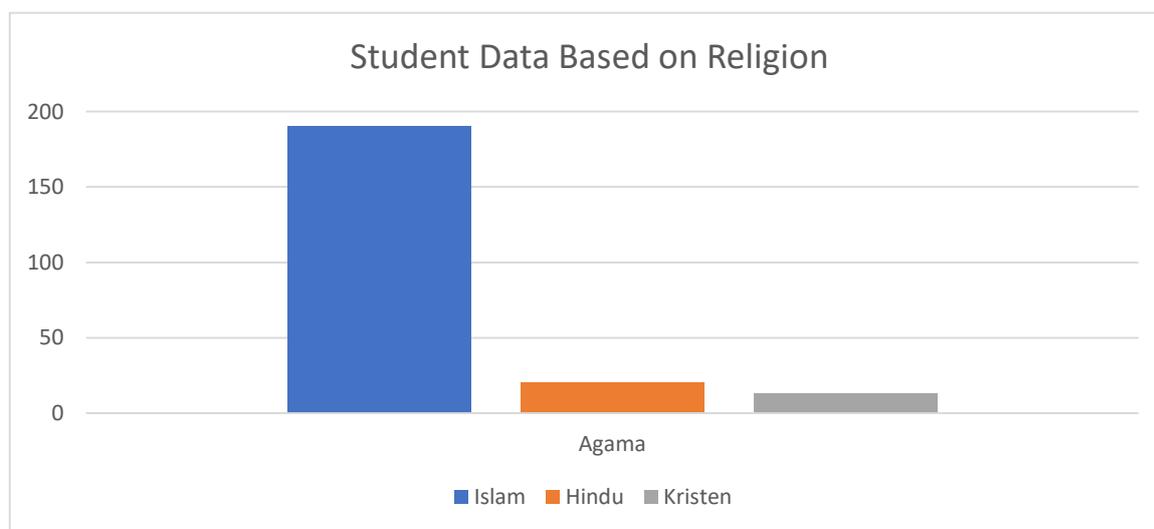


Figure 1. Student data at SMAN 1 Sumber Probolinggo

The teacher no longer places the pupil as an object of knowledge. Learning is not only understood as the transfer of knowledge from teachers to learners but also as an effort to maximize the potential they have to know. In this case, as in Sekolah Menengah Atas Negeri 1 Sumber, teachers are the ignitors of knowledge that exists in students, namely local culture. Educators link the initial knowledge in students with cultural theories and core characters in the character curriculum. According to culture and theory, reasonable behaviors are met with each other in one form of behavior.

Regarding the independent curriculum, students are given the freedom to discover their knowledge guided by teachers. Students carefully read the knowledge in the lesson texts and the daily praxis in the Source. Thus, learners' attention is not only to dead texts but also to the social, cultural, and economic life in Source. In learning, they see, not infrequently, to express the dissimilarity between the content of the text and the practices of the surrounding community that have been ingrained for generations for a long time. Occasionally, there are differences in views between students and educators.

Furthermore, the head of the education unit stated that teachers are stakeholders. They are not only teachers of knowledge but also moral models of charity. The data of educators at SMAN 1 Sumber as follows:

Empowering Diversity: A Multicultural Approach to Inclusive Islamic Education

Table 2. Data on educators at SMAN 1 Sumber Probolinggo

	Number of Educators	Religious Educators
1	20 People	Islam
2	3 Persons	Hindu
3	1 Person	Buddhist
Sum	25 People	

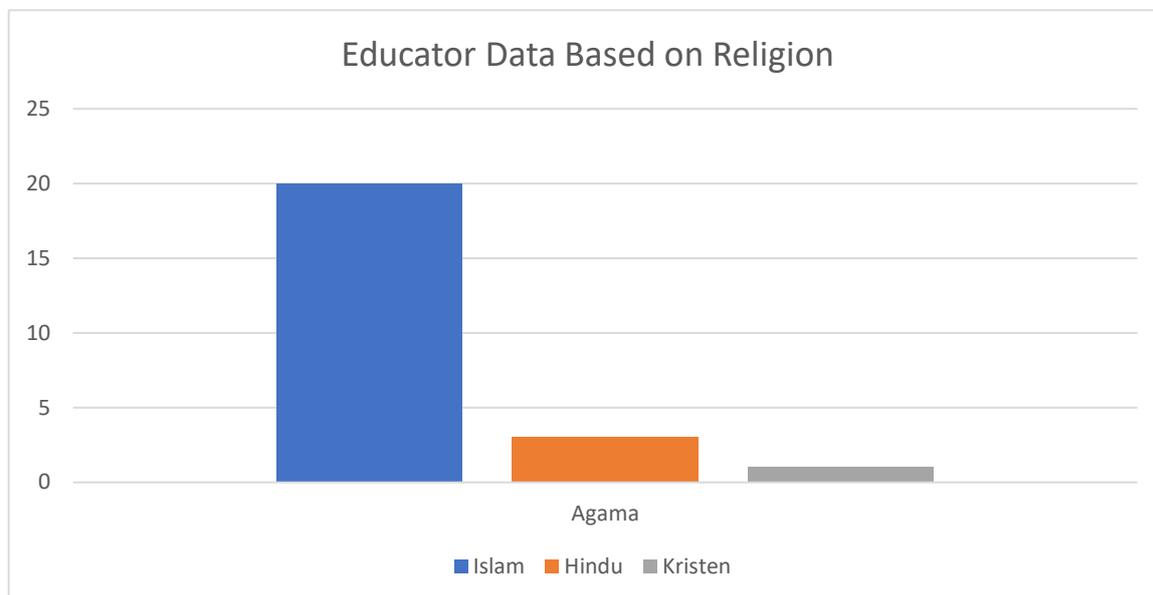


Figure 2. Educator data at SMAN 1 Sumber Probolinggo

The thoughts, attitudes, and behaviors of teachers are essential for the formation of the quality of students. He is a motivator and a scientific lighter. In the teacher, there are various knowledge and how to disseminate it so students master it. Science is essential, and the way to learn it is much more important given the subject-subject-object relationship. Thus, the teacher constitutes a living and living curriculum.

Therefore, efforts to reconstruct Islamic education with an inclusive multicultural vision are the priority that must be on the agenda. The various components involved in the educational process need to be planned in such a way and formulated in a distinctive format. The components of education that need to be reconstructed include curriculum design, educator figures (teachers/lecturers), and the effectiveness of learning strategies.

In line with the above opinion, Mita (2023), as a PAI teacher, said that Islamic education activities at SMAN 1 Sumber refer to the learning model in Islamic education established and applied in this school. Multicultural Inclusive Islamic Education by prioritizing learning models in education based on the local wisdom of students in mountainous areas.

There are many conceptions of thought to redesign the Islamic education curriculum with an inclusive multicultural vision to be relevant and contextual to the needs and dynamics of a plural Indonesian society. First, the philosophical conception of the curriculum with a uniform and monolithic genre is transformed into a philosophical conception relevant to the vision, mission, and goals of educational units at each level of education and educational units. The philosophy of the curriculum should emphasize the importance of building students' humanitarian awareness.

Table 3. Philosophical conception of the curriculum

Foundation of Curriculum Development	
1	Philosophically Based Progressive Curriculum
2	Theoretical Foundations of the Curriculum
3	Konsep Theory of Learning
4	Learning Process Based on Highisomorphism
5	Varied Evaluation

The foundation of curriculum development must be based on progressive curriculum philosophies such as humanism, progressivism, and social reconstruction. Second, the theoretical foundation of the curriculum that is more likely to be in the artificial

Empowering Diversity: A Multicultural Approach to Inclusive Islamic Education

aspects of data, the reality of facts, and the like must also be developed at the level of instilling value, morality, and skills. Third, the conception of the theory of learning is not enough to make theory in learning psychology as its axiological basis simply because it allegedly strengthens the egocentrism of students and even tends to be value-free, but must also raise an appreciative conception of students in their capacity as cultural, social, and political people, to motivate them to contribute actively in society, the nation, and the world. Fourth, students' learning activities should ideally be based on the high isomorphism-level learning process not to deprive them of social empirical nuances. A ranking system that only exalts self-egoism and denies the importance of a group atmosphere is time to be eliminated. Fifth, a varied evaluation measures three domains of students simultaneously and is relevant to the curriculum design developed.

An inclusive vision can be internalized and reconstructed through a series of religious education content taught in classrooms. First, the explanation of the verses of tawhid is also associated with the importance of tolerant, inclusive attitudes, especially with groups of different religions, namely 1) Material on diversity as sunnatullah and the urgency of fastabiq al-khairat (Surat al-Baqarah [2]: 148). 2) Material discussing justice and equality (Surat an-Nisa [4]: 135). 3) Material related to relational cohesiveness between religions (Surat alMumtahanah [60]: 8-9).

Second, fiqh material, followed by the study of fiqh siyasah (governance), where national concepts have been exemplified in the era of salafuna as-shun. The historical context when the Prophet Muhammad led Medina's multiethnic, multicultural, and multireligious society, where the situation is not much different from our society in the country.

Third, moral material needs to be focused on improving behavior about God, the Apostle, fellow humans, oneself, and the environment, as well as efforts to internalize morality's importance as an essential pillar of national life. In this case, a teacher must always keep up to date with his learning methods while giving an example (uswah).

Fourth, the SKI material exemplifies how the Prophet was sincere in building the order of Medina (civil) society where such real facts were found about his recognition and appreciation of the values of pluralism and tolerance.

Reconstructive efforts of educators with an ideal inclusive-multiculturalist character. First, educators must participate proactively with a multicultural outlook in various training agendas, workshops, seminars, webinars, and other activities. Second, educators are encouraged to engage in interfaith dialogue. So that, among them, there is a greeting, and they try to be appreciative and tolerant of each other. Third, increasing reading literacy nuanced multicultural education for educators, both print-based (hard file) and online, such as access to e-books, e-journals, etc.

Implementing inclusive and moderate religious values in schools depends largely on the dedication and commitment of the teacher. Teachers who use an inclusive and moderate approach can teach and practice it to students. In this context, the roles of teachers/lecturers include: First, the figure of the teacher/lecturer must be able to be democratic and non-discriminatory both in attitude and word. Second, the teacher/lecturer figure should have a high sense of empathy for social issues with religious tendencies, such as articulating his empathy for the Ahmadiyya Community in Indonesia, which experienced an attack on a place of worship in early September 2021. Third, the figure of the teacher/lecturer can emphasize the substance of religious teachings to create peace and welfare for all mankind, so all forms of violence and radicalism are something that is not allowed. Fourth, the teacher/lecturer figure emphasized the importance of dialogue and deliberation as the key to problem-solving all pluralism problems that still occur in the country, for example, incidents of misdirection against minority sects of the Ahmadiyya Community and cases of criminalization of Shia groups in several regions even with different escalations of conflicts.

On the other hand, teachers/lecturers are required to elaborate various innovative learning methods and strategies as well as creative and fun, such as lectures, group discussions, field trips, or comparative studies, face-to-face with online-based applications that are now becoming a trend, such as zoom meetings applications, google meet, WhatsApp groups, and others. Teachers, for example, can warmly invite their students to visit houses of worship and dialogue with administrators, traditional leaders, or congregations. It can also be scheduled to invite representatives of religious minority groups to lecture and discuss with students so that they can listen to each other and share experiences about what they have felt so far. That way, students are expected to grow their empathy and sensitivity to respect other groups as much as they value themselves.

Epistemological Transformation Paradigm of National Education

In Indonesia, awareness of the vision and orientation of the multicultural education learning model is recognized to have shown progress, but it is limited to political jargon and consistency. In saving the author by reading these realities, efforts to transform the epistemological paradigm of the national education system are a time to be initiated, especially in the context of developing a multiculturalist vision with a zeitgeist of brotherhood, unity, and unity, or diversity in diversity in order to anticipate the strong hegemony of globalization currents and the rise of ethnic identity awareness in other dimensions.

Seeing the vital substance of multicultural education above, the education policymakers in this country, namely the institutions of the Ministry of Education and Culture and the Ministry of Religious Affairs, it is time to disseminate multicultural education subjects. Islamic education in this context transformatively expands the paradigmatic landscape of multicultural education. Inclusive multicultural education subjects can be integrated with the design of Islamic educational materials. Although technically not separate, multicultural education can still be integrated into subjects.

Empowering Diversity: A Multicultural Approach to Inclusive Islamic Education

Daris Wibisono (2023) said that the nature of the education model refers to the national education system and provides variations with multicultural, inclusive education that adapts to local wisdom.

At the regulative level, the paradigm of multicultural, inclusive Islamic education can be applied and is by the principles of national education implementation as stated in Chapter III, article 4 (four) of Law Number 20 of 2003 concerning the National Education System, especially in paragraph (1) Education is held democratically and fairly and non-discriminatory by upholding human rights, religious values, cultural values, and national pluralism; paragraph (2) education shall be held as a systemic entity with an open and multi meaningful system; and paragraph (6) Education is organized by empowering all components of society through participation in the implementation and quality control of educational services.

When referring to the forms of religious education mentioned in Government Regulation 55 of 2007 concerning Religious Education and Religious Education, the position of religious education is powerful in national education.³¹ This optimistic tone regarding the strength of religious and religious education is considered suitable for the nation's progress in forming religious Indonesian people. However, the next question is how far Islamic education contributes to the nation's progress and, at the same time, strengthens our nationalism and participates proactively in overcoming national problems, including religion-based violence; in the author's opinion, it will continue to be tested over time.

The values and curriculum of multicultural education integrated into the national education system have great urgency and significance for the harmony and maintenance of the spirit of *Bhineka Tunggal Ika*. According to Mita (2023), as a PAI teacher, several urgencies of integrating multiculturalist vision education into Islamic Religious Education (PAI) material content, namely as an alternative means of conflict resolution, fortifying students are not uprooted from cultural roots, efforts to build gender sensitivity, building ethnic anti-discrimination attitudes, strengthening tolerant, inclusive attitudes, while minimizing various conflicts of interest.

This reality confirms that the agenda to reconstruct Islamic education to fortify our students is urgent. At the epistemological level, the PAI curriculum must be directed to shape the character of pluralist-multiculturalist students. The PAI curriculum should cover subjects such as tolerance, diversity, the dangers of discrimination, human rights, democracy, and other relevant subjects. Then, at the ontological level, the PAI curriculum should no longer be aimed at individual students according to their religion and sich, but at them collectively based on the diversity of their respective religions.

PAI teachers ideally have a knowledge and awareness of inclusive multiculturalism so that when explaining PAI material, they try to emphasize the importance of the social education process in their students. Another thing that is no less important is the creativity of educators in designing and using the proper learning methods and media to motivate their students to carry out what they have conveyed seriously. Furthermore, at the axiological level, the evaluation of PAI learning is not enough to be based on cognitive and psychomotor abilities alone; it also includes the affective abilities of students. The assessment standards used should have a deep and substantive dimension, namely the attitude and awareness of students about their religious teachings and their inclusiveness towards different groups.

Table 4. The Relevance of Transformative Models

The Relevance of Transformative Models	
1	Right to Culture
2	Indonesian Culture
3	Normative Concepts of Multicultural Education
4	Typologi Filosofis
5	Pedagogy of Empowerment and Pedagogy of Equity
6	Vision of Multicultural Education

The relevance of transformative models must be read holistically and comprehensively in the context of the country's paradigmatic reconstruction of multicultural education.

First, the term right to culture. In this context, multicultural education must not deny the local cultural identity of the Indonesian people in its vision of realizing a competitive Indonesian civil society globally. Second, Indonesian culture is a *Weltanschauung*, so over time, it continues to experience a graduating process until it forms a new value system (value system). In saving Tilaar, realizing the value system is only possible if through a good education process at the national level. In the process of Indonesian culture, this is expected to give birth to a broader value system, namely Indonesia. Third, the normativeness of the conception of multicultural education must be understood in the process of becoming it and should not be pursued by abandoning the existing local cultural identity. Fourth, the philosophical typology of multicultural education is a social reconstruction paradigm where the value of education is far from the practices of fanaticism, religious and tribal fundamentalism, and xenophobic practices. Fifth, new pedagogy that should be applied in multicultural education is pedagogy of empowerment and pedagogy of equity. Globally, the two types of pedagogy offered by Tilaar refer to the importance of empowerment and equality in cultural diversity to

Empowering Diversity: A Multicultural Approach to Inclusive Islamic Education

remove primordial barriers of ethnicity, religion, variety of individuals, and so on. Sixth, the vision of multicultural education is relevant to the vision of the future of the Indonesian nation and ethics in the nation. Therefore, in practice, this education must be articulated within the framework of developing the nation's ethical principles reconstructed from the plurality of social and cultural components of the nation's children.

The development of the concept of multicultural education can be guided by MPR Decree Number VI / VII / MPR / 2001 concerning Indonesia's Vision of the Future and Ethics of National Life. At that level, Tilaar reiterated the importance of revitalizing ethical education at the primary level, which is also integrated with religious education as handled by Law No. 20 of 2003.

This research made a significant contribution to gaining a deep understanding of the learning model in multicultural-based inclusive Islamic education at SMAN 1 Sumber, Probolinggo. Education practitioners, policymakers, and other relevant parties can gain valuable insights into developing inclusive multicultural education through this research. The results of this study highlight the importance of integrating multicultural values into the Islamic education curriculum. The learning model found in this study shows how diversity, tolerance, inclusivity, and mutual respect can be effectively integrated in the context of Islamic education. This provides a concrete picture of how inclusive multicultural learning models can be well implemented in the field.

CONCLUSION

This research has revealed a learning model in inclusive Islamic education based on multiculturalism at SMAN 1 Sumber, Probolinggo. Qualitative methods of case study type, this research managed to gain a deep understanding of implementing multicultural values in Islamic education. The results show that integrating multicultural values in the Islamic education curriculum can positively contribute to creating an inclusive learning environment where diversity is valued and strengthened. These findings provide the foundation for further development in inclusive multicultural education in Indonesia.

Recommendations for future research in inclusive-multicultural Islamic education include comparative studies between educational institutions that apply this model and those that do not for an in-depth understanding of its impact and effectiveness and a deeper analysis of curriculum implementation to explore the obstacles faced. Furthermore, the research focus can be aimed at developing new learning models that are more innovative and effective, as well as research on the role of educators in implementing inclusive-multicultural Islamic education, including the needs and challenges faced by educators and practical strategies to improve their competencies, with the hope of making a significant contribution to the development of inclusive-multicultural Islamic education in Indonesia.

REFERENCES

- 1) Alam, M. K. (2021). A Systematic Qualitative Case Study: Questions, Data Collection, NVivo Analysis and Saturation. *Qualitative Research in Organizations and Management: An International Journal*, 16(1), 1-31. <https://doi.org/10.1108/QROM-09-2019-1825>
- 2) Baharun, H., & Rizqiyah, L. (2020). Melejitkan Ghirah Belajar Santri Melalui Budaya Literasi di Pondok Pesantren. *Tadris: Jurnal Pendidikan Islam*, 15(1), 108-117. <https://doi.org/10.1108/QROM-09-2019-1825>
- 3) Baharun, H., Hefniy, H., Silviani, S., Maarif, M. A., & Wibowo, A. (2021). Knowledge Sharing Management: Strategy for Improving the Quality of Human Resources. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 5(1), 129-139. <https://doi.org/10.33650/al-tanzim.v5i1.1831>
- 4) Baharun, H., Muali, C., Rozi, F., & Fajry, M. W. (2022). Building Public Trust in Islamic School Through Adaptive Curriculum. *Jurnal Pendidikan Islam*, 8(1), 1-14. <https://doi.org/10.15575/jpi.v8i1.17163>
- 5) Efendi, M. Y., & Lien, H. N. (2021). Implementation of Multicultural Education Cooperative Learning to Develop Character, Nationalism and Religious. *Journal of Teaching and Learning in Elementary Education (Jtlee)*, 4(1), 20-38. <https://doi.org/10.33578/jtlee.v4i1.7817>
- 6) Hartoyo, H., Sindung, H., Teuku, F., & Sunarto, S. (2020). The Role of Local Communities in Peacebuilding in Post-Ethnic Conflict in a Multicultural Society. *Journal of Aggression, Conflict and Peace Research*, 12(1), 33-44. <https://doi.org/10.1108/JACPR-06-2019-0419>
- 7) Hasibuan, L. S., Hariani, P., & Pratiwi, A. S. (2021). Poverty Development Post Fiscal Decentralization Policy in Otsus Fund Receiving Province in Indonesia (Case Study: Province of Papua, West Papua, and Aceh). *International Journal of Economic, Technology and Social Sciences (Injects)*, 2(2), 562-574. <https://doi.org/10.53695/injects.v2i2.598>
- 8) Komariah, N., & Nihayah, I. (2023). Improving the Personality Character of Students Through Learning Islamic Religious Education. *At-Tadzkir: Islamic Education Journal*, 2(1), 65-77. <https://doi.org/10.59373/attadzkir.v2i1.15>
- 9) Kühle, L., & Larsen, T. L. (2021). 'Forced' Online Religion: Religious Minority and Majority Communities' Media Usage During the COVID-19 Lockdown. *Religions*, 12(7), 496. <https://doi.org/10.3390/rel12070496>
- 10) Manan, S. A., & Tul-Kubra, K. (2022). Beyond 'Two-Solitudes' Assumption and Monolingual Idealism: Generating Spaces for Multilingual Turn in Pakistan. *International Journal of Multilingualism*, 19(3), 346-367. <https://doi.org/10.1080/14790718.2020.1742722>

Empowering Diversity: A Multicultural Approach to Inclusive Islamic Education

- 11) Mardiana, D. (2020). The Application of Digital Leadership of Subdistrict Head on Public Service Performance with the Delegation of Regent/Mayor Authorities as the Moderating Variable. *Airlangga Development Journal*, 4(2), 154-164. <https://doi.org/10.20473/adj.v4i2.23107>
- 12) Maulidah, H. F., Baharun, H., Hefniy, H., Tohet, M., & Zaini, A. W. (2023). Teacher Assistance in the Development of Merdeka Curriculum Learning Devices. *Communautaire: Journal of Community Service*, 2(2), 98-107.
- 13) Mezmir, E. A. (2020). Qualitative Data Analysis: An Overview of Data Reduction, Data Display, and Interpretation. *Research on Humanities and Social Sciences*, 10(21), 15-27.
- 14) Mustajab, Hasan Baharun, & Lutfiatul Iltiqoiyah. (2021). Manajemen Pembelajaran Melalui Pendekatan BCCT Dalam Meningkatkan Multiple Intelligences Anak. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 5(2), 1368–81. <https://doi.org/10.31004/obsesi.v5i2.781>
- 15) Nassaji, H. (2020). Good Qualitative Research. *Language Teaching Research*, 24(4), 427-431. <https://doi.org/10.1177/1362168820941288>
- 16) Pradana, Dian Arief, & Mahfud Mahfud, Candra Hermawan, Herdiana Dyah Susanti. (2020). Nasionalism: Character Education Orientation in Learning Development. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Volume 3*, 4026-4034. <https://doi.org/10.33258/birci.v3i4.1501>
- 17) Rohmah, H., Rena, S., Pahrurraji, P., & Syarif, F. (2023). Implementation of Multicultural Education Values in Senior High School. *At-Tadzkir: Islamic Education Journal*, 2(2), 78-94. <https://doi.org/10.59373/attadzkir.v2i2.29>
- 18) Romero, C., & Ventura, S. (2020). Educational Data Mining and Learning Analytics: An Updated Survey. *Wiley Interdisciplinary Reviews: Data Mining and Knowledge Discovery*, 10(3), e1355. <https://doi.org/10.1002/widm.1355>
- 19) Sechandini, R. A., Ratna, R. D., Zakariyah, Z., & Na'imah, F. U. (2023). Multicultural-Based Learning of Islamic Religious Education for the Development of Students' Social Attitudes. *At-Tadzkir: Islamic Education Journal*, 2(2), 106-117. <https://doi.org/10.59373/attadzkir.v2i2.27>
- 20) Suradi, A., Kenedi, J., & Surahman, B. (2020). Religious Tolerance in Multicultural Communities: Towards a Comprehensive Approach in Handling Social Conflict. *Udayana Journal of Law and Culture*, 4(2), 229-245. <https://doi.org/10.24843/UJLC.2020.v04.i02.p06>
- 21) Umar, F. A. (2021). Examining the Dignity of Indonesian Language in the Era of Industry 4.0. *European Journal of Humanities and Educational Advancements*, 2(12), 68-77.



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.