



Model of Institutional Development for Inclusivity: Integrating Da'wah into the Transformation of Multicultural Islamic Education at *Madrasah Ibtida'iyah*

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Received: 04, 2025. Revised: 04, 2025. Accepted: 05, 2025. Published: 05, 2025

ABSTRACT

In the context of a pluralistic society, Islamic education is required to be able to form tolerant and inclusive characters, and create a learning environment that is not only religious, but also emphasizes the aspect of diversity. And some madrasas still position da'wah as a religious ritual, whereas in essence da'wah as the core of Islamic teachings has the potential to be an integral part of the education system, not only limited to religious activities, but also as a means of character formation and creating a harmonious life in a multicultural society. The approach used is descriptive qualitative with a phenomenological research type, through in-depth interview techniques, participatory observation, and documentation. This study aims to examine the inclusive institutional development model through the integration of da'wah in the process of transforming multicultural Islamic education in *Madrasah Ibtida'iyah*, with a focus on a case study at MI Ma'arif Kedung Solo, Porong, Sidoarjo, East Java. The results of the study indicate that the integration of da'wah has been substantively realized in various institutional activities in madrasas, such as in the curriculum, school culture, and the role of teachers as agents of multicultural da'wah. This study also formulates an institutional development model that places da'wah as a transformative element in creating a learning environment that is friendly to diversity and encourages the participation of all *madrasah* residents. Thus, *madrasahs* are not only centers of religious learning, but also centers of civilization that foster solidarity, respect differences, and strengthen the values of Islam *rahmatan lil 'alamin*.

Keywords: Education Transformation, Da'wah Integration, Inclusive, Multicultural Islamic Education.

ABSTRAK

Dalam konteks masyarakat yang plural Pendidikan Islam dituntut untuk dapat membentuk karakter yang toleran dan inklusif, dan menciptakan lingkungan belajar yang tidak hanya religius, tetapi juga menekankan pada aspek kebhinekaan. Dan beberapa madrasah masih memposisikan da'wah sebagai ritual keagamaan, padahal pada hakikatnya da'wah sebagai inti ajaran Islam memiliki potensi sebagai bagian integral dari sistem pendidikan, tidak hanya sebatas aktivitas keagamaan, tetapi juga sebagai sarana pembentukan karakter dan menciptakan kehidupan yang harmonis dalam masyarakat multikultural. Pendekatan yang digunakan adalah deskriptif kualitatif dengan jenis penelitian fenomenologis, melalui teknik wawancara mendalam, observasi partisipatif, dan dokumentasi. Penelitian ini bertujuan untuk mengkaji model pengembangan kelembagaan yang inklusif melalui integrasi da'wah dalam proses transformasi pendidikan Islam multikultural di Madrasah Ibtida'iyah, dengan fokus pada studi kasus di MI Ma'arif Kedung Solo, Porong, Sidoarjo, Jawa Timur. Hasil penelitian menunjukkan bahwa integrasi da'wah secara substantif telah terwujud dalam berbagai aktivitas kelembagaan di madrasah, seperti dalam kurikulum, budaya sekolah, dan peran guru sebagai agen da'wah multikultural. Penelitian ini juga merumuskan model pengembangan kelembagaan yang menempatkan da'wah sebagai elemen transformatif dalam menciptakan lingkungan belajar yang ramah terhadap keragaman dan mendorong partisipasi semua warga madrasah. Dengan demikian, madrasah tidak

hanya menjadi pusat pembelajaran agama, tetapi juga pusat peradaban yang menumbuhkan solidaritas, menghargai perbedaan, dan memperkuat nilai-nilai Islam rahmatan lil 'alamin.

Kata Kunci: Transformasi Pendidikan, Integrasi da'wah, Inklusif, Pendidikan Islam Multikultural.

INTRODUCTION

This discussion refers to efforts to create a learning environment that is friendly to all students, regardless of their social, cultural, or religious backgrounds. In the context of Islamic education, this means not only emphasizing religious knowledge but also integrating multicultural values into every aspect of learning. Thus, students are equipped not only with strong religious knowledge but also with the social skills necessary to live in a diverse society (Mariyono, 2024). Amid the complexity of Indonesian society, which is multicultural, Islamic educational institutions have a significant responsibility to not only teach religious knowledge normatively but also to shape students to live harmoniously within diversity. *Madrasah Ibtida'iyah*, as one of the basic Islamic educational institutions, is positioned strategically to instill inclusive Islamic values from an early age.

Institutional development that is relevant and responsive to the needs of the era will improve the quality of education offered by the institution. A good curriculum adjusts to advancements in science, technology, and job market demands so that institutions become more competitive and recognized as responsive to change (Favourate, 2024). Attention to the integration of the multicultural dimension into the world of education becomes an interesting aspect in addressing issues of diversity. Considering the diverse development of curriculums, from planning, implementation, to evaluation, not all elements may be realized, as they depend on each institution's consensus and needs (Wahyudi, 2019).

One reality today that requires educational institutions to develop is the societal development, such as increasing levels of education, wealth, and social status, which fall into the vertical category, and in the horizontal category, differences in ethnicity, language, culture, and religion (Verona, 2023). Transforming multicultural Islamic education into an inevitable necessity to address current challenges. Education that not only teaches dogma but also fosters tolerance, openness, and appreciation of differences is very much needed. However, this transformation cannot be separated from strong and inclusive institutional roles, i.e., institutions capable of embracing diversity and turning differences into strength rather than threats. Developing an inclusive institution means creating an educational environment that can accommodate all backgrounds of students, consider their needs fairly, and build systems that uphold human values.

This is where the integration of da'wah into the process of transforming multicultural education becomes a very important aspect. Da'wah is not only understood as verbal and ceremonial activities but also as an internalization process of Islamic values in real life, which cultivates social awareness, empathy, and solidarity. Through an integrative and applicative da'wah approach, Islamic education in *madrasah* can become more lively and provide direction to students (Yaqin, 2005). In the midst of the rapid flow of globalization and increasingly complex societal dynamics, Islamic education is demanded not only to be a space

for transferring religious knowledge but also a da'wah platform that shapes students' character to live amid diversity. Da'wah in the educational context is not only about conveying Islamic teachings verbally but also includes internalizing Islamic values across all educational aspects, including curriculum, school culture, and social relations in the *madrasah* environment. This underscores the importance of integrating da'wah into the Islamic education system, especially in *Madrasah Ibtida'iyah*, as the basic education level that greatly determines the character formation of children.

The problem is that the process of integrating da'wah in education is often understood narrowly. Da'wah is considered merely as additional activities such as sermons or ceremonial religious activities, not as a spirit intertwined with all dimensions of education. As a result, da'wah values have not fully influenced teaching, student relations, or institutional policies. In fact, if done systematically, integrated da'wah can become a main driver in shaping *madrasah* as an inclusive and socially responsive institution (Bahri, 2018).

Previous researchers have studied institutional development through curriculum. For example, studies by Hajar (2024) and Maryono (2023) explain the development of multicultural Islamic institutions through the spirit of Santri entrepreneurship; this idea arises from the needs of the Islamic community and is guided by the spirit of Islam in institutional development. Research related to da'wah has also been widely examined, such as studies by Wulandari et al. (2023), Apiyani (2024), and Mubin & Aryanto (2022). However, these studies mainly focus on the essence of da'wah's role in the Islamic education system in general.

Subsequently, the researcher will discuss aspects that previous researchers have not yet addressed. While earlier studies have extensively explored institutional development, Islamic education transformation, and even Islamic da'wah in general, the development of institutional models that are relevant to the integration of da'wah as a strategic approach in shaping character and an inclusive environment has not been discussed before. Based on the above explanation, it is important to conduct an in-depth study of inclusive institutional development models, emphasizing the integration of da'wah in the process of transforming multicultural Islamic education in *Madrasah Ibtida'iyah*. This study is expected to provide both conceptual and practical contributions in formulating strategies for developing basic Islamic educational institutions relevant to current dynamics.

RESEARCH METHOD

This research uses a qualitative descriptive approach with a phenomenological type, aiming to deeply understand the experiences, meanings, and perspectives of participants regarding the integration of da'wah in multicultural Islamic education within the *madrasah* environment. The data collection techniques employed by the researcher include interviews, which are the main technique in qualitative research. The researcher conducts in-depth conversations with the head of the *madrasah* to obtain data about institutional policy and development direction, and with the homeroom teachers to explore their views, experiences, and the meanings they assign (Gunawan, 2014; Hardani et al., 2020). Next is participatory observation, where the researcher participates in the daily lives of the participants while observing behaviors and interactions in their natural context. The last technique is documentation, in which the researcher analyzes relevant documents that can help refine this

study. Data analysis techniques use the Miles and Huberman model, which includes data collection, condensation (summary), data display, and conclusion drawing (drawing conclusions and verifying them) (Maskuri, 2013).

RESULTS AND DISCUSSION

Values of Multicultural Islamic Education

Building a multicultural understanding within the framework of Religious Education is important, not only towards different religious groups but also among believers within the same religion. This is because issues within one religious community can often be more complex than those between different faiths. To realize multiculturalism in Education, multicultural education should also be included in the national curriculum, with the goal of creating an Indonesian society that is multicultural (Muslim, 2021).

According to Zakiyuddin Baidhaw, the characteristic of multicultural education is learning to live in differences, developing mutual aspects such as trust, understanding, and respect, being open-minded, appreciation, conflict resolution, and others (Baidhaw, 2007).

The foundation of multicultural education from an Islamic perspective has also been clearly explained in the Qur'an, such as in Surah Al-A'raf: 181, Surah Al-Hadid: 25, Surah As-Syura: 38, Surah Al-Mumtahanah: 7-9, Surah Al-Hujurat: 13, and others. For example, in Surah Al-Hujurat, which states:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware." (QS. Al-Hujurat: 13)

According to Yaya Suryana, the values of multicultural Islamic Education consist of several elements, namely: andragogical values, peace values, inclusivism values, wisdom values, tolerance values, humanism values, and freedom values. M. Tholhah Hasan states that *ta'aruf* or mutual knowledge is a positive indicator within a society to live together and accept differences. Then there are *tasamuh*, *tawazun*, and *ta'awun*, which are the roots of Islamic multiculturalism (Mansur, 2016).

The strategy of multicultural Islamic Education is an approach that emphasizes combining Islamic values with cultural diversity. Its main goal is to create an inclusive learning environment where mutual respect for differences is upheld. In practice, the multicultural approach in Islamic Education is responsible for ensuring that lesson materials reflect cultural diversity and give students opportunities to explore and understand different perspectives (Mariyono, 2025). The multicultural approach in Islamic Religious Education aims to understand various perspectives and experiences owned by students. The multicultural-based strategy for Islamic Religious Education involves various approaches and methods that integrate the values of multicultural Islamic Education into the learning process. Some applicable models include using teaching materials that reflect cultural diversity (Risa et al., 2024).

Several forms of instilling the values of multicultural Islamic Education that can be integrated with school activities are: First, integrating with subjects such as history classes that can cultivate national pride among students, or social studies or civics lessons that discuss the core of *Pancasila*, *Bhinneka Tunggal Ika*, and living socially with communities from diverse backgrounds. Here, diversity in culture, tolerance, and mutual respect can also be taught. Second, implementing the values of multicultural Islamic Education through interactive teaching methods, such as group discussions, case studies, and collaborative projects that foster teamwork. Third, creating an environment with a multicultural Islamic atmosphere, such as decorating classrooms with posters aligned with the elements of multicultural Islamic Education, fostering mutual cooperation, and more. Fourth, integrating activities like cultural festivals, diversity-themed competitions, comparative studies, or visits to places of worship of different religions. Fifth, collaborating with other institutions or educational agencies, involving parents to support school activities, organizing workshops, seminars, partnering with community or religious leaders to support social activities. Sixth, conducting evaluations and assessments to monitor the development, understanding, and application of the values of multicultural Islamic Education (Matsuroh, 2010).

The Model of Inclusive Institutional Development in the *Madrasah* Environment

An inclusive institutional development model in the *madrasah* aims to create a friendly environment toward diversity and openness to various student backgrounds. In this model, the *madrasah* not only focuses on academic aspects but also builds a culture and environment that values differences, including religion, culture, physical abilities, and socio-economic backgrounds (Heri, 2018).

Madrasahs can incorporate materials that teach tolerance, cultural diversity, and peace values into the curriculum. This helps students understand and appreciate differences. Developing a curriculum based on multicultural Islamic education is an approach that integrates Islamic values with multicultural principles within the educational process. This concept aims to shape individuals who are morally upright, have a strong religious understanding, and are capable of respecting and honoring cultural and religious diversity (Abubakari, 2024).

As a relatively new concept, multicultural education requires processes of formulation, reflection, and field action consistent with its development. Therefore, it requires an interdisciplinary approach that considers the dimensions of multicultural education. The development of a multicultural Islamic education-based curriculum at MI Ma'arif Kedung Solo, Porong Sidoarjo, is tailored to the characters and backgrounds of the students. Thus, adding or developing a multicultural Islamic education-based curriculum is based on local content subjects with specific religious characteristics, as well as on national subjects that can be integrated with elements of multicultural Islamic education.

One applicable model is the Grass Root method, or curriculum development related to teachers' tasks, including collaboration among teachers, with external parties, agencies, or the surrounding community. Using this method, teachers can undertake efforts to develop the curriculum. Curriculum development with this method supports competition in improving educational quality and produces more independent and creative individuals according to societal needs (Sismanto, 2022).

This curriculum model is based on the philosophy of Islamic education emphasizing character building with Islamic morals, and the philosophy of multiculturalism that respects and honors cultural, ethnic, and religious diversity. Principles such as tauhid (monotheism), *ukhuwah* (brotherhood), and tolerance are central. Multicultural education theory emphasizes inclusion, social justice, and anti-discrimination. It teaches that education should promote equality and appreciate differences. In an Islamic context, this means integrating religious teachings with respect for cultural and belief diversity (Chotimah, 2025).

The goal is to form students with strong Islamic character, capable of respecting and honoring cultural and religious diversity, and possessing good social skills to live in a multicultural society. The targets are for students to deeply understand Islamic teachings, develop awareness and skills for interacting in diverse communities, and foster tolerant and inclusive attitudes.

Furthermore, developing teachers as facilitators can support institutional growth. Teachers play a role as role models in implementing inclusive values, such as openness to differences, mutual respect, and exemplary tolerant attitudes. The atmosphere in the *madrasah* should be designed so that students feel accepted and valued. The culture of dialogue and discussion should also be developed to open communication spaces among students, teachers, and parents (Sekalii, 2021).

Self-development programs, such as extracurricular activities based on inclusiveness—like holding art performances or collaborative activities with other *madrasahs*—can build openness. Collaborations with parents and communities can be organized through routine meetings to discuss the importance of inclusivity, appreciating diversity, and building mutual support. Thus, the *madrasah* will develop as an institution that not only prioritizes academic values but also shapes students' character to be tolerant, open (Hasbi, 2019), and inclusive in line with Islamic values of peace and *rahmatan lil 'alamin* (Fionita, 2024).

The Integration of Da'wah in the Development of Multicultural Islamic Education at MI Ma'arif Kedung Solo

The implementation of multicultural Islamic education at MI Ma'arif Kedung Solo, Porong, aims not only to enhance students' insights and academic skills but also to cultivate tolerant and inclusive attitudes that are essential in community life. The curriculum plays a crucial role in institutional development within the *madrasah* because it is the core of the educational process carried out institutionally. All aspects are designed to achieve specific educational goals, including character formation, increasing knowledge, and developing students' skills according to Islamic values. With a clear curriculum, the *madrasah* has a directed path to shape students in line with institutional missions, both from the perspective of developing competencies aligned with contemporary needs so that students can adapt to ongoing changes (Sahito, 2024).

In the context of basic Islamic education, da'wah has a very important role as an instrument for transforming values and shaping students' character. Da'wah is not limited to verbal delivery such as speeches or sermons but also manifests through exemplary behavior (*da'wah bil ha*), social interactions, and everyday practices within the *madrasah* environment. At MI Ma'arif Kedung Solo, integrating da'wah into the development of multicultural Islamic

education becomes a strategic approach to cultivating an institutional culture that is inclusive, friendly toward diversity, and responsive to social challenges. Teachers, the head of the *madrasah*, and all elements of the institution play functional da'wah roles, whether through direct teaching or non-formal activities that internalize the values of Islam *rahmatan lil 'alamin*. Through a contextual da'wah approach, MI Ma'arif not only becomes an academic learning space but also an educational da'wah space that instills values of tolerance, brotherhood, and justice from an early age.

Regarding the curriculum used at MI Ma'arif Kedung Solo, it employs the Merdeka curriculum along with local curricula used by the foundation, such as local content subjects with religious characteristics and national subjects that can be integrated with multicultural Islamic education elements.

The principal of MI Ma'arif Kedung Solo, Porong, states that the Islamic-based curriculum has already been implemented, which indirectly relates to multicultural aspects. Examples include channeling students' talents through cooperative activities, mutual assistance, discussions, and participation in competitions like mathematics and science Olympiads at district levels, with some progressing to provincial and national levels.

Furthermore, collaboration with other educational institutions, such as signing MOUs with NU schools in Pucang Sidoarjo, provides information about competitions, enabling MI Ma'arif Kedung Solo to participate actively. They have also received assistance, such as benches from partner schools, and established cooperation with parents—forming community groups to support routine activities like graduation, end-of-year celebrations, Maulid Nabi, Isra' Mi'raj, and student festivals. These activities exemplify the application of a multicultural-based Islamic curriculum, as they incorporate values promoted within. From this, it can be concluded that da'wah within the *madrasah* environment does not always have to be in the form of sermons or direct delivery but can also be internalized through various institutional programs designed to strengthen a friendly, tolerant, and inclusive Islamic character.

Additionally, there are annual activities where students go on educational tours to museums, historical sites, and places of national significance to learn about nationalism, unity, environmental appreciation, dialogue, and communication. The researcher suggests expanding these activities to include visits to places of worship of other religions, aiding students in recognizing different religious buildings and understanding other faiths, especially for elementary school-level students. It would complement the existing lessons on tolerance and moderation in subjects like Civic Education, Social Studies, and Religion, making understanding more tangible through direct experience.

In terms of teaching and learning processes, special activities include every Monday's flag ceremony, Tuesday's routine recitation of short Qur'anic surahs before class begins, Wednesday's joint *Dhuha* prayer, Thursday's *Istighatsah* before class, Friday's Yasin recitation, and Saturday's morning exercise for physical health. Teachers play a vital role here, not only as knowledge transmitters but also as da'wah agents responsible morally and spiritually for shaping students' character. Their roles include setting examples through attitudes, behaviors, and social interactions.

The connection with students at MI Ma'arif Kedung Solo, Porong, is managed to ensure no discrimination based on students' backgrounds. For example, during new student admissions, MI Ma'arif Kedung Solo conducts psychological tests aimed at placing students according to their abilities (Mahsusi, 2024). Class groupings do not follow conventional labels like A, B, or C; instead, they use names that reflect levels, such as *Mangga* (Mango), *Manggis* (Mangosteen), and *Melon* (Melon) for the first grade and *Matabari* (Sun), *Bulan* (Moon), and *Bintang* (Stars) for the second grade, among others. This approach is intended to prevent elements of discrimination; when class names are made to seem equal, students do not feel any hierarchy or bias, thus avoiding conflict. Furthermore, support is given to orphan students by exempting them from paying tuition fees and school dues. This practice aligns with the values of multicultural Islamic education, exemplifying empathy, mutual assistance, solidarity, and cooperation.

A key step to fostering an inclusive diversity environment is exemplified by *Madrasah Ibtidaiyyah* Kedung Solo. In religious studies, which are divided into various disciplines, efforts are made to incorporate multicultural nuances: first, Qur'anic lessons include verses that promote understanding in communication with people of different religions, fostering tolerance and highlighting peace, justice, and equality. Second, in Fiqh lessons, teachers relate content to fiqh siyasah (political jurisprudence), illustrating concepts of nationhood with examples from Prophet Muhammad's leadership that included multi-ethnic, multicultural, and multi-religious communities. Third, in the Aqidah and Akhlak subjects, lessons focus on behaviours that are good or bad in the eyes of God, toward fellow humans, and the environment, emphasising that societal harmony and peace depend on morals. Neglecting morals could threaten societal sustainability. To ensure effective teaching of multicultural Islamic education, teachers must develop innovative, engaging methods, connecting lessons with real-life contexts and serving as role models (Alhasmi, 2021). Fourth, in Islamic History and Culture classes, the focus is on how Prophet Muhammad interacted with diverse communities, providing historical evidence of recognition and appreciation for pluralism and tolerance.

The multicultural Islamic education programme to be developed will be tailored to meet basic academic needs and social conditions. This involves content integration—embedding cultural diversity into lessons—understanding cultural implications within knowledge construction, and reducing prejudices by identifying students' characteristics to determine suitable teaching methods (Rif'an, 2022). According to the principal of MI Ma'arif Kedung Solo, the school has experienced rapid growth and has become a prominent Islamic educational institution comparable to larger elementary schools in the region. This progress is attributed to visionary leadership, innovative and relevant curricula and programs, quality resources, an inclusive culture, technological adaptations, strong relationships with parents and the community, improved facilities, and positive societal impacts. Located in a rural area, the school's reputation continues to attract more students annually.

MI Ma'arif serves 15 desa zones, with nearly 450 students. The core teaching staff consists of 12 teachers, complemented by 24 extracurricular teachers. Regular extracurricular activities include Tahfidz Al-Qur'an, Qiro'ah, Drum Band, Pramuka, and Banjari. As student numbers grow, so does diversity: students come from various backgrounds, including

different family educational and income levels, inclusion students, orphans, and those with disabilities (Maemonah, 2023). Thus, it is crucial to further develop the institution into a more inclusive, innovative environment that goes beyond academics to include non-academic aspects, fostering a harmonious and supportive school culture. This broader development is vital for creating a tolerant, open, and harmonious community according to Islamic values of peace and *rahmatan lil 'alamin*.

The integration of da'wah in the development of multicultural Islamic education at MI Ma'arif Kedung Solo is a synergistic strategy combining value education, da'wah practice, and institution management based on principles of inclusivity and diversity. The *madrasah* functions not only as a formal educational institution but also as a holistic da'wah space through learning activities, the internalisation of Islamic values, and daily social interactions. Da'wah is not viewed as an additional or separate activity but as the vital spirit of the entire education process—deliberately embedded through exemplary teachers, institutional programmes, and a culture that emphasises openness and respect for differences (Hadi, 2024).

CONCLUSION

This research indicates that the development of an inclusive institutional environment in *Madrasah Ibtida'iyah* can be effectively realised through the integration of da'wah into all aspects of education. At MI Ma'arif Kedung Solo, Porong, da'wah is understood not only as verbal religious activities but also internalised within the curriculum, school culture, and daily practices that emphasise values of tolerance, solidarity, and togetherness.

This development model positions da'wah as a transformative element that holistically shapes students' character, making the *madrasah* not just a religious learning institution but also a centre for civilisation that respects diversity. Concrete practices such as implementing a value-based curriculum rooted in Islamic and multicultural principles, inclusive teaching approaches, character development programmes, and active participation of all school community members have created a learning environment that is friendly toward differences and upholds the values of Islam *rahmatan lil 'alamin*.

Thus, MI Ma'arif Kedung Solo has demonstrated that contextually and practically integrated da'wah can meet contemporary challenges and contribute significantly to building a generation that is religious, moderate, and inclusive within a multicultural society. Because multicultural Islamic education in *Madrasah Ibtida'iyah* is a fundamental foundation in fostering tolerant attitudes and mutual respect from an early age. Through learning approaches that value diverse backgrounds in culture, language, and habits, the *madrasah* creates an inclusive and harmonious environment. Teachers not only impart religious knowledge but also instill exemplary traits and values of togetherness, empathy, and cooperation among students.

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