OPEN ACCESS
Jurnal Ilmiah Ilmu Terapan Universitas Jambi
Vol. 10 No. 4. August 2026, pp. 2311-2321 DOI. 10.22437/jiituj.v10i4.49943
Research Article

MULTICULTURAL EDUCATION VALUE IMPLEMENTATION IN ISLAMIC SENIOR HIGH SCHOOLS: IMPLICATIONS FOR SOCIAL HARMONY AMONG STUDENTS

Muhammad Abrar Parinduri[1,*], Amini[2]

[1] Faculty of Islamic Studies, Medan Area University, Sumatera Utara, Indonesia
[2] Faculty of Teaching and Education, Universitas Muhammadiyah Sumatera Utara, Sumatera Utara, Indonesia
Corresponding author email: abrarparinduri@staff.uma.ac.id

Article Info
Received: Nov 15, 2025
Revised: Jun 13, 2026
Accepted: Aug 22, 2026
OnlineVersion: Aug 31, 2026

Abstract
This study investigates the implementation of multicultural education values in Madrasah Aliyah (Islamic Senior High Schools) in Tanjung Balai City, North Sumatra, and examines their role in promoting social harmony in a post-conflict educational context. A qualitative case study design was employed involving five Akidah Akhlak teachers from five different Madrasah Aliyah, selected through purposive sampling based on their teaching experience and active involvement in multicultural education. Data were collected through semi-structured interviews, non-participant classroom observations, and document analysis. The data were analyzed using a six-stage thematic analysis involving familiarization, coding, theme development, refinement, interpretation, and reporting. The findings reveal that multicultural education is implemented through five interconnected dimensions: content integration, knowledge construction, prejudice reduction, equitable pedagogy, and an empowering school culture. Teachers integrated multicultural values by linking Islamic teachings with students' diverse social realities, promoting dialogical learning, encouraging critical reflection on social issues, and implementing inclusive instructional practices. In addition, school leadership, extracurricular programs, and anti-bullying policies strengthened an inclusive school environment that fostered tolerance, empathy, and mutual respect among students. This study contributes to the literature by extending Banks' multicultural education framework to Islamic educational settings in post-conflict communities and by proposing an integrated model that illustrates how Islamic moral values and an inclusive school culture collectively promote social harmony. The findings provide practical implications for policymakers, school leaders, and teachers seeking to strengthen multicultural education in culturally diverse educational settings.

Keywords: Banks' Multicultural Education, Islamic Education, Islamic Senior High School, Multicultural Education, Social Harmony.

© 2026 by the author(s)
This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (https://creativecommons.org/licenses/by/4.0/).

INTRODUCTION

Indonesia is recognized as a nation possessing immense cultural wealth, characterized by a diversity of ethnic groups, religions, languages, and cultural practices. This diversity serves as essential social capital for strengthening national unity and fostering democratic civic participation. However, such diversity also presents significant challenges if social differences are not managed through an inclusive educational approach. Issues such as interfaith intolerance, inter-ethnic conflict, hate speech, and the rapid spread of misinformation via digital platforms persistently threaten social cohesion in multicultural communities, including those in Indonesia (Moldalieva et al., 2025). Consequently, educational institutions are increasingly expected to play a pivotal role in preparing students to live harmoniously within culturally diverse communities (Halstead, 2004).

In this context, the Islamic education system plays a highly significant role, as it not only broadens students' religious understanding but also fosters ethical character, a sense of social responsibility, and a constructive perspective on diversity. Islamic teachings clearly promote the values of *tasamuh* (tolerance), ‘adl (justice), and *ukhuwah* (brotherhood), all of which provide a solid theological foundation for multicultural education. Surah Al-Hujurat (49:13) in the Quran affirms that human diversity is a divine will intended to foster mutual understanding rather than to incite conflict (Saada, 2023).

One of the most influential models in multicultural education is Banks “Five Dimensions of Multicultural Education,” which encompasses content integration, knowledge construction, prejudice reduction, an equity pedagogy, and an empowering school culture (Mlinar & Krammer, 2021; Gulya & Fehérvári, 2024). Banks asserts that effective multicultural education goes beyond merely incorporating cultural content into the curriculum; it requires systematic changes in teaching methods, the learning environment, and institutional culture to ensure educational equity for all students. This framework has become one of the most widely applied models for assessing multicultural education practices across various educational contexts (Ward et al., 2023; Paizan et al., 2024).

Despite significant progress, several crucial issues remain insufficiently explored. Most prior studies have focused on isolated aspects such as curriculum development, religious moderation programs, school leadership, or inclusive education rather than taking a holistic approach. Only a limited number of studies have comprehensively examined how Banks five dimensions are simultaneously implemented in Islamic high schools within post-conflict societies (Rodríguez-Hidalgo et al., 2025; Shamoa-Nir & Milford, 2025). Furthermore, empirical evidence regarding the role of multicultural education in restoring social peace following ethnic and religious conflict is scarce, particularly concerning Madrasah Aliyah (Islamic senior high schools) in Indonesia. This gap highlights the need for in-depth qualitative research within specific contexts to uncover educators experiences in integrating multicultural values into their daily classroom practices.

This study examines the city of Tanjung Balai, an area that experienced palpable ethnic and religious tensions in 2016. Despite various peace initiatives since then, educational institutions continue to play a crucial role in preventing the recurrence of similar conflicts among the younger generation. Madrasah Aliyah Islamic senior high schools offer a vital platform for exploring how multicultural values are internalized through religious education and school culture within a community that has experienced social division.

Therefore, this study aims to examine how multicultural education values are implemented in Madrasah Aliyah schools in Tanjung Balai, utilizing the five dimensions of Banks multicultural education framework. Specifically, this research will address the following research questions:

1. How are multicultural education values integrated into Akidah Akhlak learning?
2. How do teachers facilitate students knowledge construction regarding multicultural values?
3. What strategies are employed to reduce prejudice among students?
4. How is equitable pedagogy implemented within multicultural classrooms?
5. How does school culture support the development of social harmony?

This study contributes to existing scholarship in three significant ways. First, it extends Banks framework of multicultural education by exploring its application within the context of Islamic education in post-conflict societies. Second, it presents empirical data demonstrating how Islamic moral values, inclusive teaching methods, and school leadership can collectively foster social harmony among students. Third, it proposes an integrated conceptual understanding of multicultural education that can serve as a

guide for policymakers, school principals, and Islamic education teachers in strengthening multicultural education policies and practices within culturally diverse educational settings.

RESEARCH METHOD

This study employs a qualitative case study method to examine how multicultural education values are implemented at a Madrasah Aliyah an Islamic senior high school in Tanjung Balai, Indonesia. A qualitative case study was deemed the most appropriate approach because the research aims to gain an in-depth understanding of teachers experiences, teaching methods, and school policies regarding multicultural education within a real-world educational context. Rather than testing predetermined hypotheses, the study explores participants' perspectives and generates context specific explanations regarding the implementation of the five dimensions of multicultural education as defined by Banks.

This study was conducted at five Madrasah Aliyah (Islamic senior high schools) in Tanjung Balai City, North Sumatra, between November 2024 and January 2025. Tanjung Balai City was purposively selected because it had experienced ethnic and religious conflict in 2016, making it an ideal location to examine the role of multicultural education in restoring social harmony within Islamic school environments. Conducting the research across multiple schools enabled the researchers to compare the multicultural teaching approaches employed by different educational institutions.

To strengthen the methodological approach, three complementary data collection methods were employed. First, semi-structured interviews. Semi-structured interviews were conducted with all five participants. Each interview lasted approximately 60 to 90 minutes and was audio-recorded following the participants informed consent. The interview protocol was developed based on Banks Five Dimensions of Multicultural Education, allowing participants to describe their classroom experiences. Second, classroom observation. Non-participant classroom observations were conducted to examine the teachers instructional methods and how students interacted with one another within the classroom. The observations focused on: classroom interactions, learning activities, teacher-student communication, multicultural learning materials, student participation, inclusive pedagogical practices. Observation notes were recorded immediately after each class session to ensure accuracy and contextual relevance.

The collected data were analyzed using a reflexive thematic analysis approach, following the steps established (Xu, 2020; Campbell et al., 2021; Naeem et al., 2023). The analysis comprised six sequential stages: Familiarization with interview transcripts, observation notes, and various school documents; Initial coding of meaningful units, identification of preliminary themes; Refinement and consolidation of themes; Interpretation of relationships between themes using Banks multicultural education framework; Construction of the final thematic narrative.

The researcher continuously compared findings from interviews and observations to ensure consistency and trustworthiness throughout the analysis process. The participants consisted of five teachers of the Akidah Akhlak subject, each representing a different Madrasah Aliyah (Islamic senior high school). Participant selection was conducted using purposive sampling an approach frequently employed in qualitative research to identify participants who possess extensive information and can provide deep insight into the subject under study. The inclusion criteria are as follows: currently teaching the Akidah Akhlak subject, possessing at least five years of teaching experience, playing an active role in multicultural learning activities and character education programs at the school, willing to participate voluntarily in interviews and classroom observations. The participating teachers have between 9 and 9.5 years of teaching experience, indicating that they possess substantial experience in the field of Islamic religious education.

In an effort to enhance validity through data triangulation, the researcher analyzed a number of school documents, including: lesson plans, syllabi, school regulations, anti-bullying policies, character education programs, teaching materials. These documents were examined as data sources to evaluate the extent to which multicultural values have been formally incorporated into school policies and instructional planning. To enhance the accuracy of the qualitative findings, four criteria of trustworthiness were employed. First, Credibility was established through three methods: the use of proven methodological approaches, sustained engagement within the research setting, and member checking. Preliminary interpretations were returned to the participants to verify the accuracy of the researcher's interpretations. Secondly, the ability to apply research findings is enhanced by providing a comprehensive explanation of the research background, participants, and the instructional methods employed, thereby enabling readers to determine the extent to which the results are applicable to similar learning environments. Third, reliability is maintained by taking complete notes on research procedures, how to

conduct interviews, observation guides, coding steps, and decisions in analysis. Fourth, confirmability is guaranteed by involving discussions between colleagues who are qualitative research experts, who independently review the coding process and explain existing themes.

This study has received approval from the relevant Institutional Review Board (IRB). Prior to data collection, all participants were provided with written information regarding the studys objectives, procedures, measures taken to ensure confidentiality, and their rights as participants. Written consent was obtained from each participant prior to the commencement of interviews and classroom observations. Participants' identities were concealed using pseudonyms, and all collected data were securely stored solely for research purposes. Participation was voluntary, and participants had the right to withdraw at any time during the study without facing any consequences.

RESULTS AND DISCUSSION

The thematic analysis identified five interconnected themes, corresponding to Banks five dimensions of multicultural education. These themes illustrate how multicultural values are implemented within the Akidah Akhlak learning process and the school culture at the Madrasah Aliyah. The themes include:

1. Content Integration
2. Knowledge Construction Process
3. Prejudice Reduction
4. Equity Pedagogy
5. Empowering School Culture and Social Structure

The findings presented below are based on a combination of interview results and classroom observations.

Content Integration

The first theme addresses the integration of diverse cultural values into the Akidah Akhlak learning process. Analysis of interview transcripts and classroom observations reveals that teachers consistently incorporate multicultural values into religious instruction by linking Islamic teachings to the students diverse cultural, ethnic, and social backgrounds. The teacher explained that the material on cultural diversity is typically presented through discussions on moral values, stories of Islamic figures, classroom reflections, and examples drawn from the students daily experiences.

One participant explained:

> "Whenever I teach morals, I always tell my students: We all come from different homes, different cultures, but Allah unites us in this classroom." (G1)

Similarly, another teacher stated:

> "I like to tell stories about Bilal bin Rabah because students realize that Islam honours people regardless of their background." (G2)

Classroom observations indicate that the teacher frequently connects Akidah Akhlak material with contemporary social issues, such as ethnic diversity, differences in Islamic schools of thought, and the students family backgrounds. Lesson plans and instructional materials demonstrate that multicultural values are clearly articulated within the learning objectives and classroom activities.

Knowledge Construction Process

The second theme illustrates how teachers facilitate students understanding of multicultural values characterized by a dialogic nature through the learning process. Interview data indicate that teachers encourage students to critically analyze various social issues, including ethnic conflict, religious intolerance, and misinformation circulating widely across digital media.

One participant stated:

> "When discussing an ethnic conflict case, one student suddenly realised that similar experiences had happened in his own village." (G2)

Another participant explained:

> "Students gradually learn to distinguish facts from prejudice after discussing hoaxes and social media information." (G4)

Classroom observations indicate that teachers typically employ methods such as group discussions, case-based learning, and dialogue that fosters reflection. Students enthusiastically share their own experiences and compare them with Islamic teachings on tolerance and justice. Overall, the research

findings indicate that knowledge of diverse cultures is formed through discussions involving participation, critical thinking, and learning based on real-life experiences.

Prejudice Reduction

The third theme reveals how teachers consistently reduce stereotypes and prejudice among students. Interview data demonstrate that teachers typically employ various activities such as role-playing, discussing values, engaging in classroom dialogue, and personally mediating interpersonal conflicts.

One teacher explained:

> *"Students realised how painful discrimination feels after participating in role-playing activities." (G1)*

Other participants explained how classroom mediation helped improve relationships between students from different social groups. Observational data support these findings by showing that teachers consistently encouraged respectful communication and directly addressed discriminatory behavior when it arose in the classroom.

School documents also indicate that anti-bullying policies encourage teachers to be more active in classroom management. These findings reveal that prejudice reduction is achieved through instructional strategies or interpersonal conflict management.

Equity Pedagogy

The fourth theme relates to how teachers strive to provide equal learning opportunities for all students. Interview data shows that teachers adapt their teaching strategies to the individual needs and learning characteristics of their students.

One participant explained:

> *"Some students are more comfortable expressing ideas through writing rather than speaking, so I provide alternative forms of assessment." (G4)*

Observations reveal that teachers consistently vary their instructional methods by combining discussions, project-based learning, presentations, and collaborative activities. Students with lower levels of self-confidence are given the opportunity to participate without feeling social pressure.

Document analysis reveals that the assessment criteria employed are highly flexible in accommodating diverse student abilities while simultaneously maintaining academic standards. Overall, these findings indicate that equitable pedagogy is reflected through differentiated instruction, inclusive participation, and flexible assessment practices.

Empowering School Culture and Social Structure

This final theme addresses the role of school culture in strengthening multicultural education. Teachers consistently emphasize that multicultural education is not limited to classroom instruction but is also an integral part of the school environment as a whole.

One participant stated:

> *"The principal always reminds us to treat the school as our shared home." (G5)*

Observational data indicate that the school conducts various extracurricular activities such as Scouts, student organizations, cultural events, and collaborative projects that encourage students to interact with one another, despite coming from diverse backgrounds. An analysis of the relevant documents reveals that anti-bullying policies, school rules, and leadership programs consistently promote the values of tolerance and inclusion. Overall, these findings indicate that multicultural education is strengthened when classroom instruction is supported by a welcoming and inclusive school culture, collaborative leadership, and school policies that foster mutual respect and social harmony.

Table 1. Summary of Findings

Theme	Main Findings	Sources of Evidence
Content Integration	Islamic values integrated into Akidah Akhlak learning	Interview, Observation, Documents
Knowledge Construction	Dialogical learning and reflective discussion	Interview, Observation
Prejudice Reduction	Role-playing, mediation, value discussion	Interview, Observation

Theme	Main Findings	Sources of Evidence
Equity Pedagogy	Inclusive learning strategies and flexible assessment	Interview, Observation, Documents
Empowering School Culture	Leadership, anti-bullying policy, co-curricular activities	Interview, Observation, Documents

Multicultural Education as Contextual Islamic Moral Education

The results of this study indicate that multicultural education in Madrasah Aliyah is not implemented as a standalone subject or program but is instead integrated into Islamic moral education (Rahmawati et al., 2022; Aderibigbe et al., 2023). Teachers consistently internalize multicultural values within Akidah Akhlak instruction by connecting the teachings of the Qur'an, the Prophet's Sunnah, and the exemplary lives of Islamic figures to the realities of students living amidst cultural, ethnic, and religious diversity (Bahri et al., 2025; Tuna, 2024). Thus, these findings suggest that the implementation of multicultural education in the madrasah setting occurs through the contextualization of Islamic values within the learning process, rather than through the delivery of a separate multicultural curriculum.

The findings of this study align with Banks concept of "content integration" the incorporation of diverse cultural perspectives into the learning process. However, the study also enriches this theoretical framework by demonstrating that, within the context of Islamic education, the reinforcement of multicultural values is achieved not only through the presentation of material reflecting cultural diversity but also by grounding these values in Islamic theological teachings, such as *tasamuh* (tolerance), '*adl* (justice), and *ukhuwah* (brotherhood) (Mukhibat et al., 2024). Consequently, Islamic religious education serves not merely as a means for moral development but also as an effective medium for instilling multicultural values.

The results of this study are consistent with previous findings indicating that Islamic religious education plays a significant role in fostering tolerance and respect for pluralism (Rahmawati et al., 2022; Aderibigbe et al., 2023). However, this study offers an empirical contribution that enriches prior research by revealing how moral narratives within Islamic teachings are structurally implemented in classroom instruction—within a post-conflict societal context—to strengthen social cohesion among adolescent students.

Dialogical Learning Strengthens Multicultural Understanding

Other significant findings indicate that students' multicultural understanding develops through a dialogic learning process (Rochira et al., 2024; Dai et al., 2025). In contrast to teacher-centered approaches, the participants create space for students to examine various social conflicts occurring in society, reflect on their own experiences, scrutinize the veracity of information received, and engage in critical discussions regarding sensitive issues related to ethnicity and religion (Chen, 2024).

These findings align with the concept of the knowledge construction process proposed by Banks, which positions students as active subjects in constructing knowledge rather than merely passive recipients of information (Oh & Shin, 2025). Furthermore, the results are consistent with the constructivist learning perspective, which asserts that deep and meaningful understanding is formed through student engagement in critically examining and reflecting upon real-world social experiences (An et al., 2025; Cai & Lai, 2025).

Unlike previous studies that focused primarily on the implementation of multicultural curricula, this study reveals a more contextual dimension (Figueroa & Hofhuis, 2024; Cai & Lai, 2025). The results indicate that reflective dialogue rooted in local post-conflict experiences contributes significantly to raising students' awareness of prejudice, diversity, and social responsibility. These findings suggest that learning linked to local social realities plays a crucial role, particularly for communities with a history of ethnically and religiously driven conflict.

Reducing Prejudice Through Reflective and Relational Pedagogy

These findings further indicate that efforts to reduce prejudice are more effectively achieved through sustained interpersonal interaction than merely through the presentation of theoretical material (Göğebakan Yıldız & Atman Uslu, 2024; Pinna Pintor & Premazzi, 2024). In instructional practice, teachers employ various strategies such as role-playing, classroom dialogue, mediation, and reflective discussion to help students understand others perspectives, develop empathy, and resolve misunderstandings arising in interpersonal relationships.

These findings align with previous research indicating that direct interpersonal interaction and the ability to adopt another person's perspective are effective strategies for reducing prejudice in multicultural educational settings (Rushami Zien et al., 2024; Dobrich, 2025). Furthermore, this study offers a new contribution by demonstrating that the internalization of Islamic moral values plays a crucial role in facilitating emotional reconciliation among students. Thus, the process of prejudice reduction extends beyond the cognitive realm, evolving into a character-building process that emphasizes moral dimensions and the quality of interpersonal relationships (Mariyono, 2024a; Yasdin & Muksins, 2024).

These findings are significant because they demonstrate that efforts to reduce prejudice within the context of Islamic education are not merely oriented toward enhancing the understanding of diversity; they are also closely linked to character building, the fostering of empathy, and the development of skills for constructive conflict resolution.

Inclusive Pedagogy Promotes Educational Equity

The application of equitable pedagogy in this study demonstrates that the teacher attends to learner diversity not only regarding cultural aspects but also differences in learning abilities and levels of classroom participation (Mariyono et al., 2025). To this end, the teacher adapts instructional strategies, student engagement patterns, and assessment techniques to suit individual characteristics, without compromising the academic achievement standards applicable to all students.

These findings align with previous research on culturally responsive pedagogy (Huertas-Abril & Palacios-Hidalgo, 2023), which emphasizes the importance of tailoring the learning process to the diverse backgrounds of learners. However, this study offers a broader perspective by demonstrating that the implementation of equity oriented pedagogy in Madrasah Aliyah is not solely focused on cultural responsiveness but is also grounded in Islamic educational values specifically the principle of '*adl* (justice) and the provision of equal learning opportunities for all students (Mariyono, 2024b; Mariyono et al., 2025; Puspita Dewi et al., 2026). Therefore, equitable pedagogy within Islamic school environments can be viewed not merely as an approach to the learning process, but also as an expression of ethical commitment grounded in the values and philosophy of Islamic education.

School Culture as the Foundation of Sustainable Social Harmony

One of the most notable findings of this study concerns the strategic role of school culture in supporting the success of multicultural education (Adefila et al., 2021; Quintana-Ordorika et al., 2023). The results indicate that the implementation of multicultural education becomes more effective when underpinned by inclusive leadership, consistent anti-bullying policies, collaborative school programs, and extracurricular activities that foster positive interaction among students from diverse cultural, ethnic, and religious backgrounds. These findings reinforce the fifth dimension proposed by Banks regarding school culture and empowering social structures. Furthermore, this study extends previous research on multicultural education by demonstrating that institutional leadership plays a crucial role in strengthening the internalization and implementation of multicultural values not only within classroom instruction but also through the school's culture and policies as a whole (Li & Peters, 2024; Pan, 2026; Phuoc Tai et al., 2026).

Unlike most previous studies that focus primarily on classroom teaching practices, this study demonstrates that the sustainability of multicultural education is heavily dependent on the synergy between the instructional process, school leadership, institutional policies, and various co-curricular activities (Moldalieva et al., 2025). The alignment of these elements creates an educational ecosystem that enables multicultural values to be internalized in students daily social lives, ensuring they do not remain merely theoretical concepts studied within the classroom.

Theoretical Contribution: Extending Banks Framework in Islamic Post-Conflict Education

The primary theoretical contribution of this study lies in the development of the Five Dimensions of Multicultural Education framework proposed by Banks within the context of Islamic education in post-conflict societies. Although Banks posits that multicultural education comprises five key dimensions namely content integration, knowledge construction, prejudice reduction, an equity pedagogy, and an empowering school culture the findings of this study indicate that, within the context of Islamic education, these five dimensions are implemented through an additional integrative mechanism: the internalization of Islamic moral values. Consequently, these dimensions do not operate independently; rather, they are

interconnected and reinforced by Islamic ethical principles that instill values of tolerance, justice, compassion, and mutual respect throughout the entire educational process.

Based on the research findings, this study proposes an Islamic Multicultural Harmony Model, which positions Islamic moral education as the primary mechanism for integrating the five dimensions of multicultural education as defined by Banks. Through this mechanism, multicultural values are implemented in an integrated manner, thereby fostering sustainable social harmony within multicultural school environments. This conceptual model offers a new theoretical perspective for understanding the implementation of multicultural education in Islamic educational institutions, particularly in societies undergoing recovery from ethnic and religious conflicts.

CONCLUSION

This study shows that the implementation of multicultural education values at Madrasah Aliyah Kota Tanjung Balai has been carried out comprehensively through the integration of content in Akidah Akhlak learning, a dialogical and participatory knowledge construction process, prejudice reduction strategies, the application of equitable pedagogy, and the strengthening of an inclusive school culture. Teachers actively relate learning materials to the reality of student diversity, using exemplary stories, case studies, and reflections on real experiences to foster tolerance and appreciation for plurality. Efforts to reduce prejudice are carried out through role-playing, value discussions, and personal mediation, while equitable pedagogy is realized through the adjustment of inclusive methods and assessments. An empowering school culture, supported by the leadership of the madrasah principal and co-curricular programs, plays an important role in creating a harmonious and mutually respectful climate in the school environment. The results of this study have several important implications. First, madrasahs need to continue strengthening the integration of multicultural values in all aspects of learning and school life, not only in religious subjects, but also in co-curricular activities and school policies. Second, teacher training in equitable pedagogy and prejudice reduction strategies is essential to ensure that every student has an inclusive and equitable learning experience. Third, madrasah principals who are responsive to diversity must be encouraged to create a harmonious school culture and prevent potential ethnic, religious, and racial conflicts in the future. Finally, collaboration between teachers, students, and the school community is key to developing a young generation that is tolerant, inclusive, and ready to live harmoniously in a multicultural society.

ACKNOWLEDGMENTS

The researchers would like to thank the Chair of the Medan Area University Education Foundation and the Rector for providing funding for this research. The researchers would also like to thank their research partners, namely the Civic Education Study Program at STKIP Budidaya Binjai, for enabling this research collaboration to be carried out optimally. The researchers would also like to thank all lecturers in the study program under the researchers' supervision who have been willing to assist in completing this research, either directly or indirectly.

AUTHOR CONTRIBUTIONS

The first author was responsible for conceptualization, methodology, formal analysis, and writing (drafting the original manuscript). The second author performed formal analysis, prepared resources, and handled visualization. The third author was responsible for validation, writing (revision and editing), and supervision. The fourth and fifth authors were involved in validation and formal analysis.

CONFLICTS OF INTEREST

The author(s) declare no conflict of interest.

USE OF ARTIFICIAL INTELLIGENCE (AI)-ASSISTED TECHNOLOGY

The authors declare that no artificial intelligence (AI) tools were used in the generation, analysis, or writing of this manuscript. All aspects of the research, including data collection, interpretation, and manuscript preparation, were carried out entirely by the authors without the assistance of AI-based technologies.

REFERENCES

Adefila, A., Brown, G., Robinson, Z., Spolander, G., Willers, B., Morini, L., Padovan, D., & Wimpenny,

K. (2021). Ecologized collaborative online international learning : tackling wicked sustainability problems through education for sustainable development. *Journal of Teacher Education for Sustainability*, *23*(1), 41–57. https://doi.org/10.2478/jtes-2021-0004.

Aderibigbe, S. A., Idriz, M., Alzouebi, K., & Alothman, H. (2023). Fostering Tolerance and Respect for Diversity through the. *Religions*, *14*(212), 1–16. https://doi.org/10.3390/rel14020212.

An, J., Lee, H., & Jeong, H. (2025). Factors predicting multicultural acceptance among multicultural adolescents in South Korea: A latent growth model and growth mixture model approach. *International Journal of Intercultural Relations*, *109*, 102275. https://doi.org/https://doi.org/10.1016/j.ijintrel.2025.102275.

Bahri, R., Rofiqi, R., Kusaeri, & Rusydiyah, E. F. (2025). Religious moderation education: a comparative study of Islamic approaches in Indonesia and Malaysia with implications for faith-based education. *International Studies in Catholic Education*, 1–23. https://doi.org/10.1080/19422539.2025.2519727.

Cai, S., & Lai, C. (2025). Exploring social media practices and cross-cultural adaptation of mobile students in multilingual and multicultural higher education. *International Journal of Intercultural Relations*, *109*, 102298. https://doi.org/https://doi.org/10.1016/j.ijintrel.2025.102298.

Campbell, K. A., Orr, E., Durepos, P., & Li, L. (2021). Reflexive thematic analysis for applied qualitative health research reflexive thematic analysis for applied qualitative health research. *The Qualitative Report*, *26*(6), 2011–2028. https://doi.org/10.46743/2160-3715/2021.5010.

Chen, A. S. (2024). Study on teaching practices of multicultural competences: Fostering a cultural connection between new immigrant females and undergraduate students. *International Journal of Intercultural Relations*, *100*, 101968. https://doi.org/10.1016/j.ijintrel.2024.101968.

Dai, X., Lee, D., & Cheng, C.-Y. (2025). Multicultural experience and young Chinese people's subjective well-being: An indirect effect through self-construal. *International Journal of Intercultural Relations*, *105*, 102135. https://doi.org/10.1016/j.ijintrel.2024.102135.

Dobrich, E. O. R. (2025). An adult educator's reflection on designing and delivering an embodied learning community development programme and embodied teaching and learning methods. *Quality Education for All*, *2*(2), 78–95. https://doi.org/10.1108/QEA-09-2024-0100.

Figueroa, M., & Hofhuis, J. (2024). Are some individuals more susceptible to intercultural education than others? Multicultural personality predicts the effects of an intercultural training on cultural intelligence. *International Journal of Intercultural Relations*, *98*, 101927. https://doi.org/10.1016/j.ijintrel.2023.101927.

Göğebakan Yıldız, D., & Atman Uslu, N. (2024). Investigating the effect of digital storytelling on multicultural competencies and social justice: A mixed method study in psychological counseling education. *International Journal of Intercultural Relations*, *103*, 102065. https://doi.org/10.1016/j.ijintrel.2024.102065.

Gulya, N. M., & Fehérvári, A. (2024). Multiculturalism in the curriculum: a comparative analysis of the Finnish, Irish and Hungarian national core curricula. *Journal for Multicultural Education*, *18*(4), 359–371. https://doi.org/10.1108/JME-10-2023-0113.

Halstead, M. (2004). An Islamic concept of education. *Comparative Education*, *40*(4), 517–529. https://doi.org/10.1080/0305006042000284510.

Huertas-Abril, C. A., & Palacios-Hidalgo, F. J. (2023). Collaborative international online learning for the development of intercultural awareness: an experience with pre-service language teachers. *Journal for Multicultural Education*, *18*(1–2), 67–80. https://doi.org/10.1108/JME-09-2023-0093.

Li, N., & Peters, A. (2024). A multicultural education perspective: engaging students and educators to critically exam fat ideology in teacher education and P-12 classrooms. *English Teaching: Practice & Critique*, *23*(2), 283–297. https://doi.org/10.1108/ETPC-09-2023-0121.

Mariyono, D. (2024a). Multicultural values: meeting point of two forces in developing Islamic education. *Quality Education for All*, *1*(1), 46–69. https://doi.org/10.1108/QEA-02-2024-0018.

Mariyono, D. (2024b). Indonesian mosaic: the essential need for multicultural education. *Quality Education for All*, *1*(1), 301–325. https://doi.org/10.1108/QEA-05-2024-0042.

Mariyono, D., Alifatul Kamila, A. N., & Alif Hidayatullah, A. N. (2025). Unity in diversity: navigating global connections through cultural exchange. *Quality Education for All*, *2*(1), 116–139. https://doi.org/10.1108/QEA-10-2024-0122.

Mlinar, K., & Krammer, G. (2021). Multicultural attitudes of prospective teachers: The influence of

multicultural ideology and national pride. *International Journal of Intercultural Relations*, *84*, 107–118. https://doi.org/https://doi.org/10.1016/j.ijintrel.2021.07.008.

Moldalieva, S., Baruti, S., Baruti-Sylejmani, M., & Koichubaeva, N. (2025). Integrating sociocultural contexts in science education: comparative analysis and strategic adaptations. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, *9*(1), 53–70. https://doi.org/10.22437/jiituj.v9i1.37780.

Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in indonesia. *Cogent Education*, *11*(1), 2302308. https://doi.org/10.1080/2331186X.2024.2302308.

Naeem, M., Ozuem, W., Howell, K., & Ranfagni, S. (2023). A step-by-step process of thematic analysis to develop a conceptual model in qualitative research. *International Journal of Qualitative Methods*, *22*, 16094069231205788. https://doi.org/10.1177/16094069231205789.

Oh, Y., & Shin, J. H. (2025). Patterns of multicultural acceptance of the young and the elderly in South Korea and their impact on the acceptance of immigrants. *International Journal of Intercultural Relations*, *109*, 102310. https://doi.org/10.1016/j.ijintrel.2025.102310.

Paizan, M. A., Benbow, A. E. F., & Titzmann, P. F. (2024). Relationship quality in student-teacher-dyads: Comparing student and teacher determinants in multicultural classrooms. *International Journal of Intercultural Relations*, *101*, 102006. https://doi.org/10.1016/j.ijintrel.2024.102006.

Pan, Z. (2026). Thai and international university students' multilingual experiences and critical language awareness. *Journal for Multicultural Education*, 1–13. https://doi.org/10.1108/JME-09-2025-0214.

Phuoc Tai, N., Thanh Hung, N., & Thuan Quy, N. (2026). Flipped classroom technology as a multicultural inclusion strategy for international medical students in Vietnamese political theory education. *Journal for Multicultural Education*, 1–15. https://doi.org/10.1108/JME-03-2026-0055.

Pinna Pintor, S., & Premazzi, V. (2024). The key role of intercultural competencies for effective integration: from theory to practice. *Quality Education for All*, *1*(2), 94–111. https://doi.org/10.1108/QEA-03-2024-0027.

Puspita Dewi, E. M., Razak, A., & Tetteng, B. (2026). Virtual solutions for diversity: the emerging role of assistive technology in inclusive higher education. *Quality Education for All*, *3*(1), 53–70. https://doi.org/10.1108/QEA-07-2025-0069.

Quintana-Ordorika, A., Camino-Esturo, E., Portillo-Berasaluce, J., & Garay-Ruiz, U. (2023). Integrating COIL in teacher training: An estimation of learners´ motivational attitudes. *Frontiers in Education*, *Volume 8-2023*. https://doi.org/10.3389/feduc.2023.1141620.

Rahmawati, E., Asy, M., Ayu, S., & Waston, A. (2022). Implications of Multicultural Content of Islamic Religious Education o n High School Students ' Manners. *Advances in Social Science, Education and Humanities Research*, *676*(Icims), 266–280.

Rochira, A., Verbena, S., Briozzo, E., De Simone, E., Esposito, F., Garrido, R., Ramírez, M. G., Paloma, V., Vargas-Moniz, M., & Mannarini, T. (2024). Multiculturalism in dominant ethnic populations: A transnational profile analysis. *International Journal of Intercultural Relations*, *103*, 102051. https://doi.org/10.1016/j.ijintrel.2024.102051.

Rodríguez-Hidalgo, A. J., Pantaleón, Y., Ortega-Ruiz, R., & Herrera-López, Y. M. (2025). Ethnic-cultural bullying among adolescents in multicultural environments: A study in Latin America. *International Journal of Intercultural Relations*, *107*, 102196. https://doi.org/10.1016/j.ijintrel.2025.102196.

Rushami Zien, N. H., Abu Bakar, N. A., & Saad, R. (2024). Learning beyond borders: lifelong learning and learning culture in Islamic institutions in the pursuit of quality education. *Quality Education for All*, *1*(2), 80–93. https://doi.org/10.1108/QEA-01-2024-0010

Saada, N. (2023). Educating for global citizenship in religious education: Islamic perspective. *International Journal of Educational Development*, *103*, 102894. https://doi.org/10.1016/j.ijedudev.2023.102894.

Shamoa-Nir, L., & Milford, S. (2025). Identity development in multicultural experiences: The role of ethnic relations and cultural awareness. *International Journal of Intercultural Relations*, *108*, 102210. https://doi.org/10.1016/j.ijintrel.2025.102210.

Tuna, M. H. (2024). Fundamentals of a Pluralism-Fostering Islamic Religious Education: Navigating Cultural and Religious Dimensions of Plurality. *Religious Education*, *119*(4), 321–337. https://doi.org/10.1080/00344087.2024.2384690.

Ward, C., Stuart, J., & Karl, J. A. (2023). A socio-ecological perspective on psychological well-being in

a culturally diverse context: The role of perceived national multicultural norms. *International Journal of Intercultural Relations*, *96*, 101870. https://doi.org/10.1016/j.ijintrel.2023.101870.

Xu, W. (2020). Applying thematic analysis to education : a hybrid approach to interpreting data in practitioner research. *International Journal of Qualitative Methods*, *19*, 1–9. https://doi.org/10.1177/1609406920918810.

Yasdin, Y., & Muksins, M. (2024). Political paradigms and vocational education policy in Indonesia: a document analysis. *Quality Education for All*, *1*(1), 204–221. https://doi.org/10.1108/QEA-10-2023-0007.