

IMPLEMENTING ISLAMIC MULTICULTURAL EDUCATION IN FOSTERING UNITY IN DIVERSITY: A CASE STUDY AT SD BRAWIJAYA SMART SCHOOL MALANG

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ABSTRACT

This study explores the implementation of Islamic multicultural education in fostering unity in diversity at the elementary level, with a particular focus on SD Brawijaya Smart School, Malang. Although the school is not an Islamic-based institution, the majority of its students are Muslim, creating a moral atmosphere where Islamic values coexist with the spirit of *Bhinneka Tunggal Ika*. Employing a qualitative descriptive approach, data were collected through interviews, observations, and document analysis involving teachers and school mentors. The study aims to understand how Islamic moral values, religious moderation initiatives, and inclusive school culture contribute to the development of tolerance and empathy among students in a multicultural environment. The findings indicate that Islamic values such as *rahmah* (compassion), *'adl* (justice), and *ta'aruf* (mutual understanding) are applied not only in religious instruction but also in daily school activities and institutional practices. Teachers play a pivotal role in contextualizing these values to encourage interfaith respect and civic responsibility. Furthermore, the school's collaboration with the Ministry of Religious Affairs enhances teacher competence through religious moderation training, strengthening inclusivity and empathy in classroom practices. Cultural programs, such as Heroes' Day celebrations featuring traditional attire, and participatory decision-making processes exemplify the creation of a school culture grounded in respect and cooperation. Overall, the study concludes that Islamic multicultural education can serve as an ethical and pedagogical bridge linking faith-based values with national ideals, thereby promoting unity, tolerance, and social harmony among young learners in Indonesia's pluralistic society.

Keywords: Islamic education, Multiculturalism, Elementary school, Unity in diversity

ABSTRAK

Penelitian ini bertujuan untuk mengeksplorasi penerapan pendidikan multikultural berbasis nilai-nilai Islam dalam menumbuhkan semangat *unity in diversity* di tingkat sekolah dasar, dengan studi kasus di SD Brawijaya Smart School, Malang. Meskipun sekolah ini bukan lembaga pendidikan berbasis Islam, mayoritas siswanya beragama Islam sehingga membentuk suasana moral yang selaras dengan semangat *Bhinneka Tunggal Ika*. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui wawancara mendalam, observasi, dan analisis dokumen yang melibatkan guru serta pembimbing sekolah. Tujuan penelitian adalah untuk memahami bagaimana nilai-nilai moral Islam, program moderasi beragama, dan budaya sekolah yang inklusif berkontribusi terhadap pembentukan sikap toleransi dan empati di lingkungan pendidikan yang majemuk. Hasil penelitian menunjukkan bahwa nilai-nilai Islam seperti

rahmah (kasih sayang), *'adl* (keadilan), dan *ta'aruf* (saling mengenal) diterapkan tidak hanya dalam pembelajaran agama, tetapi juga dalam aktivitas sekolah dan praktik kelembagaan sehari-hari. Guru memiliki peran penting dalam mengontekstualisasikan nilai-nilai tersebut untuk menumbuhkan penghargaan lintas agama dan tanggung jawab kewargaan. Selain itu, kolaborasi sekolah dengan Kementerian Agama melalui pelatihan moderasi beragama meningkatkan kompetensi guru dalam menerapkan pembelajaran yang inklusif dan empatik. Program budaya seperti perayaan Hari Pahlawan dengan pakaian adat serta partisipasi guru dalam pengambilan keputusan mencerminkan terciptanya budaya saling menghormati dan bekerja sama. Secara keseluruhan, penelitian ini menyimpulkan bahwa pendidikan multikultural Islam berperan sebagai jembatan etis dan pedagogis antara nilai-nilai keagamaan dan ideal kebangsaan, yang berkontribusi dalam menumbuhkan persatuan, toleransi, dan harmoni sosial di lingkungan pendidikan dasar yang plural di Indonesia.

Kata-Kata Kunci: Pendidikan Islam, Multikulturalisme, Sekolah dasar, Kebhinekaan

INTRODUCTION

In the twenty-first century, education serves as one of the most vital instruments for fostering harmony and social cohesion within increasingly diverse societies. Schools are not merely spaces for cognitive learning but also moral and cultural ecosystems where students from various cultural, ethnic, and religious backgrounds interact daily. In Indonesia, a nation founded on the principle of *Bhinneka Tunggal Ika* (Unity in Diversity), the challenge lies in ensuring that diversity becomes a source of strength rather than division. Within this plural context, Islamic values such as justice (*'adl*), compassion (*rahmah*), and mutual understanding (*ta'aruf*) play a significant role in nurturing inclusive attitudes, especially in environments where Muslims are the majority but coexist harmoniously with students of other faiths.¹

Multicultural education has long been recognized as a key approach in promoting inclusive learning environments and equitable participation among diverse student populations.² Scholars emphasize that culturally responsive pedagogies enable schools to cultivate empathy, mutual respect, and social justice. In Southeast Asian contexts such as Malaysia and Indonesia, research indicates that inclusive educational practices and leadership models contribute to fostering multicultural understanding.³ These studies highlight the importance of integrating moral and cultural dimensions into learning to support unity across differences. From an Islamic perspective, classical scholars such as Imam Al-Ghazali argue that education (*ta'dib*) must combine intellectual growth with moral refinement (*akhlaq*), leading learners toward harmony with others and with God. This perspective aligns with the essence of multicultural education, positioning Islamic ethics as a bridge to interreligious understanding.⁴

Although existing research has deepened the theoretical understanding of multicultural and inclusive education, most studies focus on formal religious institutions or leadership

¹ Syed Muhammad Naquib Al Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (ISTAC, 1999).

² JA Banks, *Multicultural Education: Issues and Perspectives*, 10th ed. (Wiley, 2019), 19.

³ Ratnaria Wahid, "Faith in the Balance: ASEAN's Quest for Religious Freedom Amidst Cultural Diversity," *Religion & Human Rights* 19, nos. 2-3 (2024): 140.

⁴ Muhammad Farid Wajdi and Siti Soliyah, "Pendidikan Moral Menurut Imam Al Ghazali Dan Emile Durkheim Serta Relevansinya Terhadap Pendidikan Islam," *Lencana: Jurnal Inovasi Ilmu Pendidikan* 2, no. 3 (2024): 59-71.

frameworks in education.⁵ There remains limited exploration of how Islamic values are practiced in general schools where Muslims are the majority but where non-Muslim students also study together. In such settings, values of tolerance and unity emerge organically through daily interactions rather than formal religious instruction. Furthermore, existing studies often separate discussions of Islamic education and multiculturalism, leaving a gap in understanding how the two frameworks intersect in non-religious school environments.

Few empirical studies have investigated how Islamic values such as respect, empathy, and inclusiveness are embodied in daily educational practices within general elementary schools that serve diverse student populations. The lack of contextualized studies limits our understanding of how Islamic moral principles can support multicultural harmony outside explicitly Islamic institutions. Addressing this gap is crucial to developing educational models that align religious values with the civic ideals of tolerance and national unity.

This study aims to explore how Islamic multicultural values are implemented to foster *unity in diversity* at the elementary level, with a focus on SD Brawijaya Smart School in Malang. Although the school is not an Islamic institution, its student body is predominantly Muslim, and its learning environment reflects strong values of tolerance and inclusivity. By examining how an Islamic education teacher interprets and integrates these values into classroom and school activities, the study seeks to reveal how Islamic perspectives can enrich multicultural education in general school settings. The findings are expected to contribute to the broader discourse on Islamic and multicultural education, offering theoretical and practical insights for nurturing empathy, tolerance, and unity among young learners.

METHOD

This study employed a qualitative descriptive approach aimed at exploring how Islamic multicultural values are implemented to promote *unity in diversity* at the elementary level. The qualitative descriptive design was chosen because it enables the researcher to provide a rich and contextualized understanding of educational practices as they occur naturally. This approach focuses on capturing the real experiences, perceptions, and actions of participants within their professional environment, particularly in relation to the integration of Islamic values of tolerance, empathy, and mutual respect within a diverse learning community.

The research was conducted at SD Brawijaya Smart School (BSS), a general elementary school in Malang that reflects a multicultural atmosphere. Although the majority of students are Muslim, the school community includes learners from different religious and cultural backgrounds. The school's environment is characterized by openness, inclusivity, and a strong emphasis on tolerance, making it an appropriate setting for examining how Islamic perspectives support multicultural harmony in education.

The primary informant in this study was one Islamic education teacher who has direct involvement in shaping students' moral and religious understanding while promoting interreligious respect and cooperation. This informant was selected using a purposive sampling technique, based on specific criteria: active teaching experience at BSS, direct engagement with students from diverse backgrounds, and involvement in implementing religious and character education programs that foster inclusivity.

⁵ Labib Mustofa and Akhmad Nurul Kawakib, "Cinta Universal Jalaluddin Rumi: Implikasinya Terhadap Pendidikan Multikultural Di Indonesia," *Academic Journal of Islamic Principles and Philosophy* 6, no. 1 (2025), 69-90.

Data were collected through a semi-structured interview that allowed the participant to express experiences and reflections freely while ensuring that key research themes were covered. The interview was supported by non-participant classroom observations and document analysis, including lesson plans, school activities, and educational materials related to character and religious learning. All data were recorded with informed consent, transcribed verbatim, and systematically organized using coding sheets and digital documentation tools. Ethical considerations were strictly followed, ensuring confidentiality and the secure handling of all information.

Data analysis followed the thematic analysis framework proposed by Braun and Clarke, which includes familiarization with the data, generating initial codes, identifying patterns, and constructing key themes.⁶ The emerging themes were interpreted within the framework of Islamic multicultural education, particularly focusing on how values such as *rahmatan lil alamin* (mercy to all creation), *ukhuwah insaniyyah* (universal brotherhood), and *ta'aruf* (mutual understanding) are reflected in the teacher's pedagogical practices. Through this process, the study aimed to reveal how the Islamic education teacher at SD Brawijaya Smart School contributes to nurturing unity, empathy, and tolerance among students within a diverse school environment.

RESULTS AND DISCUSSIONS

1. Nurturing Tolerance and Empathy Through Islamic Values

The practice of nurturing tolerance and empathy among students at SD Brawijaya Smart School demonstrates how Islamic moral values can serve as a foundation for multicultural harmony within a general school context. Although the school is not an Islamic institution, the majority of its students are Muslim. This demographic composition influences the school's ethical atmosphere, where Islamic values such as *rahmah* (compassion), *'adl* (justice), and *ta'aruf* (mutual understanding) are integrated into the everyday learning process. These values are consistent with the spirit of *Bhinneka Tunggal Ika* (Unity in Diversity), which emphasizes unity built upon difference as a moral and civic ideal.⁷

According to Banks, multicultural education must go beyond curriculum inclusion and emphasize moral learning that fosters empathy and justice.⁸ Similarly, Nieto argues that cultural diversity in education should be grounded in the cultivation of mutual respect and solidarity.⁹ These principles find resonance in Islamic educational thought, where Ibn Miskawaih viewed ethical education as the process of forming self-discipline and social responsibility.¹⁰ The Islamic education teacher at SD Brawijaya Smart School conveyed that religious lessons are designed not merely to strengthen ritual practice, but to cultivate

⁶ Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77-101.

⁷ Anzar Abdullah et al., "Application of Multicultural Education in Strengthening Community Solidarity in Indonesia," *Jurnal Ilmiah Peuradeun* 11, no. 3 (2023): 1173-1198.

⁸ Banks, *Multicultural Education: Issues and Perspectives*, 23.

⁹ S Nieto, *Affirming Diversity: The Sociopolitical Context of Multicultural Education*, 7th ed. (Pearson, 2018), 31.

¹⁰ Ridwan and Nur Aisyah, "Konsep Pendidikan Akhlak Pemikiran Ibnu Miskawaih Dalam Kitab Tahdzib Al-Akhlah," *Bashrah* 2, no. 1 (2022): 68-85.

good character and empathy that extend beyond religious boundaries. The teacher explained:

“Dalam pelajaran agama, saya selalu tekankan bahwa Islam itu bukan hanya soal ibadah, tapi juga bagaimana kita memperlakukan orang lain. Ketika membahas makna rahmatan lil alamin, saya sampaikan bahwa kasih sayang itu untuk semua, tidak hanya untuk sesama Muslim, tapi juga untuk siapa pun di sekitar kita, tanpa melihat agama atau budayanya.”

(In Islamic lessons, I always emphasize that Islam is not only about worship, but also about how we treat others. When we discuss the meaning of rahmatan lil alamin, I tell my students that compassion is for everyone, not only Muslims but anyone around us, regardless of religion or culture.) (Interview, Bayu, 2025)

This inclusive interpretation of Islamic teachings reflects what Wahid identifies as a shift toward contextual religiosity in multicultural societies, where Islamic values are applied not only within the community of believers but within plural social environments.¹¹ It also aligns with Yusuf and Fajari’s argument that moral learning in public schools can act as a bridge between religious identity and national citizenship.¹²

The school’s policy toward non-Muslim students further illustrates its commitment to inclusivity. Approximately four non-Muslim students, primarily Hindu, receive separate facilities for religious learning according to their faith. One teacher described this practice as follows:

“Selama pelajaran Pendidikan Agama Islam, siswa Muslim tetap berada di dalam kelas, sementara keempat siswa Hindu diarahkan ke perpustakaan untuk mempelajari agama mereka sendiri dengan bimbingan seorang guru pembimbing.”

“During Islamic Religious Education classes, Muslim students stay in the classroom, while the four Hindu students are directed to the library to study their own religion with the guidance of a mentor teacher.” (Interview, Bayu, 2025)

This arrangement reflects the school’s effort to respect the religious rights of all students and maintain interfaith harmony. In line with Qur’anic principles such as *la ikraha fid-din* (there is no compulsion in religion) and *lakum dinukum wa liya din* (to you your religion, and to me mine), the policy embodies tolerance in practice. However, from a multicultural education perspective, the segregation of religious instruction may inadvertently limit opportunities for interreligious dialogue and shared moral experiences. While effective in avoiding conflict, it risks reinforcing what Nieto calls passive tolerance, a condition where diversity is accepted but not actively engaged.¹³

¹¹ Wahid, “Faith in the Balance: ASEAN’s Quest for Religious Freedom Amidst Cultural Diversity.”, 144.

¹² Furtasan Ali Yusuf and Laksmi Evasufi Widi Fajari, “Empowering Inclusive Education: Management Practices in Pilot Elementary Schools for Inclusion,” *Educational Process International Journal* 15, no. 1 (2025), 12-34.

¹³ Nieto, *Affirming Diversity: The Sociopolitical Context of Multicultural Education*, 35.

2. Fostering Unity in Diversity Through Classroom and Extracurricular Activities

The development of multicultural awareness at SD Brawijaya Smart School is supported not only through classroom learning but also through teacher training and collaborative initiatives that promote interreligious understanding. One of the notable practices observed in the school is the integration of religious moderation programs facilitated in cooperation with external institutions. Approximately five out of ten teachers at SD Brawijaya Smart School have participated in religious moderation workshops organized in collaboration with the Ministry of Religious Affairs of Malang City. These workshops aim to strengthen educators' capacity to integrate values of tolerance, empathy, and peaceful coexistence into their daily teaching practices. The teacher described this experience in detail, explaining the significance of such collaboration:

"Sekolah kami sering bekerja sama dengan Kementerian Agama, terutama dalam pelatihan moderasi beragama. Kami diberi materi dan pelatihan tentang bagaimana menanamkan toleransi dan menghargai perbedaan keyakinan di kelas. Dalam pelatihan itu kami diajak berdiskusi tentang contoh-contoh kasus intoleransi di sekolah lain dan bagaimana menyikapinya dengan bijak. Saya merasa kegiatan itu membuka pandangan saya bahwa mengajar bukan sekadar menyampaikan pelajaran, tetapi juga membentuk karakter anak-anak agar bisa menghargai siapa pun."

(Our school often collaborates with the Ministry of Religious Affairs, particularly in religious moderation training. We were given materials and guidance on how to instill tolerance and respect for different beliefs in the classroom. In the training, we discussed real cases of intolerance in other schools and how to respond wisely. I feel the activity opened my perspective that teaching is not only about delivering lessons but also about shaping students' character to respect everyone. ((Interview, Bayu, 2025)

This reflection demonstrates how participation in religious moderation programs has expanded teachers' awareness of inclusive pedagogy. According to Hakim & Darajat, such programs serve as an important medium for transforming teachers into agents of peace who can balance religious commitment with civic responsibility.¹⁴ They also align with Raudah concept of pedagogical pluralism, which emphasizes teachers' ability to integrate diverse moral values while maintaining social harmony in the classroom.¹⁵

The collaboration with the Ministry of Religious Affairs represents the school's institutional commitment to fostering tolerance through professional capacity building. This effort corresponds with Banks's notion that multicultural education should be supported structurally through institutional policies, not merely individual goodwill.¹⁶ Similarly, Nieto stresses that teacher training is a critical pathway for ensuring that principles of inclusion and empathy become embedded within everyday pedagogical practices.¹⁷

¹⁴ Arif Rohman Hakim and Jajat Darajat, "Pendidikan Multikultural Dalam Membentuk Karakter Dan Identitas Nasional," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (2023): 1337–1346.

¹⁵ Salamatus Raudhah et al., "Konsep Pendidikan Multikultural di Madrasah," *Jurnal Pendidikan Tambusai* 8 (2024): 6121–6129.

¹⁶ Banks, *Multicultural Education: Issues and Perspectives*, 26.

¹⁷ Nieto, *Affirming Diversity: The Sociopolitical Context of Multicultural Education*, 39.

Beyond training programs, SD Brawijaya Smart School applies the spirit of multiculturalism through classroom and extracurricular activities designed to cultivate shared experiences. In various class projects, teachers intentionally group students of different cultural and religious backgrounds to encourage interaction and cooperation. During national celebrations such as Independence Day or during joint cultural performances, teachers create opportunities for students to collaborate, appreciate one another's differences, and develop empathy through teamwork. Zadjali explains that such experiential learning fosters authentic cultural understanding because students engage directly with diversity rather than only learning about it theoretically.¹⁸

The school also organizes social and civic programs such as charity work, environmental campaigns, and art events that reinforce values of unity and mutual respect. These activities reflect Islamic values of *ukhuwah insaniyyah* (universal brotherhood) and *ta'aruf* (mutual understanding), encouraging students to embody compassion and justice in their daily interactions.¹⁹ By promoting these shared activities, SD Brawijaya Smart School demonstrates how Islamic moral principles can coexist harmoniously with national ideals of *Bhinneka Tunggal Ika*, affirming education as a foundation for peacebuilding and social integration.

3. Building a Culture of Mutual Respect in a Multicultural School Environment

Creating a culture of mutual respect within a multicultural school setting requires more than curriculum adaptation; it demands the active cultivation of shared values through daily practices and institutional culture. At SD Brawijaya Smart School, the development of respect among students and teachers is reflected in both symbolic and participatory actions that emphasize inclusivity and appreciation for diversity. The school has successfully transformed its learning environment into a social space where cultural and religious differences are not barriers but opportunities for understanding and collaboration. The teacher described how the school nurtures this culture through routine celebrations and participatory decision-making processes:

"Setiap Hari Pahlawan, kami meminta siswa untuk mengenakan pakaian adat mereka—ada yang memakai baju Jawa, Batak, Dayak, Madura, dan lainnya. Tujuannya agar mereka menghargai dan memahami keberagaman di sekitar mereka. Kepala sekolah kami juga sangat terbuka. Beliau selalu melibatkan guru-guru dalam pengambilan keputusan, terutama yang berkaitan dengan kegiatan keagamaan dan budaya. Semua guru merasa didengar dan dihargai."

(Every Heroes' Day, we ask students to wear their traditional clothes—Javanese, Batak, Dayak, Madurese, and others. The goal is for them to appreciate and understand the diversity around them. Our principal is also very open. He always involves teachers in making decisions, especially those related to religious and cultural activities. Everyone feels heard and respected.). (Interview, Bayu, 2025)

¹⁸ Zahra Al-Zadjali, "The Significance of Art in Revealing a Culture's Identity and Multiculturalism," *Open Journal of Social Sciences* 12, no. 01 (2024): 232–250.

¹⁹ Aida Hayani et al., "The Tracing the Internalization of Adab in Islamic Education Perspective of Syed Muhammad Naquib Al-Attas," *Sunan Kalijaga International Journal on Islamic Educational Research* 6, no. 1 (2022): 36–50.

This statement illustrates two essential dimensions of multicultural education as defined by Banks: “*affirmation of cultural identity and democratic participation*”.²⁰ By encouraging students to wear traditional attire and by valuing the voices of teachers in decision-making, the school constructs a learning environment rooted in equality and collective ownership. Such practices not only enhance cultural awareness among students but also strengthen professional trust and cooperation among staff members. According to Syahrudin & Fitriani, a genuinely multicultural school must embody inclusivity both in the classroom and within its organizational culture, ensuring that teachers and students alike experience respect as a lived reality rather than an abstract concept.²¹

Picture 1.1 Heroes' Day Commemoration Activities



Picture 1.2 Heroes' Day Commemoration Activities



The celebration of national and cultural events, such as Heroes' Day, serves as an effective pedagogical strategy for fostering intercultural empathy. Yuliana & Riswanto notes that cultural education in Indonesia functions as a moral foundation for civic identity formation, emphasizing harmony across ethnic and religious lines.²² Through

²⁰ Banks, *Multicultural Education: Issues and Perspectives*, 27.

²¹ Syahrudin and Mohamad Iwan Fitriani, “Multicultural Leadership: Concept and Implementation in Educational Institutions,” *JURNAL PENDIDIKAN GLASSER* 8, no. 2 (2024): 201-210.

²² Yuliana Yuliana and Riswanto Riswanto, “The Influence of School’s Culture on Multicultural Education in Indonesia,” *Journal of Social Work and Science Education* 6, no. 1 (2025): 343-357.

these celebrations, SD Brawijaya Smart School operationalizes the principle of *Bhinneka Tunggal Ika* by enabling students to recognize and appreciate the plurality of Indonesian society. Furthermore, this activity aligns with Al-Ghazali's concept of *akhlaq al-karimah* (noble character), which promotes humility and respect for others as the essence of moral conduct.²³

The teacher's comment about the principal's openness also highlights the role of inclusive leadership in shaping school culture. Although leadership is no longer the central focus of this research, its influence on cultural development remains significant. As Carrington argue, democratic leadership encourages participatory decision-making and shared responsibility, both of which are vital for sustaining an inclusive institutional ethos.²⁴ When teachers feel that their perspectives are valued, they are more likely to model empathy and mutual respect in their interactions with students.

In essence, the school's commitment to honoring cultural diversity and ensuring teacher participation reflects a holistic approach to building respect. By intertwining Islamic moral values with civic engagement, SD Brawijaya Smart School has created an environment where students learn that diversity is integral to unity, not contrary to it. This aligns with Pratama notion of multicultural citizenship, in which individuals actively contribute to social harmony through mutual respect and shared responsibility.²⁵ The findings reaffirm that when inclusivity becomes embedded in both symbolic and structural aspects of school life, it cultivates not only tolerance but genuine appreciation for diversity.

CONCLUSION

This study concludes that Islamic multicultural education plays a significant role in strengthening the spirit of unity in diversity at the elementary school level. The case of SD Brawijaya Smart School demonstrates that Islamic values such as compassion (*rahmah*), justice (*'adl*), and mutual understanding (*ta'aruf*) can be harmoniously integrated with Indonesia's national philosophy of *Bhinneka Tunggal Ika*. Through religious instruction, cultural activities, and daily social interactions, these values serve as a moral foundation for shaping students' character to be tolerant, empathetic, and respectful of differences.

Furthermore, the school's collaboration with the Ministry of Religious Affairs through religious moderation programs contributes to improving teachers' capacity in implementing inclusive and culturally responsive teaching. The participatory school culture, reflected in teachers' involvement in decision-making and national celebrations that highlight diversity, shows that Islamic multicultural education operates as a living practice within the school community rather than a theoretical framework.

To enhance its long-term impact, schools are encouraged to sustain religious moderation programs through regular training and mentoring, expand partnerships with governmental and community institutions, and design interactive learning models that promote interfaith dialogue and cooperation among students. Future research is recommended to include a wider

²³ Kholil Chusyairi, "Building Holistic Education: Lessons from Al-Ghazali for the Modern Era," *Journal of Modern Islamic Studies and Civilization* 2, no. 03 (2024): 246–255.

²⁴ Suzanne Carrington et al., "Evidence of Transformative Leadership for Inclusive Practice," *Teaching and Teacher Education* 141 (April 2024): 104.

²⁵ Rizky Putra Pratama et al., "Challenges and Solutions of Multicultural Educational Leadership as the Beginning of the Future of Inclusive Education," *EDUCTUM: Journal Research* 3, no. 5 (2024): 165–177.

range of elementary schools in different cultural settings to provide a more comprehensive understanding of Islamic multicultural education practices in Indonesia.

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