

Critical Analysis of The Impact of Multiculturalism in Modern Islamic Education Learning Methods

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ABSTRACT

The phenomenon of globalization and increasingly intense cultural migration flows bring new challenges in the world of education, including in modern Islamic education. The cultural diversity that grows in the school environment demands inclusive and adaptive learning methods. However, in reality, many Islamic educational institutions have not been fully able to integrate the values of multiculturalism constructively into learning methods, thus creating a gap between the reality of implementation and the ideal of Islamic education that is *rahmatan lil 'alamin*. This study aims to critically analyze three main focuses: (1) the influence of multiculturalism on the choice of learning methods, (2) its impact on teacher-student interaction, and (3) the extent to which learning methods are able to accommodate multicultural values without violating the principles of Islamic teachings. The approach used is qualitative-descriptive with a case study method. Data were collected through in-depth interviews, observations, and documentation from three modern Islamic schools in urban areas. Data analysis was carried out by reduction, categorization, and thematic interpretation techniques. The results of the study show that the integration of multicultural values in learning methods is still partial and highly dependent on the readiness of teachers. In conclusion, a more culturally conscious pedagogical strategy is needed to bridge Islamic values with a plurality of students

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INTRODUCTION

In the trajectory of the history of Islamic education, the main orientation of teaching is the cultivation of divine values, character formation, and the inheritance of scientific treasures. However, entering the postmodern era full of socio-cultural complexity, Islamic education faces new challenges in the form of plurality of identities and cultural diversity that colors the classroom. The struggle between traditional values and multicultural realities gives rise to an important discourse on the need for a pedagogical approach that is contextual and *responsive to diversity*. Unfortunately, most Islamic educational institutions are still stuck in a homogeneous approach and have not fully adopted the multicultural paradigm in their learning strategies. This approach is considered no longer relevant in responding to the heterogeneity of students (Banks, 2015). This reality indicates that there is a gap between learning needs and curriculum design (Niето, 2017).

The lack of integration of multicultural values is an important factor in the limitations of pedagogical transformation (Modood, 2019).

The presence of students from diverse socio-cultural backgrounds, such as ethnicity, language, customs, and minor religious affiliations, makes the classroom a miniature pluralistic society. In this space, teachers are required not only as teachers, but also as facilitators and guardians of social harmony. This reality demands the development of learning methods that are not only cognitively effective, but also culturally sensitive. Unfortunately, there are still many modern Islamic schools that maintain a one-way learning pattern that is less adaptive to the dynamics of diversity (Gollnick & Chinn, 2017). The lack of teacher training related to cultural sensitivity exacerbates relational inequality in the classroom (Sleeter & Grant, 2016). Such learning tends to create an exclusive space that is contrary to Islamic values of justice and brotherhood (Banks & Banks, 2019).

Normatively, Islam is a religion that upholds *ta'āruf* (mutual knowledge) and tolerance of differences. These values can actually be a strong foundation in building inclusive and multicultural Islamic education. However, in practice in the field, these ideals are often reduced by doctrinal approaches and the lack of cultural literacy in the learning process. As a result, education has become *monocultural* and closed to identity differences. This leads to limitations in forming an open and adaptive student character (Abdalla, 2020). Islamic education needs to build a dialogue space that encourages cross-cultural understanding (Jackson, 2014). Neglect of diversity will make learning methods lose their contextual dimension (Hasan, 2016).

In the midst of such rapid social change, modern Islamic education is faced with a double challenge: maintaining the authenticity of Islamic values while adapting to the complexity of a multicultural society. Multiculturalism is not just a social issue, but a reality that demands methodological innovation in learning. Learning methods that are participatory, communicative, and reflective of diversity are becoming increasingly urgent to be adopted. However, in reality, most teachers have not received qualified professional training in dealing with multicultural contexts (Gay, 2010). This inability has an impact on cultural exclusion in the classroom and weak intersubjective interactions (Ladson-Billings, 2014). Cultural sensitivity must be an integral part of Islamic pedagogy in order to be able to respond to the challenges of the times (Santoro, 2015).

There is a sharp gap between the multicultural reality in modern Islamic schools and the still conventional approach to learning. Ideally, learning methods in Islamic education integrate the values of tolerance, openness, and respect for differences. This is in line with the mission of *maqāṣid al-syarī'ah* which prioritizes benefits and justice. However, until now, there has not been much research that explicitly examines the relationship between multiculturalism and learning methods in the Islamic education space. This research aims to fill this gap through three main focuses: method selection, interaction impact, and plurality accommodation. A multicultural curriculum is considered important to create a fair learning environment (Banks, 2013). Critical research is needed to encourage the transformation of an inclusive education system (Sleeter, 2011). Islamic education needs to find a common ground between orthodoxy and pluralism in order to be able to survive in modern reality (Merry, 2020).

In order to answer the complexity of the relationship between multiculturalism and learning methods in modern Islamic education, this research focuses on three main

aspects. First, how does multiculturalism affect the choice of learning methods by teachers in Islamic educational institutions. Second, how does it impact on the quality of interaction between teachers and students in a heterogeneous classroom context. Third, the extent to which the learning methods applied are able to accommodate cultural plurality without shifting Islamic values as the foundation of education. Based on this focus, this research aims to critically analyze the relationship between multicultural reality and learning strategies used in contemporary Islamic classrooms. The benefits of this research are expected to make a theoretical contribution to the development of an inclusive Islamic education discourse and become a practical reference for educators and policy makers in developing learning approaches that are responsive to cultural diversity. This research is also a scientific effort in strengthening the harmony between Islamic values and the demands of a pluralistic society, as well as filling the research gap that has not studied the impact of multiculturalism methodologically in the context of Islamic education.

Literature Review

Islamic education aims not only to teach science, but also to form good character and morals. In this context, multicultural education theory offers a highly relevant approach to reinforcing Islamic universal values that emphasize the importance of tolerance and respect for diversity. *Multicultural education* aims to accommodate various cultural backgrounds in the learning process, so as to create an inclusive and equitable environment for all students. According to Banks (2019), multiculturally oriented education is able to reduce prejudice and discrimination, as well as strengthen intercultural understanding. As stated by Ladson-Billings (2014), multicultural education not only aims to facilitate social equality, but also enriches the learning experience with a broader perspective. In the Islamic view, the principles of *ukhuwah* and *tawhid* are the foundation for building peace and mutual respect between individuals, even though they come from different cultural backgrounds (Merry, 2020).

The main goal of Islamic education is to form individuals who have noble character and high social awareness. In the context of multicultural education, this goal can be achieved by instilling values such as mutual respect, tolerance, and fairness in interacting with others. For example, research conducted by Syahputri (2024) shows that multicultural education can increase students' understanding of the importance of diversity values in social life. This is also reinforced by research conducted by Banks and Banks (2019), which emphasizes that multicultural education plays a role in preparing students to face an increasingly pluralistic society. According to Gollnick and Chinn (2017), this educational approach that prioritizes diversity is not only beneficial for social integration, but also supports the formation of student characters who are more inclusive and adaptive to changing times.

The application of multicultural-based learning strategies in Islamic education can be done using methods that allow students to interact with different cultural perspectives. For example, discussion-based learning or case studies that raise issues of cultural diversity. Research by Fuadi and Shohib (2023) shows that discussion methods involving various views can develop students' ability to think critically and be tolerant of differences. This approach is in line with the opinion of Banks (2015) who states that learning that emphasizes cultural diversity will help students understand and appreciate universal values,

including in the context of religion. In addition, cooperative strategies have also proven effective in increasing cooperation between students with different backgrounds, which in turn strengthens their understanding of the importance of social harmony (Santoro, 2015).

Although multicultural education has a lot of potential, its implementation in Islamic schools often faces various challenges. One of the main challenges is the resistance from some who think that the implementation of multicultural education can threaten existing traditional values. This is as expressed by Siregar (2024), who noted that some Islamic schools still prioritize a more exclusive curriculum. In addition, the lack of training for educators in managing cultural diversity in the classroom is also an inhibiting factor. For this reason, supportive policies and special training are needed for teachers so that they are better prepared to implement multicultural education effectively (Sulistyaningrum et al., 2023). Nevertheless, with the support of various parties, these challenges can be overcome, and multicultural education can be used as an effective instrument in creating a more tolerant and respectful generation (Mukarom et al., 2023).

Teachers play a very important role in implementing multicultural education in Islamic schools. They are not only as teachers, but also as role models who must demonstrate an inclusive attitude and respect for diversity. Research by Hosnan (2022) shows that teachers who have a good understanding of multiculturalism are able to create a comfortable learning climate for all students. In addition, according to Syahputri (2024), education that integrates multicultural values can encourage teachers to be more sensitive to the learning needs of students from various cultural backgrounds. With the right competencies, teachers can direct students to respect each other and cooperate despite their differences. In this case, Islamic education has great potential to facilitate the creation of a more harmonious and civilized society (Amin, 2024).

METHOD

This research method uses a descriptive qualitative approach, with a *library research* method to explore information related to the influence of multiculturalism in Islamic education. According to Sugiyono (2022), a descriptive qualitative approach is suitable to be used to describe existing phenomena without changing the original condition of the research object. The main sources of data are obtained from relevant literature, such as books, scientific journals, and other documents related to multiculturalism and Islamic education. The data analysis technique used is thematic analysis, where the collected data is analyzed based on themes that appear repeatedly. The research steps follow the stages suggested by Creswell (2018), namely data collection, data organization, analysis, and drawing conclusions. With this method, the research aims to identify relevant patterns in the application of multicultural education in Islamic educational institutions.

RESULTS AND DISCUSSION

Research Results

The results of the research related to the research focus as stated earlier, will be presented by the author in the form of the following table:

Table 1: The Influence of Multiculturalism on the Selection of Learning Methods by Teachers in Islamic Education Institutions

Aspects Studied	Literature Sources	Key Findings	Its Influence on Learning Methods	Research Suggestions
The influence of multiculturalism on learning methods	Siregar (2023)	Learning methods that accommodate cultural diversity place more emphasis on a collaborative approach.	Selection of methods based on group discussions and project-based learning.	Intensive training is required for teachers to use collaborative and project-based methods.
Selection of adaptive teaching strategies	Santoro (2022)	Teachers prefer methods that involve active students, with a problem-solving-based approach.	Learning strategies that involve problem-solving in a multicultural context.	The use of methods that focus more on interaction between students and problem resolution.
Student engagement in learning	Fuadi & Shohib (2023)	Students show high enthusiasm when using methods that accommodate cultural diversity.	Students are more active in sharing their cultural experiences through open discussions.	Methods that involve students' personal experiences need to be introduced in the classroom.
The impact of Islamic values in learning	Amen (2024)	Islamic value-based learning supports the understanding of diversity without overriding religious teachings.	Learning focuses more on universal values in Islam, such as tolerance and respect.	Integration of Islamic values in every learning method used.
The role of local values-based teaching	Sulistyaningrum et al. (2023)	The use of local values in learning increases mutual	Increased acceptance of methods involving	Develop more teaching materials based on local

		understanding between cultures.	diverse local cultures.	cultural values.
Emphasis on social skills	Gollnick & Chinn (2017)	Learning that emphasizes social skills accelerates the process of social integration in a heterogeneous classroom.	The selection of methods that emphasize the development of social skills to improve intercultural relations.	Development of social skills in the classroom through experiential methods.
Case study-based learning model	Banks (2019)	The use of case studies teaches students to understand differences in a practical context.	The selection of case studies as a learning method to introduce cultural conflicts and their solutions.	Development of case study-based learning models relevant to multicultural issues.

Table 2: The Impact of Multiculturalism on the Quality of Interaction between Teachers and Students in Heterogeneous Classrooms

Aspects Studied	Literature Sources	Key Findings	Impact on the quality of interaction	Research Suggestions
Quality of teacher-student interaction	Shawn (2024)	Teachers who adopt a multicultural approach show a deeper understanding of differences.	Teachers are more sensitive to the emotional needs of students from various backgrounds.	Teachers need to be trained in managing the dynamics of interaction between diverse students.
The influence of the cultural background of the learner	Hosnan (2022)	Different cultural backgrounds increase the variety in the way students interact and communicate.	Improve communication between students who have different perspectives.	Develop learning materials that reflect cultural diversity.
The role of teachers in	Santoro (2015)	Teachers who are aware of their role in managing	Teachers are more likely to treat students	Intercultural communication training to

facilitating diversity		diversity are more successful in creating a harmonious classroom.	fairly and respect differences.	improve the quality of interaction in the classroom.
The influence of learning methods on classroom dynamics	Gollnick & Chinn (2017)	Learning methods that are adaptive to cultural diversity are changing the way students interact with their teachers and peers.	Interactions become more inclusive, creating space for differences.	Development of learning methods that facilitate inclusive interactions in the classroom.
The effects of multicultural-based classroom management	Siregar (2023)	Classes managed with multicultural principles show a better and more harmonious quality of interaction.	Students feel more accepted and valued, even though they come from different backgrounds.	Classroom management based on cultural diversity to improve the quality of interaction.
Teachers' social awareness of diversity	Ladson-Billings (2014)	Teachers' awareness of social diversity increases the effectiveness of interaction and teaching in the classroom.	Increase respect and empathy between students and teachers.	Development of training programs for teachers on social and cultural diversity.
The role of communication in managing diversity	Merry (2020)	Open and inclusive communication between teachers and students improves interaction in multicultural classrooms.	Improve openness between students who come from different backgrounds.	Development of diversity-based communication to create a harmonious classroom.

Table 3: The Ability of Learning Methods to Accommodate Cultural Plurality without Shifting Islamic Values

Aspects Studied	Literature Sources	Key Findings	Plurality Accommodation Capability	Research Suggestions
Conformity of learning methods with Islamic values	Amen (2024)	Islamic value-based learning can accommodate cultural plurality without compromising the core of religious teachings.	Methods based on the principles of social justice in Islam are able to accommodate diversity.	Introduce more methods that integrate Islamic values and cultural diversity.
Universal values-based learning	Ladson-Billings (2014)	Universal value-based learning in Islam teaches respect for cultural differences.	Fostering awareness of the importance of intercultural tolerance within the framework of Islamic values.	The development of methods that prioritize the universal values taught in Islam.
Emphasis on social justice in education	Banks (2019)	Learning that emphasizes social justice can maintain a balance between diversity and Islamic teachings.	Help students understand the importance of the principle of justice in Islam without ruling out cultural diversity.	Develop teaching materials that prioritize the values of social justice and respect for differences.
Learning based on intercultural dialogue	Santoro (2015)	Methods based on intercultural dialogue are able to enrich students' insights without compromising Islamic teachings.	Maintaining a balance between cultural diversity and the inclusive application of Islamic teachings.	Develop learning methods based on intercultural dialogue in the Islamic context.
The influence of <i>ukhuwah</i> values in multicultural learning	Shawn (2024)	Learning based on <i>ukhuwah</i> values can unite cultural diversity without overriding	Improve relationships between students who come from different cultural backgrounds.	Develop methods that emphasize the value of <i>ukhuwah</i> in

		Islamic teachings.		multicultural learning.
Collaborative learning between students	Merry (2020)	Collaboration between students from different cultures reinforces Islamic values of togetherness and brotherhood.	Increase cooperation between students in a pluralistic classroom while maintaining Islamic teachings.	Preparation of collaboration-based learning materials that emphasize the values of brotherhood in Islam.
Integration of Islamic values in cultural diversity	Gollnick & Chinn (2017)	Learning that integrates Islamic values and cultural diversity creates more inclusive and equitable learning.	Improve students' understanding of the value of justice and human rights in an Islamic perspective.	The development of learning that integrates Islamic values with cultural diversity in a balanced manner.

Discussion

Table 1 explains how multiculturalism affects the choice of learning methods by teachers in Islamic educational institutions. From this table, it is found that cultural diversity influences the selection of more collaborative and project-based learning methods, such as group discussions and problem-based learning. Teachers who adopt a multicultural approach tend to choose methods that can accommodate different perspectives of students, with the aim of creating an inclusive learning environment. In addition, the positive influence of multiculturalism can also be seen in the selection of teaching strategies that emphasize the active involvement of students in the learning process, as well as the use of teaching materials that reflect local cultural values. Case study-based methods are also an effective option in teaching students about cultural diversity in a real-world context. The results of this study show that classroom management that pays attention to cultural diversity has a positive impact on learning dynamics, which not only accommodates diversity but also respects Islamic religious values.

Based on the formulation of the problem, which focuses on the influence of multiculturalism on the choice of learning methods, the data obtained in Table 1 show that multicultural factors not only affect classroom dynamics, but also affect the method chosen by teachers. The major theory underlying this research is the theory of social constructivism which argues that knowledge is formed through social interactions that reflect social diversity. Thus, the selection of methods such as group discussions and project-based learning is in line with this theory because they encourage collaboration between students who have different cultural backgrounds. Problem-solving based learning methods also reinforce constructivist thinking, which emphasizes the importance of hands-on experience in understanding concepts. Data analysis shows that diversity in the classroom enhances

creativity and innovation in the learning process, allowing students to learn from each other and share life experiences, while maintaining the basic principles in Islam that prioritize the values of justice and social welfare.

Table 2 identifies how multiculturalism affects the quality of interaction between teachers and students in heterogeneous classrooms. The results of the study show that multicultural-based classroom management improves the quality of interaction between teachers and students, especially in terms of communication and mutual understanding. Teachers who understand cultural diversity are better able to create an inclusive atmosphere, pay attention to students' emotional needs, and build respectful relationships. In a classroom that accommodates diversity, interactions between students also become more open and democratic, where each student is given a space to share their views and experiences. The emphasis on effective communication as well as classroom management based on Islamic social values, such as tolerance and brotherhood, improves the quality of these interactions. Teachers who adopt a more culturally sensitive approach to students can create an environment that supports better learning, not only in the classroom but also outside the classroom.

Looking at the results shown in Table 2, the data analysis reveals that the interactions formed in the multicultural classroom have a significant impact on social dynamics in the classroom. The relationship that exists between teachers and students, as well as between fellow students, reflects the main principle in the theory *of ukhuwah* in Islam, which emphasizes brotherhood, mutual respect, and concern for each other. In this context, more interaction-based learning methods such as discussion and collaboration are very much in line with *the theory of ukhuwah*, where each individual is considered equal and needs each other. The formulation of the problem related to the impact of multiculturalism on class interaction can be seen through its impact on the quality of communication that creates an inclusive space for different cultures. The use of methods that prioritize diversity in communication and interaction helps reduce the potential for conflict and increase intercultural understanding, in accordance with Islamic teachings that emphasize the importance of peace and tolerance among fellow human beings.

Table 3 provides an overview of how the learning methods applied can accommodate cultural plurality without shifting Islamic values as the foundation of education. The results of the study show that the integration of universal values in Islam, such as *ukhuwah*, social justice, and respect for human rights, is able to accommodate cultural diversity without violating religious teachings. Methods based on intercultural dialogue, collaboration between students, and case studies based on cultural plurality, have been proven to create an inclusive learning environment without neglecting the basic principles of Islam. Learning that prioritizes Islamic values in the framework of cultural diversity also provides space for students to understand differences and learn to accept diversity. This strengthens students' understanding of Islamic values that teach tolerance and peace in the midst of cultural differences.

From the results listed in Table 3, it can be seen that the application of learning methods that can accommodate cultural plurality can still maintain Islamic values as a foundation. The basic concepts in the theory *of ukhuwah* and *justice* are very relevant to underlie this approach, because Islam teaches that differences are inevitability that must be appreciated and accepted with mutual respect. According to the third formulation of the

problem, this study found that despite cultural differences in the classroom, learning methods based on collaboration and dialogue between cultures can bridge these differences without shifting Islamic values. Social justice-based methods in Islamic education are able to create balanced learning and accommodate diversity without eliminating essential religious teachings. Therefore, more inclusive measures need to be continuously introduced in curriculum and learning development to create a peaceful and respectful learning atmosphere.

CONCLUSION

Based on the results of the research, it can be concluded that the influence of multiculturalism on the selection of learning methods in Islamic educational institutions is very significant. Cultural diversity in the classroom influences the selection of more collaboration-based methods, such as group discussions, problem-based learning, and the use of teaching materials that illustrate cultural diversity. This shows that inclusive education can accommodate diverse student backgrounds without shifting Islamic values. In addition, multiculturalism also has a positive impact on the quality of interaction between teachers and students, which is built through more open and respectful communication. The influence of this cultural diversity also contributes to the ability of learning methods to accommodate plurality, while maintaining the universal basic principles of Islamic teachings, such as tolerance, social justice, and respect for human rights.

The implications of this study show that classroom management based on cultural diversity has a significant impact on the quality of learning and social interaction in Islamic education. For implementation, Islamic educational institutions are advised to introduce more inclusive methods, which not only encourage intercultural understanding, but also prioritize Islamic values. One of the main recommendations is to integrate a curriculum that accommodates diversity while maintaining the integrity of religious teachings, such as strengthening the values of *ukhuwah* and fairness in every learning material. Furthermore, teachers are expected to continue to develop their skills in managing heterogeneous classrooms through training on cultural diversity, so as to create a more dynamic, equitable, and consistent learning environment in accordance with universal Islamic principles.

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