




Contemporary Issues of Multicultural-Based Islamic Education: Obstacles and Development Strategies

Aini Fahrunis¹, Fery Diantoro², Erlinda Purbaningrum³, Siti Hayu Maimunah⁴

^{1,2,3,4}Kiai Ageng Muhammad Besari State Islamic University, Indonesia

Email: fahrunisaaaini2@gmail.com, diantoro@uinponorogo.ac.id, erlindahilma@gmail.com, hayusiti78@gmail.com

 <https://doi.org/10.66931/jmlt.v2.i01.418>

ABSTRACT

Keywords:
Islamic education, multiculturalism, religious exclusivity, digital literacy, tolerance

***Corresponding Author :**
fahrunisaaaini2@gmail.com

This research aims to examine contemporary issues that become obstacles in the implementation of multicultural-based Islamic education and formulate its development strategies in the digital era. This research uses a qualitative approach with the literature study method, namely analysing various journals and relevant scientific sources without directly involving field samples. The research results show that there are several main obstacles, namely the gap between the ideal values of Islamic teachings and learning practises, the emergence of religious exclusivity, the influence of radicalism and intolerance, and the impact of uncontrolled digital information flow such as the echo chamber phenomenon. In addition, the curriculum that is still cognitively oriented and the limited competence of teachers in applying a multicultural approach also strengthens the problem. Social environment factors also affect the formation of students' mindsets in addressing diversity. Therefore, a comprehensive development strategy is needed, including strengthening the multicultural-based curriculum, implementing dialogue learning, improving digital literacy, developing teacher competence, and creating an inclusive education environment. This research recommends that Islamic education should be more adaptive, contextual, and integrative in facing the challenges of the digital era in order to form students who are inclusive, tolerant, and able to live harmoniously in a multicultural society.

Article History:

Submitted: 15-05-2026, Revised :11-05-2026, Accepted: 13-06-2026

Please cite this article in APA style as:

Fahrunisaa, A., Diantoro, F., Purbaningrum, E., & Maimunah, S. H. (2026). *Contemporary Issues of Multicultural-Based Islamic Education: Obstacles and Development Strategies*. DAAR EL-KAMIL: Multidisciplinary Journal, 2(1), 120-131. <https://jurnalstebibama.ac.id/index.php/jmlt/>

INTRODUCTION

Indonesia is a pluralistic country inhabited by diverse cultural, ethnic, linguistic, religious, racial, and ethnic backgrounds. This diversity is not only a social identity, but also forms the character of a nation that is multicultural. In this case, multiculturalism can be understood as a tangible picture of the plurality that lives and develops in society (Amin 2024). This diversity on the one hand becomes a wealth that enriches national cultural treasures, but on the other hand

also holds the potential for social clashes if not managed wisely. Reality shows that differences often affect the way of view, attitudes, and interests of individuals and groups. When these differences are not accompanied by mutual respect and openness, conflict becomes difficult to avoid. Even under certain conditions, conflict can develop into radical and anarchic actions (Salsabella, Agustina, and Sari 2025). Therefore, systematic efforts are needed to instill values that are able to manage diversity constructively, one of which is through multicultural-based education. In this context, multicultural education is an important need in maintaining social harmony. Especially in Islamic education, values such as tolerance, justice, and respect for differences are actually integral parts that must be internalized in the learning process (Mei, Usman, and Ondeng 2024). Islamic religious education not only functions as a means of knowledge transfer, but also as a medium for the formation of students' attitudes and characters so that they are able to coexist peacefully in a plural society.

However, the implementation of multicultural-based Islamic education in Indonesia still faces various challenges. Contemporary phenomena such as increasing cases of intolerance, identity-based hate speech, and social polarization in the digital space are indicators that diversity management is still a crucial issue. Qualitatively, this symptom can be seen from the strengthening of exclusivity in religion, while quantitatively it can be seen from various reports from social research institutions that show an increasing trend of intolerance among the younger generation. This phenomenon that is not fully controlled also affects the mindset of students. Information that is freely disseminated through digital media does not always carry the values of moderation, even in some cases it reinforces a narrow and exclusive attitude. Although various studies have discussed the concept of multicultural education, most of it is still at the normative and conceptual level, and has not comprehensively linked the new challenges that arise in the digital age. Several studies have begun to mention the influence of digital media on students' mindsets, but the discussion has not yet elaborated on the relationship between religious exclusivism, digital information flows, and the implementation of multicultural Islamic education in an integrated manner. This shows that there are research gaps that need to be filled, especially in understanding the new dynamics faced by the world of education in the digital era.

Based on this background, this research is present to comprehensively examine various contemporary issues that are challenges in the implementation of multicultural Islamic education. In addition, this research also seeks to offer more relevant, adaptive, and contextual learning development strategies. Thus, the position of this research is as a complement as well as a reinforcement of previous studies, by presenting a more contextual perspective in accordance with the times, especially in the digital era which is full of information disruption. The purpose of this research is to identify the main obstacles in the implementation of multicultural Islamic education, analyze the influence of religious exclusivism and digital flows on the mindset of students, and formulate an effective Islamic

Religious Education learning development strategy in instilling multicultural values. Thus, this research is expected to be able to contribute to strengthening the role of Islamic education as a means of building an inclusive, tolerant, and responsive character to diversity.

METHOD

This study uses a qualitative approach with the type of literature study (*library research*) to examine contemporary issues in multicultural-based Islamic education. The research was carried out for one month, namely April 2026. The research population included all relevant literature, while the sample was *purposively selected* in the form of journals, books, and previous research that were relevant to the focus of the study. The data collection technique is carried out through documentation by collecting and studying related scientific sources. The research instrument is the researcher himself (*human instrument*) supported by tools such as laptops and internet access. Data analysis uses content analysis techniques through the stages of data reduction, data presentation, and conclusion drawn. To ensure the validity of the data, source triangulation is used by comparing various references. With this method, the research is expected to be able to produce a comprehensive study of the obstacles and strategies for the development of multicultural-based Islamic education.

RESULT AND DISCUSSION

Result

Based on the analysis of issues and obstacles in multicultural-based Islamic education, this study finds several key findings. First, there is a gap between the ideal values in Islamic teachings and their implementation in learning practices. The values of tolerance, justice, and respect for diversity have not been fully internalized in students' attitudes. Second, religious exclusivism is a fairly dominant obstacle, which is shown by the mindset of students who tend to be closed and less accepting of differences. Third, the emergence of the influence of radicalism and intolerance in the educational environment shows that the process of forming moderate character has not been running optimally.

Fourth, the development of digital technology also affects the religious mindset of students. Uncontrolled access to information and *the echo chamber phenomenon* cause students to tend to receive information that is in line with their beliefs and less open to other perspectives. Fifth, from the pedagogical aspect, the Islamic Religious Education curriculum is still oriented to the cognitive aspect and has not integrated multicultural values to the maximum. In addition, the limitation of teachers' competence in implementing a contextual and inclusive learning approach is also an obstacle in the learning process. Sixth, social environmental factors, both family and community, also affect the formation of students' attitudes towards diversity. An environment that lacks support cross-cultural interaction can limit students' experience of understanding differences.

In addition to these obstacles, this study also identifies several main

strategies as efforts to develop multicultural-based Islamic education, namely strengthening multicultural-based curriculum, implementing dialogical learning, strengthening digital literacy, improving teacher competence, and creating an inclusive educational environment.

Analysis of Contemporary Issues and Obstacles in Islamic Education

Multicultural-based Islamic education can be understood as an educational approach that integrates the values of Islamic teachings with an attitude of appreciation for the diversity of cultures, religions, and social life. This concept is rooted in the principle of Islam as a *Rahmatan Lil 'Alamin*, which emphasizes the importance of tolerance, justice, and respect for differences (Salsabella et al. 2025). In educational practice, a multicultural approach is directed to form students who not only have a strong religious understanding, but are also able to interact harmoniously in a plural society (Amin 2024). Thus, multicultural Islamic education does not stop at mastering the cognitive aspect, but also emphasizes the formation of inclusive, empathetic, and humanist attitudes.

Although conceptually it has a strong foundation, the implementation of multicultural-based Islamic education in Indonesia is still faced with various complex contemporary problems. One of the main problems lies in the gap between the ideal values in Islamic teachings and social reality which shows the increase in intolerance. Normatively, Islamic education has emphasized the importance of brotherhood, justice, and respect for others. However, in practice, these values have not been fully internalized in the learning process (Ali and Noor 2019). This indicates that Islamic education still faces challenges in transforming values into real behaviors in the lives of students.

One of the obstacles that is quite dominant is the development of religious exclusivism. Exclusivism refers to a view that claims the truth belongs only to one particular group, so it tends to close itself off to the existence and views of other groups. In the context of education, this attitude can shape a student's narrow way of thinking and is less open to differences. If not balanced with a comprehensive understanding, religious exclusivism has the potential to trigger intolerance, discrimination, and even social conflict (Sukarman and Syukur 2019). This condition shows the need to strengthen an inclusive approach in Islamic education in order to be able to respond to these trends constructively.

In addition, the strengthening of radicalism and intolerance in the educational environment is a serious challenge that cannot be ignored. A number of studies show that extreme ideas not only develop in the wider community, but also begin to penetrate into the environment of students. This phenomenon is certainly contrary to the purpose of Islamic education which should be a space for the formation of peaceful, moderate, and noble character. If not handled appropriately, radicalism has the potential to erode the basic values of education itself (Anggraini et al. 2022). Therefore, multicultural education is an important preventive strategy in stemming the spread of these extreme ideas.

On the other hand, the development of digital technology also has a significant impact on the religious mindset of students. The digital era has changed the way students access and understand information, including in the religious field. Social media and various digital platforms are often the main sources of information that are not always verified for their truth. As a result, students are vulnerable to being exposed to provocative, biased, and even radical content (Hakim 2020). This condition shows that the challenges of Islamic education are not only derived from internal factors, but are also influenced by external factors that are increasingly complex. Therefore, strengthening digital literacy is very important, so that students are able to think critically, sort information wisely, and understand religious teachings in moderation.

In addition to ideological and digital factors, obstacles in the implementation of multicultural Islamic education are also related to aspects of curriculum and learning practices. The Islamic Religious Education curriculum in a number of educational institutions still tends to be oriented towards normative aspects and has not fully integrated multicultural values systematically. Learning often places more emphasis on the cognitive and memorization aspects, while the affective and social dimensions receive less adequate attention. As a result, learners may have good religious knowledge, but may not necessarily show a tolerant attitude in daily life (Badrudin, Mas'ud, and Ilahiyyah 2025). This condition is exacerbated by the limitations of teachers' competence in understanding and applying a multicultural approach. Some educators still use a textual and less contextual approach, so learning becomes less relevant to the social realities faced by students (Surianti and Yudafriyenti 2025). This emphasizes the importance of teacher capacity building through continuous professional training and development.

Outside the school environment, social factors also have an equally great influence on the success of multicultural Islamic education. A homogeneous community environment can limit students' experience in interacting with different groups. In addition, the values instilled in the family also shape students' perspectives on diversity. If the social environment tends to be exclusive, then educational efforts in schools will face more complex challenges in instilling the values of tolerance and openness.

Based on this description, it can be understood that obstacles in multicultural Islamic education are multidimensional, involving ideological, pedagogical, digital, and social factors. Religious exclusivism, radicalism, the rapid flow of digital information, curriculum weaknesses, limited teacher competence, and environmental influences are interrelated challenges. Therefore, a comprehensive and integrative approach is needed in developing multicultural-based Islamic education. Education is no longer enough to focus on knowledge transfer alone, but must also be directed at the formation of character and mindset that is inclusive, critical, and adaptive to the dynamics of changing times.

The influence of religious exclusivism and digital information flows on students' mindsets

Exclusivism Religion and the flow of digital information not only affect in general, but also work gradually in shaping students' mindset towards diversity. In more detail, religious exclusivism usually starts from an understanding of teachings that are too textual and uncontextual, so students tend to see their religion as the only absolute truth with no room to understand differences. This mindset makes students less accustomed to dialogue, find it difficult to accept differences, and make it easier to develop stereotypes against other groups. In the long run, this condition can form an attitude of intolerance that is not only cognitive, but also emotional and social (Fais, Aprilia, and Mubin 2025). This is in line with the finding that in modern societies there is often polarization between exclusive groups and more open groups, which in turn triggers tensions in social life.

These influences become increasingly complex when meeting the flow of digital information. In today's era, students no longer only learn from teachers or books, but also from the social media they access every day. Social media algorithms work by displaying content that matches the user's interests and beliefs. As a result, students are more likely to see content that aligns with their views and are less exposed to different perspectives. This is what is called a phenomenon *echo chamber*, which is a digital space that reinforces common views and closes the possibility of healthy dialogue (Rusmiati, Angellia, and Hamzah 2025). In this condition, the student not only defends his beliefs, but also becomes increasingly convinced that other views are wrong or even should be rejected.

Furthermore, the effects of this combination of exclusivism and echo chamber can shape certain mindsets in students. First, the emergence of *confirmation bias*, which is the tendency to only accept information that is in accordance with one's own beliefs and reject different information. Second, the development of resistance to interfaith dialogue, because students feel comfortable being in a group of like-minded people. Third, the formation of a rigid group identity, where students prioritize "us" over "us", thereby reducing the sense of togetherness in a diverse society. In fact, the study states that most digital interactions are exclusive, which shows that the current digital space does not fully support the value of pluralism.

However, it is important to understand that digital influences are not always negative. If directed well, it can actually be a means to expand students' knowledge about diversity. For example, through educational content, interfaith dialogue, or inclusive digital-based learning, students can learn to understand differences more objectively. This is where the role of education is key, especially Islamic Religious Education (PAI) which must be able to integrate multicultural values such as tolerance, empathy, and justice in the learning process (Maqfirah n.d.). With a contextual and dialogical approach, students not only understand their religious teachings, but are also able to respect the beliefs of others.

Thus, it can be concluded more deeply that religious exclusivism

strengthened by the flow of digital information has the potential to form a narrow, closed, and less tolerant mindset of students who are narrow, closed, and less tolerant of diversity. However, through proper education and good digital literacy, these influences can be directed to be a positive force to form students who are more critical, moderate, and able to live harmoniously in a plural society.

Multicultural Islamic Education Development Strategy

Based on various contemporary issues in Islamic education that have been identified, such as religious exclusivism, the development of radicalism and intolerance in the educational environment, the influence of digital information flows on students' religious mindsets, curriculum weaknesses, limited teacher competencies, and social and environmental factors, a comprehensive development strategy is needed to integrate multicultural values in the curriculum and learning of Religious Education Islam (PAI). These various problems show that Islamic education has not been fully able to transform the values of inclusive Islamic teachings into the real-life practices of students. Therefore, it is necessary to have a multicultural-based Islamic education development strategy that is formulated not only conceptually, but also able to directly answer every obstacle that exists.

The first strategy that is the basis for the development of multicultural Islamic education is to strengthen a multicultural-based curriculum. The weakness of the curriculum, which has tended to be normative and oriented towards cognitive aspects, has led to a lack of optimal internalization of tolerance values in students. Therefore, the PAI curriculum needs to be reconstructed by integrating multicultural values such as tolerance (*tasamuh*), justice (*'adl*), equality, and appreciation for diversity as part of learning outcomes. This integration is not only carried out in teaching materials, but also in educational objectives and learning evaluation processes. (Manasickana, Ridlo, and Mubin 2025:373-75) Thus, students not only understand religious teachings textually, but are also able to implement them in plural social life.

The implementation of multicultural educational values in the education system has an important role in forming an inclusive and tolerant attitude in students. Through the integration of these values, students are encouraged to understand and appreciate the differences that exist in social life. (Innafatunniyah and Faruq 2026:9-10) This attitude can contribute to creating harmonious social relations in a pluralistic society. Therefore, the development of a multicultural-based curriculum is a strategic step in answering structural weaknesses in Islamic education to be more relevant to existing social dynamics.

To respond to the problem of religious exclusivism and the tendency of intolerance that develops among students, it is necessary to apply dialogical and reflective learning methods. (Mufiroh, Pratama, and Mubin 2025) The learning approach that has been one-way and teacher-centered tends to limit students' thinking space and does not provide opportunities to understand differences in

depth. Therefore, dialogical learning is important to create an open interaction space, where students can discuss, exchange views, and develop a broader understanding of diversity. (Zakiah 2018) Through this approach, students are trained to think critically, appreciate differences, and avoid feeling the most righteous, and this method of dialogical learning not only enhances the cognitive aspect but also forms an inclusive and empathetic social consciousness. (Febrian and Husmen 2025) This approach directly answers the problem of religious exclusivism which is one of the main obstacles in contemporary Islamic education.

The influence of the digital era that is increasingly strong in shaping students' mindsets also requires a special strategy in PAI learning, namely through strengthening digital literacy. The unlimited flow of information through social media and digital platforms often carries unverified religious content, even containing elements of radicalism and intolerance. (Mufiroh et al. 2025) This condition is exacerbated by digital algorithms that tend to reinforce views that are in line with user preferences, thus creating a phenomenon *echo chamber* which limits students' insight into different perspectives. Therefore, digital literacy is very important to equip students with the ability to think critically in sorting information, understanding credible religious sources, and avoiding the negative influence of content that is not in accordance with moderate Islamic values. The integration of digital literacy in multicultural education has been proven to be able to form the character of students who are more open, critical, and adaptive to diversity. (Febrian and Husmen 2025) Thus, this strategy directly answers the negative influence of the digital era on students' religious mindsets.

Improving teacher competence is the main strategy in overcoming the limitations of teachers' understanding and skills in implementing multicultural education. Teachers have an important role in the learning process, so the success of implementing multicultural values is highly dependent on their abilities. (Ginting et al. 2024) The limited understanding of teachers about multicultural concepts and the use of learning methods that are still textual tend to show the need for targeted improvement efforts. Therefore, strategies that can be carried out include continuous training and professional development, workshops that focus on contextual learning practices, and assistance in managing diverse classrooms. (Agustian et al. 2023) In addition, teachers also need to be equipped with the ability to integrate multicultural values into inclusive learning materials and methods. (Purnama 2024) Thus, teachers not only play the role of delivering material, but also as facilitators who are able to foster tolerance, mutual respect, and awareness of diversity in students. Improving teacher competence is an important factor in supporting the successful implementation of multicultural education in educational institutions.

In addition, the creation of an inclusive educational environment is also an equally important strategy in supporting the success of multicultural education. The school environment must be able to reflect the values of tolerance,

justice, and respect for diversity through harmonious social interaction. (Abdussani, Absor, and Mubin 2026) An inclusive school culture can be built through a variety of activities, such as heterogeneous group work, cross-cultural dialogue, and social activities involving students' diverse backgrounds so that students not only understand multicultural concepts theoretically, but also experience them directly in their daily lives. In addition, collaboration between schools, families, and communities is also an important factor in strengthening the internalization of multicultural values. (Gustina et al. 2024) A supportive social environment will help shape a more open and tolerant student mindset.

Thus, the strategy for developing multicultural-based Islamic education which includes strengthening the curriculum, applying dialogical learning methods, strengthening digital literacy, improving teacher competence, and creating an inclusive educational environment is a comprehensive solution to various contemporary issues faced. Each of these strategies is directly related to the previously identified obstacles, thus forming a systematic and integrative approach. Islamic education in this context no longer only focuses on knowledge transfer, but also on the formation of the character of students who are inclusive, moderate, and able to live harmoniously in the midst of a pluralistic society. Therefore, the implementation of this strategy is expected to be able to answer the challenges of Islamic education in the contemporary era and realize educational goals oriented to human values and diversity.

Discussion

The findings indicate that the challenges encountered in implementing multicultural-based Islamic education stem from the interaction of ideological, pedagogical, and technological factors. Religious exclusivism remains a significant obstacle because some students tend to understand religious teachings in a rigid and textual manner, limiting their openness to diversity. This tendency is further reinforced by the rapid growth of digital media, where algorithm-driven information environments often expose students to homogeneous perspectives and reduce opportunities for critical engagement with alternative viewpoints. Consequently, multicultural values such as tolerance, respect, and inclusivity are not always internalized effectively despite being consistent with the fundamental teachings of Islam. From a theoretical perspective, these findings suggest that multicultural Islamic education should be understood not merely as curriculum content but as a comprehensive educational approach that addresses both classroom learning and digital religious engagement. Existing educational practices often emphasize cognitive mastery of religious knowledge while paying insufficient attention to affective and social dimensions. As a result, students may possess substantial religious understanding yet lack the intercultural competencies required to interact constructively within diverse societies. This finding extends previous discussions on multicultural education by demonstrating that the cultivation of inclusive attitudes requires the integration of critical thinking, dialogical learning, and

digital literacy within Islamic educational frameworks. The study also highlights the importance of developing holistic strategies to strengthen multicultural Islamic education. Curriculum reconstruction, dialogical pedagogy, teacher capacity building, and digital literacy programs emerge as essential components for fostering tolerance and social cohesion. Moreover, the effectiveness of these efforts depends on the creation of supportive educational environments in which multicultural values are practiced in everyday interactions rather than merely taught as theoretical concepts. Therefore, multicultural-based Islamic education should function as a transformative process that equips students not only with religious knowledge but also with the ethical, social, and digital competencies necessary to become inclusive and responsible members of a pluralistic society.

CONCLUSION

This research shows that multicultural-based Islamic education still faces obstacles in the form of religious exclusivism, the influence of radicalism, curriculum limitations, teacher competence, and digital impacts. Strategies such as strengthening the curriculum, dialogical learning, digital literacy, and an inclusive environment are important solutions. The limitation of this study lies in the qualitative approach based on literature studies without field data. Therefore, further research is recommended using empirical methods to test the effectiveness of such strategies. In the future, Islamic education is expected to be able to form students who are more inclusive, tolerant, and adaptive to diversity.

REFERENCES

- Abdussani, Nahdi, Ulil Absor, and Nurul Mubin. 2026. 'Membangun Lingkungan Sekolah yang Inklusif Berbasis Pendidikan Multikultural'. *Jurnal Penelitian Pendidikan Indonesia (JPPI)* 3(2):597-602. doi:10.62017/jppi.v3i2.6660.
- Agustian, Murniati, Dhevy Setya Wibawa, Lamtiur H. Tampubolon, Frederica Ranithya Lubuk, and Virginia Natasya Dewi Fortuna. 2023. 'Meningkatkan Kompetensi Guru di Lingkungan Forum Guru Agama Nasional untuk Meminimalkan Sikap Intoleran dengan Pendekatan Pendidikan Multikultural di Kelas'. *WIDYA LAKSANA* 12(1):134-41. doi:10.23887/jwl.v12i1.53135.
- Ali, Nuraliah, and Syamhudian Noor. 2019. 'Pendidikan Islam Multikultur: Relevansi, Tantangan, dan Peluang'. *Jurnal Hadratul Madaniyah* 6(1):24-42. doi:10.62017/jkg.v3i2.6660.
- Amin, Madhar. 2024. 'Pendidikan Multikultural dan Relevansinya dengan Tujuan Pendidikan Islam'. *JUPI (Jurnal Ilmiah Pendidikan Islam)* 3(2):19-31. doi:10.58788/jty.v3i2.5486.
- Anggraini, Syifa Nur, Arif Rahman, Tri Martono, Anton Rudi Kurniawan, and Anisa Nur Febriyani. 2022. 'Strategi Pendidikan Multikulturalisme dalam Merespon Paham Radikalisme'. *Jurnal Jendela Pendidikan* 2(1):30-38. doi:10.62017/jppi.v3i2.6660.

- Badruddin, Muchammad Fahri, Ali Mas'ud, and Inayah Ilaheyyah. 2025. 'Kebijakan Pendidikan Agama Islam Berbasis Multikultural'. *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 15(3):588-600. doi:10.62017/jkg.v3i2.6612.
- Fais, Nur, Riska Aprilia, and Nurul Mubin. 2025. 'Integrasi Nilai-Nilai Multikultural dalam Pembelajaran Pendidikan Agama Islam (PAI) untuk Membentuk Karakter Moderat dan Toleran Siswa Di Era Digital'. 04(06). doi:10.62017/jppi.v3i2.65645.
- Febrian, Vicky Rizki, and Ramza Husmen. 2025. 'Strategi Penguatan Pendidikan Multikultural di Lembaga Pendidikan Islam Indonesia: Analisis SWOT'. *AL-USWAH: Jurnal Riset Dan Kajian Pendidikan Agama Islam* 8(2). doi:10.24014/au.v8i2.38865.
- Ginting, Apulina Br, Asyatul Hamni, Mayani Faizah, and Januar. 2024. 'Peran Guru dalam Membangun Karakter Siswa Melalui Pendidikan Multikultural'. *Jurnal Citra Pendidikan* 4(2):1805-14. doi:10.38048/jcp.v4i2.2821.
- Gustina, Zapia, Ririn Rizki Apdasuli, Melda Tri Aprisa, Nurlaili, and Asniti Karni. 2024. 'Implementasi Pendidikan Multikultural dalam Proses Pembelajaran'. *Pendas : Jurnal Ilmiah Pendidikan Dasar* 9(04):244-56. doi:10.23969/jp.v9i04.20281.
- Hakim, Dikrul. 2020. 'Pendidikan Agama Islam Multikultural Sebagai Upaya Pencegahan Radikalisme di Era Revolusi Industri 4.0'. *Journal Analytica Islamica* 8(1):18-33. doi:10.38048/jcp.v4i2.768
- Innafatunniyah, Yutamara, and Mohammad Faruq. 2026. 'Konseptualisasi Pendidikan Islam Multikulturalisme'. *AJER: Advanced Journal of Education and Religion* 3(1):1-11. doi:10.52166/ajer.v3i1.12179.
- Manasickana, Rina, Bagus Muhammad Ridlo, and Nurul Mubin. 2025. 'Implementasi Nilai-Nilai Pendidikan Multikultural dalam Sistem Pendidikan Indonesia'. *Jurnal Penelitian Pendidikan Indonesia (JPPI)* 3(1):369-76. doi:10.62017/jppi.v3i1.6135.
- Maqfirah, Siti. n.d. 'Eksklusivitas Pendidikan Agama Islam dan Ancaman terhadap Toleransi'. doi:10.38048/jcp.v4i2.2821.
- Mei, Reski, Syahrudin Usman, and Syarifuddin Ondeng. 2024. 'Pendidikan Islam di Tengah Masyarakat Multikultural'. *TEKNOS: Jurnal Pendidikan Dan Teknologi* 1(1):67. doi:10.38048/jyt.v4i2.265
- Mufiroh, Alifa Nurul, Asy Sifa Patricia Pratama, and Nurul Mubin. 2025. 'Pendidikan Multikultural Sebagai Strategi Penguatan Moderasi Beragama dalam Pendidikan Islam'. *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)* 4(6):130-37. doi:10.38048/jkj.v4i2.57575
- Purnama, Asri. 2024. 'View of Peran Guru PAI dalam Implementasi Pendidikan Multikultural'. 2(2). <https://ejournal.edutechjaya.com/index.php/komprensif/article/view/757/598>.
- Rusmiati, Elis Teti, Filda Angellia, and Radja Erland Hamzah. 2025. 'Echo

- Chamber dan Eksklusivisme Beragama di Ruang Digital'. *WACANA: Jurnal Ilmiah Ilmu Komunikasi* 266-76. doi:10.32509/wacana.v24i1.4541.
- Salsabella, Alzahra Fita, Ira Mutia Agustina, and Herlini Puspika Sari. 2025. 'Pendidikan Islam Multikultural: Perspektif Filsafat Untuk Membangun Generasi Toleran'. *Al-Mau'izhoh: Jurnal Pendidikan Agama Islam* 7(2):85-90. doi:10.38048/jass.567.dfgh4567
- Sukarman, Sukarman, Raharjo, and Fatah Syukur. 2019. 'Deradikalisasi Agama di Era Digital Melalui Pendidikan Islam Multikultural'. *Journal of Islamic Studies and Humanities* 4(2):171-86. doi:10.38048/jcp.v4i2.2821.
- Surianti, Lizi Virma, and Elpita Sari Yudafriyenti. 2025. 'Pendidikan Islam dan Tantangan Keberagaman: Analisis Literatur Tentang Strategi Membangun Toleransi di Masyarakat Multikultural'. *Pendas : Jurnal Ilmiah Pendidikan Dasar* 10(02):222-31. doi:10.23969/jp.v10i02.25945.
- Zakiah, St. 2018. 'Pendidikan Multikultural di Indonesia: Konsepsi Filsafat Islam'. *Al-Iltizam: Jurnal Pendidikan Agama Islam* 3(1):76-89. doi:10.33477/alt.v3i1.419.