



Reorientation of Multicultural Education Curriculum in Indonesia: Perspective of Global Education Issues and Implications for Islamic Education Management

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Abstract: This study aims to analyze the urgency of reorienting the Multicultural Education curriculum in Indonesia in response to global education dynamics, including curriculum decolonization and the strengthening of global citizenship. The changing paradigm of global education demands that the national education system not only emphasize knowledge transfer but also the formation of diversity awareness, social justice, and cultural identity in the context of an increasingly pluralistic society. This study uses a descriptive qualitative method and a library research approach to analyze national and international literature on the multicultural curriculum, educational globalization, and the management of Islamic education. The analysis is conducted by placing the perspective of Islamic Education Management as a conceptual framework in understanding the dynamics of curriculum change. The results show that the implementation of multicultural education in Indonesia still tends to be normative and ceremonial, limited to strengthening the value of tolerance without being followed by a more transformative reconstruction of the curriculum, learning strategies, or institutional governance. As a result, multicultural education has not fully functioned as a strategic instrument in building students' global competencies. This study introduces a novel conceptual framework for Integrative Multicultural Curriculum Reorientation that combines the perspective of global citizenship with the value of religious moderation (*wasatiyah*) in the governance of the Islamic education curriculum. This model emphasizes integrating diversity values, religious identity, and global competency through a systemic approach to curriculum management. Thus, reorienting the multicultural curriculum not only strengthens social cohesion in a pluralistic society but also serves as a crucial strategy for Islamic educational institutions to produce graduates who are adaptive to global challenges and firmly rooted in Islamic values.

Keywords: diversity values; global competencies; Islamic Education Management; multicultural education.

Introduction

James A. Banks, in his book, *An Introduction to Multicultural Education*, emphasizes that Indonesia is often viewed as one of the world's largest laboratories for multicultural education practices. The diversity of ethnicities, languages, cultures, and religions living within a single social space makes Indonesia a unique example of managing a pluralistic society. Since the beginning of independence, the nation's founders have formulated national principles that place plurality as an integrative force through the motto *Bhinneka Tunggal Ika* (Unity in Diversity). In the context of education, this diversity demands that the national education system develop a curriculum that instills the values of tolerance, social justice, and respect for differences. Therefore, multicultural education is a strategic instrument in

building social cohesion and strengthening national identity in a pluralistic society (Banks, 2019). However, the challenges of 21st-century education, as stated by Mark Bray et al., are no longer limited to social harmony within the domestic sphere. Global dynamics have posed strategic issues that influence the direction of education policy in many countries. Issues such as environmental sustainability, digital transformation, global mobility, and demands for broader inclusivity require education systems to continuously adapt their curricula. In his work, *Comparative Education Research*, Mark Bray emphasized that in the Global Education literature, this change is often associated with the emergence of a new educational paradigm that emphasizes strengthening global competence, cross-cultural awareness, and global social responsibility (Bray et al., 2014).

Gurminder K. et al. emphasized that one of the important discourses in global education is the curriculum decolonization movement, namely the effort to reconstruct the curriculum so that it is no longer dominated by Western epistemological perspectives, but rather opens up space for local knowledge, the experiences of non-Western communities, and global epistemological diversity (Bhambra et al., 2018). Gurminder further said that this movement emerged as a critique of the modern education system which is considered too homogenous and insensitive to cultural diversity. In the context of developing countries, including Indonesia, curriculum decolonization is relevant because it allows the integration of local and religious values within a more inclusive global educational framework.

The author believes that in this context, Islamic education holds a strategic position while also facing significant challenges. As part of the national education system, Islamic educational institutions are tasked not only with transmitting religious knowledge but also with shaping the character of students, enabling them to live in a pluralistic society and participate in global dynamics. Agreeing with Gurminder, the author emphasizes that the management of the Islamic education curriculum must be able to integrate Islamic values with the demands of social change and educational globalization (Bhambra et al., 2018). However, various studies indicate that the implementation of the Islamic education curriculum in Indonesia still faces a number of structural limitations. The curriculum is often understood normatively and textually, making it less adaptable to scientific developments and the needs of the global community. In some cases, such as research conducted by Abuddin Nata, an overly exclusive educational approach even has the potential to hinder the strengthening of multicultural perspectives and intercultural dialogue in the learning process (Nata, 2018). This condition indicates a gap between the ideals of inclusive Islamic education and the still-conservative curriculum practices.

Azyumardi Azra, in his work "Islamic Education: Tradition and Modernization Amidst the Challenges of the Third Millennium," argues that Islamic teachings have a strong foundation for supporting the values of multiculturalism and peaceful coexistence in a pluralistic society. The concepts of *wasatiyah* (moderation), *ta'aruf* (getting to know each other), and *tasamuh* (tolerance) are principles that theologically support the development of multicultural education. Therefore, reorienting the multicultural education curriculum from an Islamic educational perspective is crucial to ensure that these values are not merely normative but are also systematically integrated into curriculum design, learning strategies, and educational governance (Azra, 2012).

Studies on multicultural education in the context of Islamic education in Indonesia have developed rapidly over the past two decades. Numerous studies have highlighted multicultural educational practices within Islamic boarding schools (*pesantren*) and other Islamic educational institutions from sociological and cultural perspectives. For example, research by Azyumardi Azra (2012) shows that Islamic boarding schools (*pesantren*) have an intellectual tradition that is relatively open to cultural and intellectual diversity, thus providing the potential to become inclusive multicultural learning spaces. Similarly, Zamakhsyari Dhofier's (2011) study on Islamic boarding school culture asserts that social interactions between *kiai* (Islamic scholars) and *santri* (students) form an educational pattern that instills values of tolerance, respect for differences, and social harmony in the life of the Islamic boarding school community (Dhofier, 2011).

Other studies highlighting the multicultural dimension of Islamic education were conducted by Bahtiar Effendy (2009) and Abuddin Nata (2018), who emphasized the importance of integrating the values of pluralism and religious moderation into the Islamic education system. Furthermore, a study by Mujamil Qomar (2007) demonstrated that Islamic boarding schools (*pesantren*) exhibit an educational character that is adaptive to social diversity through a learning approach based on moderate

Islamic values. These studies provide important contributions in demonstrating that Islamic educational institutions have great potential as spaces for developing multicultural education based on inclusive Islamic values. However, the author observed that most of these studies still focus on the practical and cultural dimensions, while the structural and managerial aspects of the multicultural education curriculum have received little attention. From a modern educational management perspective, the implementation of multicultural values is not only determined by social interactions within the educational environment but is also influenced by curriculum design, educational planning strategies, and institutional governance (Waghid & Meda, 2025).

As the world becomes increasingly interconnected, various global education issues demand a more comprehensive and multidimensional analytical approach. Rapid social, cultural, economic, and technological changes are pushing the world of education to continuously adapt to increasingly complex global challenges. In this context, various discourses such as decolonizing the curriculum and global citizenship education (global citizenship education), and education for sustainable development have become widely discussed topics in international education studies. Curriculum decolonization emphasizes the importance of presenting more inclusive and diverse perspectives in the learning process, while global citizenship education aims to shape individuals with an awareness of humanitarian issues and global responsibilities. Conversely, sustainable education seeks to instill values that support a balance between social, economic, and environmental aspects (Subedi, 2013). These various concepts demonstrate that education is no longer solely focused on local needs but must also be able to effectively respond to the dynamics and challenges of global society.

A study (Banks, 2017a) emphasized that multicultural education must be developed within a global citizenship framework to shape students capable of living in an increasingly pluralistic global society. Meanwhile, research (V. O. de Andreotti, 2014) demonstrated the importance of a critical approach to global citizenship education so that education not only instills tolerance but also awareness of global injustice (Bush, 2020). Unfortunately, studies that explicitly link the dynamics of global education issues to the management of Islamic education curricula are still relatively limited. Several studies on Islamic education, such as those conducted by Abuddin Nata (2018) and Azyumardi Azra (2012), still place Islamic education within a normative religious framework without explicitly linking it to the challenges of educational globalization and the transformation of modern educational management. This situation indicates a conceptual gap between the study of multicultural education developed in the international literature and the study of Islamic education management developed in the local Indonesian context.

This study attempts to fill a research gap by examining the reorientation of the multicultural education curriculum from an Islamic Education Management perspective in addressing the dynamics of global education issues. This approach positions strategic education management as an analytical framework for understanding how the Islamic education curriculum can be reconstructed in a more adaptive, integrative, and responsive manner to global change. Thus, this study not only expands the study of multicultural education in the context of Islamic education but also provides a conceptual contribution by connecting global education discourse with managerial practices in managing the Islamic education curriculum in Indonesia (Saada, 2023). Based on this background, this study seeks to examine the urgency of reorienting the multicultural education curriculum in Indonesia in response to the dynamics of global education issues. This study positions the Islamic education management perspective as an analytical framework for understanding how the curriculum can be reconstructed in a more inclusive, integrative, and adaptive manner to global challenges. Thus, this research is expected to provide a conceptual contribution to the development of an Islamic education curriculum that is able to integrate the values of diversity, religious identity, and global competency within a holistic educational framework.

Method

This research employs a qualitative approach with a library research method combined with a Systematic Literature Review (SLR) approach. This qualitative approach was chosen because it allows researchers to deeply understand various concepts, theories, and phenomena related to multicultural education, global education issues, and their implications for curriculum management from an Islamic Education Management perspective. Through this library study, researchers can review, examine, and

analyze various relevant scientific sources, such as national and international journal articles, academic books, proceedings, and reports from educational institutions and international organizations. This approach provides an opportunity to obtain a comprehensive overview of the development of current thinking and research results related to the study topic. In its implementation, this research integrates the Systematic Literature Review (SLR) method to ensure that the process of collecting and analyzing literature is carried out systematically, structured, and transparently. The SLR approach was chosen because it can help researchers identify conceptual developments, identify research gaps, and compile conceptual syntheses that can serve as the basis for developing new thinking in the field of education. The focus of the research is directed at three main aspects, namely the concept of multicultural education in global education literature, the development of global education issues such as global citizenship education, curriculum decolonization, and continuing education, as well as the implications of these various concepts for curriculum management from an Islamic Education Management perspective (Creswell, 2018).

The systematic literature review process in this study refers to the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework, which is widely used in social and educational research. The first stage is literature identification, which involves searching for scientific sources through various academic databases such as Scopus, Google Scholar, Dimensions, and Crossref. The search was conducted using several keywords relevant to the research topic, including multicultural education, global citizenship education, Islamic education management, curriculum reform, and multicultural curriculum in Islamic education. The literature searched was limited to publications published between 2005 and 2024 to obtain the most up-to-date and relevant information (Moleong, 2019). The next stage is screening, which is an initial selection of articles based on the suitability of the title and abstract to the research focus. Articles that are not related to multicultural education, Islamic education, or global education issues are not proceeded to the next stage. Next, the eligibility assessment stage is carried out, which is a process of in-depth review of the article content to ensure its suitability to the research objectives. Selected articles must be from reputable academic journals, address themes relevant to the focus of the study, and make theoretical and empirical contributions to curriculum development and Islamic education management. In the final stage, namely inclusion, articles that meet all criteria are selected for in-depth analysis to identify conceptual patterns, theoretical approaches, and opportunities for developing new conceptual frameworks (Sugiyono, 2023).

Data analysis was conducted using thematic analysis techniques. The analysis process began with data reduction by grouping the literature based on the main themes identified in the study. Next, conceptual categorization was performed to identify relationships between ideas and emerging trends in the literature. The final stage was conceptual synthesis, aimed at producing a new conceptual model or framework for reorienting an integrative multicultural curriculum from an Islamic Education Management perspective. To maintain the validity and credibility of the research, the sources used were sourced from reliable scientific literature and underwent a systematic selection process. Furthermore, source triangulation was conducted by comparing various perspectives from international and Islamic education studies, resulting in a more comprehensive, objective, and academically sound analysis (Miles et al., 2014).

Results and Discussion

Global Education Issues Map and Pressures on the National Curriculum

Based on UNESCO data (2017), the development of global education in the last two decades shows a significant paradigm shift in the development of national curricula in various countries. The education system is no longer merely viewed as a means of transmitting academic knowledge, but also as a strategic instrument in shaping global awareness, social responsibility, and adaptive capacity to the dynamics of global change. One important agenda in the current global education discourse is strengthening the concept of Education for Sustainable Development (ESD) promoted by UNESCO. This concept emphasizes that education must be able to equip students with critical thinking skills, ecological awareness, and social responsibility for the sustainability of human life and the environment (UNESCO, 2018). In addition to the issue of sustainability, the author observes that the discourse of curriculum decolonization is also receiving increasing attention in international

education literature. Curriculum decolonization is essentially an effort to reconstruct educational knowledge so that it is not only dominated by Western epistemological perspectives, but also provides space for local experiences, traditions, and knowledge. According to Boaventura de Sousa Santos, the process of decolonizing knowledge aims to create epistemic justice by recognizing the diversity of knowledge systems that develop within various cultural traditions (Boaventura de Sousa Santos, 2014:188). In the educational context, this approach encourages curricula to be more inclusive of local perspectives and the historical experiences of non-Western societies.

The pressure of global education issues has influenced the direction of curriculum development in various countries, including Indonesia. In societies with high levels of social and cultural diversity, multicultural education is a crucial approach to building social cohesion and preparing young people to participate in a global society. However, the implementation of multicultural education in Indonesia is often symbolic and ceremonial. Multicultural education is often reduced to the introduction of cultural elements such as traditional clothing, dances, or cultural festivals, without developing a deeper understanding of social justice, equality, and power relations in a pluralistic society (Khoo & Jørgensen, 2021). In multicultural education literature, this approach is known as the contributions approach, which simply adds specific cultural elements to the curriculum without changing the basic structure of the knowledge taught. James A. Banks explains that this approach represents an initial stage in multicultural education, still superficial and unable to transform students' perspectives on social diversity (Banks, 2019).

In contrast, a more transformative multicultural education demands a shift toward a transformation approach, one that enables students to view social reality from diverse cultural perspectives and historical experiences. In this approach, the curriculum not only adds multicultural content but also reconstructs the structure of knowledge so that students are able to understand the complexity of social relations in a global society. This approach is becoming increasingly relevant in the era of globalization, marked by increased human mobility, cross-cultural interactions, and the development of digital technology that accelerates the exchange of information among global communities. In the Indonesian context, as emphasized by Azyumardi Azra, the need to reorient the multicultural education curriculum is increasingly important given the complexity of the social structure of a society comprised of various ethnicities, languages, and religious traditions. Several scholars of Indonesian Islamic education assert that Islamic education has great potential in developing a multicultural educational paradigm based on the values of moderation and tolerance. For example, Azyumardi Azra emphasized that the moderate character of the Islamic intellectual tradition in Indonesia allows for the development of inclusive and dialogical educational practices in a pluralistic society (Azra, 2013a).

However, the main challenge facing Islamic education today lies not only in strengthening the values of tolerance, but also in the education system's ability to respond to the dynamics of global change. Therefore, a reorientation of the multicultural education curriculum is necessary by integrating global perspectives such as sustainability, social justice, and cross-cultural digital literacy with Islamic values that emphasize the principle of *rahmatan lil 'alamin* (blessing for all the universe). This approach allows Islamic education to function not only as a means of forming religious identity but also as a learning space capable of preparing the Muslim generation to play an active role in an increasingly complex global society (Catarci, 2021). Thus, the pressure of global education issues on the national curriculum actually opens up opportunities for the development of a more adaptive and integrative curriculum model. Reorienting the multicultural education curriculum in this context aims not only to strengthen social cohesion in a multicultural society but also to develop students' global competencies so they can interact constructively in an increasingly connected global society.

Reorientation of Multicultural Curriculum from the Perspective of Islamic Education Management

Referring to the thoughts of James A. Banks in his book *An Introduction to Multicultural Education*, changes in the global social landscape in the 21st century require education systems to be able to respond to the dynamics of cultural diversity, identity, and interactions across societies more adaptively. In this context, multicultural education is an important approach in building an education system that is not only oriented towards the transfer of knowledge, but also on the formation of social awareness, justice, and respect for diversity. Multicultural education is understood as an educational

reform movement that aims to create equal learning opportunities for all students regardless of ethnic, cultural, or religious background (Banks & Banks, 2010). Within the framework of multicultural education theory, James A. Banks explains that multicultural education is a transformational approach that aims to change the structure of education to be more inclusive of various social and cultural identities. Banks states that multicultural education has five main dimensions, namely content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowering school culture. These five dimensions emphasize that the curriculum must not only include diverse cultural representations, but also develop students' critical awareness of the social structures that shape inequality (Gregersen-Hermans, 2021).

In a global context, a multicultural education approach is increasingly relevant with the development of the Global Citizenship Education (GCED) concept promoted by UNESCO. This concept emphasizes the importance of building global awareness, social responsibility, and the ability to interact constructively in an increasingly pluralistic and interconnected society (UNESCO, 2020). Thus, education no longer functions merely as a means of reproducing national culture but also as a space for the formation of a global identity rooted in universal humanitarian values. Ainurrofiq Dawam stated that in the Indonesian context, a multicultural education approach holds significant significance, given that Indonesian society has historically been built on ethnic, linguistic, and religious diversity. However, the implementation of multicultural education in national education practices is often symbolic and normative. Many educational institutions only showcase diversity through the introduction of local cultures, such as traditional clothing or dances, without addressing structural dimensions such as social justice, equality, and intercultural dialogue (Dawam, 2017).

From the perspective of Islamic Education Management, E. Mulyasa emphasized that the curriculum is not only understood as an academic document containing a list of subjects, but also as part of a managerial system that encompasses the processes of planning, organizing, implementing, and evaluating education (E. Mulyasa, 2016:56). Therefore, the reorientation of the multicultural curriculum in Islamic education must be seen as a managerial transformation process involving changes in various institutional dimensions. First, at the planning level, Islamic educational institutions need to formulate an educational vision that explicitly integrates the values of diversity, tolerance, and Islamic cosmopolitanism. This paradigm aligns with the idea of Islamic cosmopolitanism put forward by Abdurrahman Wahid, who emphasized the importance of openness to differences as part of the Islamic intellectual tradition (Wahid, 2006). Second, at the organizational level, the implementation of a multicultural curriculum requires strengthening the capacity of human resources, particularly teachers. Teachers are required not only to have pedagogical and professional competence, but also cultural intelligence skills that enable them to manage cross-cultural interactions in the learning process (Soon & Dyne, 2015). In this context, teacher training on multicultural pedagogy becomes an important factor in ensuring effective curriculum implementation.

Third, at the school culture level, Islamic educational institutions need to create an inclusive learning environment by developing a culture of dialogue and respect for differences. The concept of the hidden curriculum proposed by Michael W. Apple explains that social values instilled through daily practices in schools often have a greater influence than the formal curriculum (Apple, 2019). Furthermore, the reorientation of the multicultural curriculum in Islamic education also needs to be linked to the concept of religious moderation developed by the Ministry of Religious Affairs of the Republic of Indonesia. Religious moderation emphasizes the importance of a balanced religious attitude (*wasathiyah*), tolerance, and respect for diversity in social life (Kemenag, 2019). In Azyumardi Azra's view, Islamic education in the global era must be able to integrate classical Islamic intellectual traditions with modern values such as pluralism, democracy, and human rights (Azra, 2013a). Thus, Islamic education functions not only as a means of reproducing tradition but also as a space for constructive social transformation in a multicultural society.

An Integrative Multicultural Curriculum Model Based on Religious Moderation

In response to these challenges, this study proposes an Integrative Multicultural Curriculum Model based on Religious Moderation as a conceptual framework for developing an Islamic education curriculum that is more adaptive to global dynamics. This model is built on the integration of three main approaches: the multicultural education approach, the concept of Global Citizenship Education, and the values of religious moderation within the Islamic tradition. The integration of these three approaches is

expected to produce an Islamic education curriculum that is oriented not only toward the formation of religious identity but also toward the development of students' global competencies (Azmira, 2026). This curriculum model was developed based on three main principles.

First, the integration of universal Islamic values. Values such as justice (al-'adl), tolerance (tasamuh), balance (tawazun), and human brotherhood (ukhuwah basyariyah) form the normative foundation in the development of the Islamic education curriculum (Banks, 2009). Second, a transformational multicultural approach. The curriculum not only introduces cultural diversity but also encourages students to understand social dynamics and develop empathy for other groups (Qaradawi, 2001). Third, values-based educational management. Curriculum implementation is carried out through a systematic educational management approach, including strategic planning, human resource organization, and social and value-based competency evaluation (Bush & Glover, 2022).

Table 3
Integrative Multicultural Curriculum Model

Curriculum Components	Description	Implementation in Islamic Education
Curriculum Vision	Inclusive, moderate, and cosmopolitan Islamic education	Integration of religious moderation values into the vision of madrasas/PTKI
Learning objectives	Developing multicultural awareness and social responsibility	Dialogue-based learning and social reflection
Curriculum Content	Integration of Islamic studies with global issues	Material on pluralism, social justice, peace
Learning methods	Participatory and dialogical approach	Project based learning, cross-cultural discussions
Teacher Development	Improving multicultural competence	Inclusive pedagogy and cultural intelligence training
School Culture	Inclusive education ecosystem	Interfaith dialogue and social collaboration program
Evaluation	Assessment based on attitudes and social competence	Reflection of values, social projects

Implications for Islamic Education Management (IEP)

Reorienting a multicultural curriculum in a global context requires not only changes in learning content but also in the overall governance of Islamic educational institutions. From an Islamic Education Management perspective, curriculum change must be understood as a managerial process involving strategic planning, resource organization, and the formation of an institutional culture that adapts to global dynamics. Therefore, implementing a more transformative multicultural approach requires Islamic education managers in madrasas, Islamic boarding schools, and religious universities to reorient themselves at three main levels: planning(planning), organizing, and school culture (Suwanto et al., 2023). At the planning level, leaders of Islamic educational institutions need to formulate an institutional vision that is not only oriented towards strengthening Islamic identity but also opening up space for the values of Islamic cosmopolitanism. The concept of Islamic cosmopolitanism emphasizes that Islamic teachings have a universal dimension that encourages openness to cultural, ethnic, and religious diversity in global society. In this context, the strategic planning of Islamic educational institutions must integrate the values of justice, inclusivity, and cross-cultural dialogue as part of educational goals. This approach aligns with Abdurrahman Wahid's idea that emphasizes the importance of Islam as a moral force capable of coexisting with social plurality (Muthohar, 2019). Thus, the institution's vision is not merely to produce graduates who are ritually religious, but also possess social sensitivity and the ability to interact in a multicultural society.

Furthermore, at the organizational level, the transformation of the multicultural curriculum requires strengthening the capacity of human resources, particularly teachers and education personnel

(Syahrul, 2021). In the context of educational globalization, teachers are no longer sufficient to simply master religious material textually; they also need to possess the ability to understand complex cultural and social dynamics. Therefore, teacher competency development needs to be directed at enhancing cultural intelligence and pedagogical skills that are responsive to diversity. This includes training in global literacy, interfaith dialogue, and the use of digital media in cross-cultural learning. This approach aligns with James A. Banks's view that effective multicultural education requires teachers who are able to reflect diverse cultural perspectives in the learning process (James A. Banks, 2019L:23–30). Therefore, the organization of human resources is a strategic element in ensuring that curriculum transformation does not stop at policy documents but is truly implemented in daily educational practice.

Furthermore, transformation also needs to be realized in the formation of an inclusive school culture. From an educational management perspective, school culture plays a crucial role in shaping students' values, attitudes, and behavior. Therefore, madrasas or Islamic educational institutions need to create an educational ecosystem that encourages interfaith dialogue, respect for differences, and collaborative practices among students from diverse social backgrounds. In this context, the concept of the hidden curriculum becomes crucial, as the values of tolerance and inclusivity are often formed through daily social interactions within the school environment. According to Michael W. Apple, the hidden curriculum has a significant influence in shaping students' social awareness, often even more so than the formal curriculum (Apple, 2012). Therefore, Islamic educational management needs to ensure that institutional practices, from extracurricular activities to teacher-student interactions, reflect the multicultural values it seeks to instill. Thus, the author agrees with H.A.R. Tilaar (2004) that the reorientation of the multicultural curriculum in Islamic education cannot be separated from a comprehensive managerial transformation. Changes at the planning, organizational, and cultural levels of schools are essential prerequisites for ensuring that Islamic education is able to address global challenges while remaining rooted in universal Islamic values. This approach demonstrates that Islamic education management functions not only as an institutional administrative system but also as a strategic instrument in developing a generation of Muslims who are open, critical, and able to contribute to a pluralistic global society.

Multicultural Curriculum Based on Religious Moderation from the Perspective of Islamic Education Management

The transformation of education in the era of globalization demands that the education system be able to respond more adaptively to the dynamics of social diversity, technological change, and increasing cross-cultural interactions. In this context, the educational curriculum no longer functions merely as an instrument for transferring knowledge, but also as a means of developing social awareness, cultural identity, and global responsibility in students. Therefore, the development of a multicultural education curriculum has become an important agenda in contemporary educational reform, especially in a pluralistic society like Indonesia. The concept of multicultural education is fundamentally based on the idea that the education system must provide equal opportunities for all students from diverse social, cultural, and religious backgrounds. In international education literature, James A. Banks explains that multicultural education is an educational reform movement that aims to change the structure of education to be more inclusive of diverse social and cultural identities. This approach not only emphasizes the introduction of different cultures but also seeks to build students' critical awareness of power relations, social injustice, and the global dynamics that shape the realities of community life (D. Andreotti & Oliveira, 2014).

In subsequent developments, multicultural education was also linked to the concept of Global Citizenship Education (GCED), promoted by UNESCO as a global education agenda. GCED emphasizes the importance of building cross-border awareness, global solidarity, and social responsibility in addressing various global challenges such as conflict, social inequality, and environmental crises. Thus, multicultural education is no longer solely oriented toward the local or national context but must also equip students with global competencies that enable them to actively participate in the global community (Saada, 2023). In the context of Islamic education, the multicultural approach has a strong normative foundation in Islamic teachings, which emphasize the values of justice, tolerance, and human brotherhood. These principles are reflected in the concept of *wasathiyah*, or religious moderation, which emphasizes balance, openness, and respect for diversity.

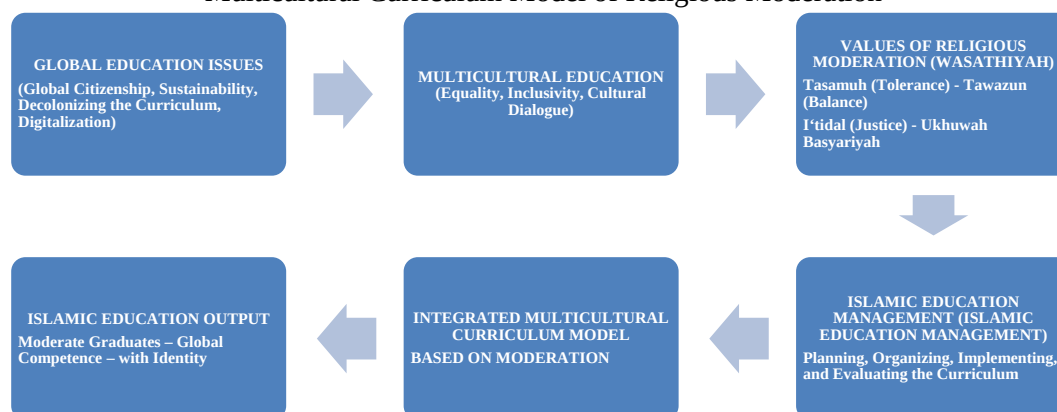
in social life. In Azyumardi Azra's view, Islamic education has great potential to develop the values of pluralism and intercivilizational dialogue because the Islamic intellectual tradition has historically interacted with various world cultures and civilizations (Azra, 2013b).

However, the implementation of multicultural education in Islamic educational institutions in Indonesia still faces various challenges. Many Islamic educational curricula are still oriented towards a normative-theological approach, thus providing little space for the development of social awareness and cross-cultural dialogue. Furthermore, the integration of global educational issues such as global citizenship, educational sustainability, and curriculum decolonization remains relatively limited in Islamic educational curriculum design. From the perspective of Islamic Educational Management, the curriculum is understood not only as an academic document but also as part of an educational management system that encompasses the processes of planning, organizing, implementing, and evaluating education (Banks, 2017b). Therefore, the development of a multicultural curriculum in Islamic education must be carried out through a strategic management approach that is able to integrate Islamic values with the dynamics of global education. Based on this framework, this study develops an Integrative Multicultural Curriculum Model Based on Religious Moderation as a conceptual framework that connects three main dimensions:

1. Global education issues, such as global citizenship, educational sustainability, and decolonization of the curriculum.
2. Multicultural educational values, such as equality, respect for diversity, and social justice.
3. The values of religious moderation in Islam, such as *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) (Subedi, 2013).

The integration of global education issues, multicultural values, and religious moderation within the Islamic education curriculum is expected to produce a more comprehensive and responsive learning model. The curriculum developed focuses not only on strengthening students' religious identities but also on developing global competencies necessary to face an increasingly interconnected global society. Through this approach, students are encouraged to develop critical thinking skills, cross-cultural communication, respect diversity, and actively participate in resolving various social and humanitarian issues. Furthermore, Islamic educational institutions can serve as learning spaces that foster social awareness, tolerance, and the ability to engage in dialogue with diverse groups from diverse cultural backgrounds and beliefs. Values of religious moderation, such as tolerance, modesty, and *i'tidal* It serves as a foundation for developing inclusive, just, and open character in students. Thus, Islamic education can contribute to preparing a generation that is religious, moderate, and ready to constructively face global challenges.

Diagram 2
Multicultural Curriculum Model of Religious Moderation



Furthermore, the author presents the table below to demonstrate how the formulated conceptual model can be operationalized in curriculum management practices at Islamic educational institutions. The table is designed as an implementable visualization that explains the relationship between conceptual dimensions and implementation strategies in the field, thus facilitating understanding for

educational administrators, both at the madrasah level and at Islamic religious universities. Through this table, each component of the model—which includes global education issues, multicultural educational values, and religious moderation—is translated into curriculum aspects such as learning objectives, teaching materials, learning methods, and evaluation systems. Thus, this table serves not only as an illustrative tool but also as a practical guide in designing a more structured, systematic, and contextual curriculum. It is hoped that the implementation of this model will assist Islamic educational institutions in developing curricula that are adaptive to global dynamics while remaining rooted in Islamic values. Furthermore, the operationalization of this model is also expected to improve the quality of learning oriented towards strengthening global competencies, moderate character, and students' ability to interact constructively in a multicultural society.

Table 4
Operationalization of the Multicultural Curriculum Model
in the Perspective of Islamic Education Management

Model Dimensions	Conceptual Principles	Curriculum Implementation	Managerial Strategy (MPI)	Result Indicators
Global Education Issues (GCED)	Strengthening awareness of global citizenship and social responsibility	Integration of global issues such as sustainability, peace, and social justice into subjects	Integration of curriculum based on global issues and digital literacy	Students have global awareness and cross-cultural dialogue skills.
Multicultural Education	Respect for ethnic, religious and cultural diversity	Development of learning materials on pluralism and tolerance	Strengthening inclusive pedagogy and dialogic learning	Formation of a tolerant and inclusive attitude in the educational environment
Religious Moderation (Wasathiyah)	The values of balance, tolerance and justice in religious life	Integration of the values of tasamuh, tawazun, and i'tidal in the Islamic education curriculum	Strengthening religious moderation programs in academic and student activities	The formation of a moderate religious character
Islamic Education Management	Value-based curriculum management and institutional strategies	Developing an integrative curriculum between Islamic studies and global issues	Implementation of management functions: planning, organizing, actuating, evaluating	Adaptive curriculum to global dynamics
School Culture	Establishing an inclusive education ecosystem	Cross-cultural dialogue programs and collaborative activities	Strengthening the hidden curriculum through social practices in schools	A harmonious and inclusive educational environment

Multicultural Integration Strategy in MPI

The integration of multicultural values into the Islamic education system cannot be separated from the strategic role of educational management as an instrument for guiding the transformation of the curriculum and institutional culture. From a modern educational management perspective, the curriculum is understood not only as a set of academic documents that regulate learning materials, but also as a value system that shapes the ideological orientation and practice of education. Therefore, the implementation of multicultural education in Islamic educational institutions requires a systematic managerial approach so that the values of diversity and religious moderation can be continuously internalized in the educational process. One of the main strategies in this integration is to make the principle of wasathiyah (religious moderation) a core value in managing the Islamic education curriculum. The concept of wasathiyah in Islamic tradition emphasizes balance, justice, and openness

to diversity in social and religious life. In the view of Yusuf al-Qaradawi, religious moderation is a key characteristic of Islamic teachings, which reject extremism and encourage proportionality in understanding religious texts and social realities (Al-Qaradawi, 2018). This principle aligns with efforts to develop multicultural education, which aims to foster tolerance, dialogue, and respect for differences in a pluralistic society.

In the context of Islamic Education Management, the integration of religious moderation values can be achieved through several strategic steps. First, educational institutions need to conduct a curriculum audit of teaching materials that potentially contain exclusivist narratives or decontextualized religious interpretations. This curriculum audit is crucial to ensure that the learning materials used in Islamic education do not reinforce stereotypes or intolerant attitudes toward other groups. This approach aligns with James A. Banks's idea, which emphasizes that multicultural education must be able to reconstruct the knowledge structure within the curriculum to be more inclusive of diverse cultural and social perspectives (Banks, 2017a). Second, the process of integrating multicultural values can also be achieved by presenting narratives of Islamic history that demonstrate an inclusive and cosmopolitan intellectual tradition. One important example is the historical experience of Islamic civilization in Al-Andalus, which is often seen as a symbol of harmonious interaction between Muslim, Jewish, and Christian communities in the fields of science, philosophy, and culture. In Maria Rosa Menocal's study of Islamic history, Andalusia serves as a crucial example of how the Islamic intellectual tradition was able to create a productive space for interfaith and intercultural dialogue for the development of world civilization (Menocal, 2002). Such historical narratives can serve as a source of pedagogical inspiration for building multicultural awareness in Islamic education.

Third, the integration of multicultural values into the MPI also requires strengthening the capacity of teachers as the primary agents of educational transformation. Teachers serve not only as transmitters of subject matter but also as mediators of values that shape students' perspectives on social diversity. Therefore, developing teacher competency in multicultural pedagogy is a crucial aspect of the strategy for integrating the Islamic education curriculum. This aligns with Azyumardi Azra's view that Islamic education in the global era must be able to develop an educational paradigm that is open, dialogical, and responsive to pluralistic social realities (Azra, 2004). Therefore, the strategy for integrating multicultural education into Islamic education management is not only related to changes in learning materials but also encompasses a broader transformation of the educational paradigm. Through a systematic managerial approach, the values of religious moderation can be internalized in various aspects of educational management, from curriculum design and human resource development to the formation of an inclusive school culture. This effort is ultimately expected to produce Islamic education graduates who not only possess strong religious competence but also possess multicultural awareness and the ability to interact constructively in an increasingly pluralistic global society.

Systematic Literature Review Results

Below, the author presents an analysis table of 30 types of literature that the author used as analysis in this study.

Table 5.
Literature Analysis

No	Types of Articles Analyzed	Focus of Article Study	Source
1	Multicultural Education Theory	Basic Concepts of Multicultural Education	Banks, J. A. (2008). An introduction to multicultural education. Boston: Pearson.
2	Multicultural Education Paradigm	Multicultural Education Model in Modern Education System	Banks, J. A., & Banks, C. A. M. (2010). Multicultural education: Issues and perspectives. Hoboken: Wiley.
3	Global Citizenship Education	Global Citizenship Education in the Curriculum	UNESCO. (2015). Global citizenship education: Topics and learning objectives. Paris: UNESCO.

No	Types of Articles Analyzed	Focus of Article Study	Source
4	Global Education in the Era of Globalization	Education as a Response to Globalization	Spring, J. (2015). Globalization of education. New York: Routledge.
5	Multicultural Education Curriculum	Multicultural Curriculum Design	Banks, J. A. (2016). Cultural diversity and education. New York: Routledge.
6	Curriculum Reform	Transformation of Education Curriculum	Ornstein, A., & Hunkins, F. (2018). Curriculum: Foundations, principles and issues. Boston: Pearson.
7	Culturally Responsive Curriculum	Cultural Diversity-Based Education	Gay, G. (2018). Culturally responsive teaching. New York: Teachers College Press.
8	Islamic Education Management	Basic Concepts of Islamic Education Management	Bush, T. (2011). Theories of educational leadership and management. London: Sage.
9	Islamic Educational Leadership	Leadership in Islamic Educational Institutions	Bush, T., & Coleman, M. (2000). Leadership and strategic management in education. London: Sage.
10	Integration of Islamic Values in the Curriculum	Integration of Religious Values in Modern Education	Al-Attas, S. M. N. (1991). The concept of education in Islam. Kuala Lumpur: ISTAC.
11	Islam and Pluralism	Islamic Education in a Plural Society	Esposito, J. L. (2011). Islam and pluralism. Oxford: Oxford University Press.
12	Moderate Islamic Education	The Concept of Moderation in Islamic Education	Hefner, R. W. (2009). Making modern Muslims. Princeton: Princeton University Press.
13	Islamic Education and Democracy	Islamic Education in a Democratic System	Hefner, R. W., & Zaman, M. Q. (2007). Schooling Islam. Princeton: Princeton University Press.
14	Tolerance in Education	Intercultural Tolerance Education	Noddings, N. (2013). Education and democracy in the 21st century. New York: Teachers College Press.
15	Global Character Education	Character Education in a Global Context	Berkowitz, M. W., & Bier, M. C. (2005). What works in character education. Journal of Research in Character Education.
16	Peace Education	Education Curriculum for Peace	Harris, I., & Morrison, M. (2013). Peace education. Jefferson: McFarland.
17	Intercultural Education	Cross-Cultural Education	Bennett, M. J. (2013). Basic concepts of intercultural communication. Boston: Intercultural Press.
18	Multicultural Education Policy	Educational Policy in a Multicultural Society	Kymlicka, W. (2012). Multiculturalism: Success, failure, and the future. Washington: Migration Policy Institute.
19	Global Education Policy	Global Governance in Education	Rizvi, F., & Lingard, B. (2010). Globalizing education policy. New York: Routledge.
20	Globalization of Curriculum	Curriculum in a Global Perspective	Meyer, J. W., et al. (1997). World society and the nation-state. American Journal of Sociology.

No	Types of Articles Analyzed	Focus of Article Study	Source
21	Religious Education in a Multicultural Society	The Relationship between Religion and Plural Education	Jackson, R. (2014). Signposts: Policy and practice for teaching about religions. Strasbourg: Council of Europe.
22	Islamic Education and Multiculturalism	Integration of Multicultural Values in Islamic Education	Abdullah, M. A. (2014). Islamic studies in higher education. Yogyakarta: Pustaka Pelajar.
23	Islamic Education in Indonesia	Transformation of National Islamic Education	Azra, A. (2012). Islamic Education: Tradition and Modernization. Jakarta: Kencana.
24	Islamic Moderation in Education	The Concept of Moderate Islam in Education	Kamali, M. H. (2015). The middle path of moderation in Islam. Oxford: Oxford University Press.
25	Islamic Education Curriculum	Madrasah Curriculum Design	Halstead, J. M. (2004). An Islamic concept of education. Comparative Education.
26	Islamic Education Curriculum Management	Islamic Institution Curriculum Management	Bush, T. (2008). Leadership and management development in education. London: Sage.
27	Innovation in Islamic Education Curriculum	Curriculum Reform of Islamic Boarding Schools and Madrasas	Tan, C. (2011). Islamic education and indoctrination. London: Routledge.
28	Islamic Education and Globalization	Islamic Education in the Global World	Cook, B. J. (2001). Islam and education in modern society.
29	Multicultural Education in Asia	Multicultural Education Practices in Asia	Nieto, S. (2017). Language, culture, and teaching. New York: Routledge.
30	Multicultural Curriculum and Islamic Education	Integration of Multicultural Curriculum in Islamic Education	Banks, J. A. (2015). Multicultural education and global citizenship. Educational Researcher.

The Systematic Literature Review (SLR) process in this study aims to identify developments in studies on multicultural education, global education, and their implications for curriculum management in the context of Islamic education. The literature analysis process was carried out systematically following the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework developed by David Moher. This approach allows researchers to transparently select literature through the stages of identification, screening, feasibility assessment, and inclusion. During the identification stage, researchers searched for scientific articles through several major academic databases, namely Scopus, Google Scholar, Dimensions, and Crossref. The search process used several keywords relevant to the research focus, including multicultural education, global citizenship education, Islamic education management, curriculum reform, and multicultural curriculum in Islamic education. The initial search results identified approximately 180 articles published between 2005 and 2024.

The next stage is the screening process, which is an initial selection based on the suitability of the title and abstract to the focus of the research study. At this stage, articles that are not related to multicultural education, global education issues, or Islamic education are eliminated. The screening results produced 120 articles that were deemed to have initial relevance to the research topic. Next, an eligibility assessment stage was carried out, namely a more in-depth review of the article content to ensure its suitability to the research focus. Selected articles must meet several main criteria, namely: (1) published in a reputable academic journal, (2) discussing issues of multicultural education, global education, or Islamic education management, and (3) having conceptual and empirical contributions relevant to curriculum studies. Through this review process, 55 articles were

obtained that met the eligibility criteria for further analysis. The final stage is the inclusion process, namely the selection of articles to be analyzed in depth in this study. Of all the articles that had gone through the previous selection stage, 30 articles were selected as the main sources of analysis. These articles were then reviewed comprehensively to identify trends in research themes, theoretical approaches used, and the direction of development of multicultural education studies in the context of Islamic education.

The analysis of the 30 articles reveals several key trends. First, most studies position multicultural education as a crucial approach in responding to the challenges of globalization and social diversity. This approach emphasizes the importance of developing values of tolerance, respect for cultural diversity, and strengthening global awareness in the educational process. Second, several studies highlight the importance of integrating a global education perspective into the curriculum to develop global citizenship competencies that are adaptive to social and cultural change. Third, in the context of Islamic education, several studies emphasize the importance of strengthening Islamic values of moderation as a foundation for developing an inclusive curriculum that is responsive to societal diversity. Furthermore, the SLR results also indicate that studies on the integration of multicultural education and Islamic education management are still relatively limited. Most studies tend to discuss multicultural education from a pedagogical perspective, while studies that place it within the framework of Islamic education curriculum management have not yet been comprehensively developed. This situation indicates a research gap that opens up opportunities to develop a model for reorienting the multicultural education curriculum from an Islamic education management perspective.

Thus, the results of the Systematic Literature Review in this study not only provide an overview of the development of multicultural and global education studies, but also serve as a conceptual basis for formulating an analytical framework regarding the reorientation of the multicultural education curriculum and its implications for the development of Islamic education management in Indonesia. This literature analysis is then used as a basis for formulating a conceptual model that can bridge the demands of global education and the values of moderation in Islamic education.

Conclusion

Based on the results of the literature analysis and conceptual discussion regarding the reorientation of the multicultural education curriculum from the perspective of global education issues and its implications for Islamic Education Management, several main conclusions can be formulated as follows: First, in the map of global education issues, the multicultural education curriculum in Indonesia is still at the stage of strengthening normative and symbolic values, while the demands of global education have moved towards a transformational paradigm that emphasizes global citizenship awareness, social justice, and cross-cultural literacy. This condition indicates a gap between the practice of multicultural education at the national level and the development of global education discourse promoted by international institutions such as UNESCO through the concept of Global Citizenship Education. Therefore, a curriculum reorientation is needed that not only introduces cultural diversity, but also builds students' critical awareness of the global dynamics that influence the lives of multicultural societies. Second, the reorientation of the multicultural curriculum has direct implications for the governance of Islamic Education Management, especially in the aspects of strategic planning, human resource development, and the formation of an inclusive institutional culture. Islamic educational institutions are required to integrate the values of religious moderation (*wasathiyah*), intercultural dialogue, and a global perspective in curriculum design and learning practices. This transformation confirms that Islamic education functions not only as a space for transmitting religious values, but also as a social institution capable of preparing students to face the complexities of global society. Third, through a strategic and adaptive educational management approach, the Islamic education curriculum has the potential to develop into a moderate, inclusive, and internationally competitive curriculum model without losing its foundation in Islamic values. The integration of multicultural education, religious moderation, and global citizenship awareness enables Islamic educational institutions to play a vital role in developing a generation of Muslims firmly rooted in religious traditions and capable of interacting constructively in a pluralistic global society.

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